INVOLVEMENT OF CATHOLIC CHURCH IN PROVISION OF QUALITY EDUCATION IN PUBLIC SECONDARY SCHOOLS IN THE VICARIATE OF RUNDU, NAMIBIA

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ABSTRACT

Purpose of the Study: The purpose of this study was to assess the involvement of the Catholic Church in the provision of quality education in public secondary schools in the vicariate of Rundu, Namibia. This study was guided by four research questions; how is the church involved in the provision of quality education in the vicariate of Rundu? How effective is the church in providing quality education in public schools? What are the challenges facing the church concerning the provision of education in public secondary schools? What can be done for the church to actively contribute to the provision of quality education in public secondary schools in the vicariate of Rundu? The study was anchored on the Functional Structuralism theory.

Statement of the Problem: Although quality education is a global agenda all over the world, there has been an increasing concern about its provision in Namibian public schools. Specifically, Kavango regions have recorded the highest challenges. These are exhibited by poor academic achievement in secondary schools.

Research Methodology: This study employed both quantitative and qualitative research methods. In quantitative the study adopted a cross-sectional survey design, while in qualitative it used phenomenological design. The target population was made up of, vicar general, secretary to bishops 'conference, priests and sisters and catholic education coordinator, directors of education, inspectors of schools, principals, teachers and learners. Community representatives were parents/guardians and members of school boards. The study employed probability sampling and non-probability sampling procedures. In probability sampling, the study used simple random sampling and stratified random sampling and in non-probability sampling, purposive sampling and Snowball sampling techniques was used. Permission to conduct the study was obtained from the ministry of education for data from schools and from the bishop of the Vicariate of Rundu to collect data in the missions. Data collection instruments used were questionnaires which contained both open-ended and closed-ended structured

questions, interview guides, observation guides and document analysis guides. Quantitative data was analysed using descriptive inferential statistics and reported in frequencies, percentages, tables, pie charts and bar graphs. SPSS package version (16) was used also. Qualitative data was arranged into themes and analysed using narratives and direct quotations from respondents. The participants were informed of their right to privacy and confidentiality and their freedom to participate or not or withdraw from the study at any time if they so wish.

Result: The findings revealed that the church in Rundu was not involved in the provision of education in public secondary schools in the region through policy formulation, planning and management, taking part in the employment processes, fencing of public secondary schools, resource provision, student discipline, building and management of hostels, building and equipping classrooms, building and equipping libraries and providing spiritual and moral guidance to students and teachers. The study also found that the the church was not effective in the provision of; good physical resources and other facilities in the schools, financial aid to schools, support to needy students, e.g school fees, spiritual and pastoral care to staff and students, moral and ethical values in schools, guidance and counselling to both students and the staff in general and good discipline in the schools.

Conclusion: Based on the findings the study concluded that the challenges faced by the church in Rundu in effort to provide quality education includes; lack of qualified personnel to work in public secondary schools, lack of clear direction on education apostolate, lack of interest among the bishops in supporting public secondary schools, lack of qualified priests and sisters to teach students and teachers in public secondary schools, lack of good will from the government to involve church in the schools management, lack of clear guidance on education apostolate, the church does not have enough personnel to work in schools and the challenges of discrimination and sexual harassment.

Recommendation: The study hence recommended that the ministry of education in Namibia should consider the church as a stakeholder in the education sector and involve the church in decision making in as far as the provision of qulity education in public secondary schools in the country is concerned.

Keywords: *Involvement, Catholic Church, Provision, Quality Education, Public, Secondary Schools, Vicariate, Rundu, Namibia*

1.1 BACKGROUND TO THE PROBLEM

Involvement of the Church in the provision of education is not a new concept. This concept has been used by various studies to denote the act of the Church of providing education through providing facilities, material, human resources and even finances. It also implies that the Church is actively making sure that education is provided to all. Many studies have traced the right of the Church in the provision of education from 'great Commission' of Christ to the apostles written in Matthew 28: 19 which states: "go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son and the Holy Spirit, and teaching them to obey everything I have commanded you." The Code of Canon Law [can. 794, (1) is clear on why the church should be involved in education, it says; "the Church has, in a special way, the duty and the right of educating, for it has a divine mission of helping all people to arrive at the fullness of Christian life. Thus, pastors of souls have a very grave obligation of making all possible arrangements so that the faithful may avail themselves of a Christian

education [,can. 794, (2)]. They must ensure that this education is enjoyed by all the faithful and especially the young ones who are the hope of the church".

The provision of quality education is highlighted in the code of Canon Law, (Canon, 795) 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 the society. Children and young persons are therefore to be cared for in such a way that their physical, moral, and intellectual talents develop harmoniously, so that they may attain a greater sense of responsibility and right use of freedom and be formed to take an active part in social life."The Second Vatican Council (1965) also reiterated the same understanding that education is in a very special way, the concern of the church, not only because the church must be recognized as a human society capable of imparting education, but especially because it has the duty of proclaiming the way of salvation to all; of revealing the life of Christ to those who believe; and of assisting them to the fullness of that life" (Gravissimum Educationis, 1965, no. 3). In this context, therefore, the involvement of the Church in education is understood as a service to society, it is the mission of the Church.

In Europe, during the medieval period, the involvement of the Church in education can be traced already from the eleventh century in the monastic and Cathedral Schools. The Church was already fully involved in education in teaching, establishing and controlling of formal education that was provided in parishes, monastics and cathedral schools and it was supervised mostly by clerics (Sifuna & Otiende, 1992). According to Griera (2015), in Spain, there is a dual public education system. In this system, two different school networks provide compulsory and free education: state schools and private state-subsidized schools, most of which are Catholic. The study maintained that there is high enrolment in the Catholic educational institutions that are subsidized by the government that makes education free. Furthermore, some schools in Spain can be regarded as public or private depending on whether they are fully funded by the state or not. "The ownership of Catholic schools is distributed among different organizations. Religious orders and congregations predominate with 74% of the schools.

In Africa, education in most countries was introduced by Christian missionaries. Christian missionaries entered most parts of Africa ahead of the colonial governments. Formal western education in Africa had its beginning with Portuguese missionaries.' Jansen, Pretorius and Niekerk (2009), noted that the church has historically played a significant role in African formal education and is still today exerting a significant influence in education. Barasa and Misati (2012) also report that different religious denominations used their various religious orders to introduce education in Africa. Besides evangelisation, they were out to civilise Africans to correct the African paganism practices by providing a western form of education (Walaba, 2009). In Kenya, Jepkosgei (2013) reports that traditional education became an inadequate means of preparing an individual for relevant roles and adjustment to the colonial conditions of the time. Therefore Western Education which was introduced by Christian missionaries and propagated through the school institution proved to be the most appropriate means of orienting and preparing individuals and local communities for useful and relevant roles in the emerging society where European economic, social and political systems and values began to replace traditional systems and values.

In Namibia, like in any other African country, an inquiry into education is not complete without paying tribute to the contribution of the missionary pioneers. The catholic missionaries sought the evangelization of the gospel through the formation and development of the human person and so they did this through the medium of schools and hospitals. As Beris, (1996) observes, often these preceded the actual preaching and were fully in operation before they even made

any first baptism. Mission education was introduced into Namibian society with the arrival of the missionaries (Kandumbu, 2005). The first schools for missions were Martin Luther High School, St.Paul's College, St. Goerge's School, and Convent School of the Holy Cross and St. Joseph High School. As from the beginning of the 19th century, the state left education to private initiative. Starting a private school was easy and no special condition existed. Hence, the church started with their private schools offering lessons in elementary subjects and foreign languages. The first public examination for African children was on 29 January 1901. The then government recognized the valuable contribution of the church towards education to the point that even when the state later started formal schools for white children, the education for Africans remained in the hands of the church (Berris, 1996).

Private schools run by the Catholic Church continue to be leading in excellence and academic performances. For example, St.Boniface College, St.Paul, St.Peter Canissianus have been at the forefront since 2005 in the country. Eight out of the top ten students in 2018 Namibian Senior Secondary Certificate exams were from Catholic schools (The Namibian, 2014 & 2016). Many people prefer to send their children to Catholic schools because of quality education in terms of discipline and hard work etc. A comparison between public schools and private schools reveals that private schools perform far better than public schools and those schools with a religious foundation, in general, performs better. For example, the Khomas region is said to perfo rm better than other regions in the country due to many private schools that are there (Bach, 2019).

Bach (2019) stated that the availability of educational resources also plays a significant role in performance in secondary schools, as well as leadership behaviour. Furthermore, a resource school was found to score 5.37% in Namibian Senior Secondary Certificate and 13, 25% in Namibian Senior Secondary Certificate Higher Level. The average best performing school scored 40.85% in the same exam. The study also added that the majority of Namibia Senior Secondary Schools are classified as poor performers with an average of 75% of students who fail to qualify for tertiary education. Lack of school resources remains the key factor contributing to the prevailing low average performance in Namibian secondary school education. Hence, the government is urged to boost the quality of education in secondary schools through an effective school management system, reasonable teacher compensation and a significant improvement of resources if the country is to produce students capable of developing Namibia.

Quality education has been a global concern both for governments and religious leaders. Quality education is the greatest quest for all people who share the love for a better society. Quality Education serves as a backbone of growth and development of individuals and the nation. According to Gravissim (1965) for this reason, the Church is concerned with the whole person's life so far as it bears his heavenly calling. Hence the Church understands quality education as that education which aims at the formation of the human person in the pursuit of his ultimate end and the good of the society of which, as man, he is a member and in whose obligation as an adult, he will share.

In Namibia, like any other country, the provision of quality education has been at the forefront of government concern. For example; Ministry of education and culture (1992), Ministry of education and culture (1993), ministry of basic education and culture (1999), ministry of education and culture (2003), Government of the republic of education (1999, 2004, 2007). In all these reforms and initiatives the whole idea was to make education in-line with the five goals of education such as; ensuring access to education, ensuring equity in the allocation of educational resources, ensuring quality, ensuring democracy through the involvement of all

stakeholders and ensuring efficiency and effectiveness in the sue of financial, human and physical resources (Ministry of Education and Culture, 2003).

A study by Maemeko, Nkengbeza and Ntabi (2017) on Teachers' perceptions on the causes of poor academic performance of grade 12 learners in four selected schools in the Zambezi Region of Namibia also points similar factors such as lack of discipline in schools, learners lack motivation, poor learning environment, limited support from parents, unqualified subject teachers and lack of teaching-learning resources among others. This shows that quality education is a concern that needs to be tackled by all stakeholders rather than leaving the issue to the government alone. This is why it is necessary to bring in the Church as one of the stakeholders.

1.2 STATEMENT OF THE PROBLEM

Although quality education is a global agenda all over the world, there has been an increasing concern about its provision in Namibian public schools. Specifically, Kavango regions have recorded the highest challenges. These are exhibited by poor academic achievement in secondary schools. For instance; the results of Junior Secondary Certificate (JSC) national examinations of 2014, 2016, 2017 reveal this poor performance in the region (Ministry of Education, 2016 & 2017). In the same examination, Kavango regions reported having one of the worse performing schools in the country where only 10% of candidates passed the JSC national examinations in 2016. According to the press statement by the ministry of education of 2015 on the release of the 2015 Namibian Senior Secondary Certificate (NSSC) national examination results, Kavango region was at position 13 out of 14 regions and moved up 3 places to position 10 in 2015. Poor facilities, inadequate teaching and learning resources, such as libraries, science and computer laboratories, textbooks, overcrowded classrooms and sanitation as well as clean water supply and electricity, unavailability of teachers' accommodations have been cited as contributing factors to poor quality education, (USAID, 1991). This lack of educational support facilities affects the quality of education negatively.

This has caused a social outcry as many people questions why only private schools can perform well. People ask why there is poor performance in public schools as compared to private schools. This has also sparked debate among stakeholders on the effective implementation of the education act of 2016 which recommends the involvement of private partners in education provision, (Namibian education Act, 2016). Many studies have shown this great role played by the church. For example; Moris (1998) stated that Catholic schools are more academic and socially effective and that Catholic schools in England and Wales perform better than other schools. Colls (2007) also reports that the Catholic Church in Scotland is involved in schools as well as running teacher training colleges. Jansen, Pritorius and Niekerk (2009) also affirmed that the church played and continues to play a significant role in education in Africa. In Zambia, Carmody (2007) also reported that the church involves high schools, teachers 'training colleges, technical and vocational training institutes. Barasa and Misati (2012) also added that the church in Kenya is involved in education through chaplaincy, appointments of school boards, ensuring moral and discipline in schools among other things.

In Namibia, Berris (1996) and Nertz (1996) both report that since the church has been involved in the provision of education both at primary and secondary levels through their own established schools. Studies by Muyoyeta (2018), Amma (2003), Maemeko, Nkemgbeza and Ntabi (2017) among others, have all pointed out factors such as unavailability of educational material, learners' indiscipline, poor learning environment, lack of proper teaching and learning materials among others as causes of poor quality of education and hence poor academic performances in public schools in Namibia. Furthermore, despite the church being a major

player in human development, comprehensive study devoted specifically to the Catholic Church's involvement in the provision of education in public schools is limited. Most of the church documents on education places emphasis on Catholic schools; for example, Congregation for catholic education (2020) circular letter to the presidents' of bishops' conferences on religious education in schools. The circular talks about the roles of schools in the formation of new generations, the nature and identity of Catholic schools. It does not address the issue of religious education in public schools. Also, the congregation of Catholic education (2007) talks about the communion, cooperation between consecrated persons and the lay faithful in their task of educating, but it does so only in the context of Catholic Schools. Moreover, the congregation of Catholic education (2002 and 2013) talked about the consecrated person to participate in the mission to educate which is seen as a prophetic choice but not mentioned as to where they can live this calling. All the available literature from outside Namibia pointed to the church's contribution to education in their private schools. Whether the church in Namibia makes contributions towards education in public schools is still to be determined. It is thus very important to carry out a study of this nature to serve as a basis for further research in the area. Therefore, this research intended to carry out a study on the involvement of the Catholic Church in the provision of quality education in public schools.

1.3 RESEARCH QUESTIONS

i How is the church involved in the provision of quality education in public secondary schools in the vicariate of Rundu?

ii How effective is the church in providing quality education in public secondary schools in the vicariate of Rundu?

iii What are the challenges facing the church concerning the provision of education in public secondary schools in the vicariate of Rundu?

iv What can be done for the church to actively contribute to the provision of quality education in public secondary schools in the vicariate of Rundu?
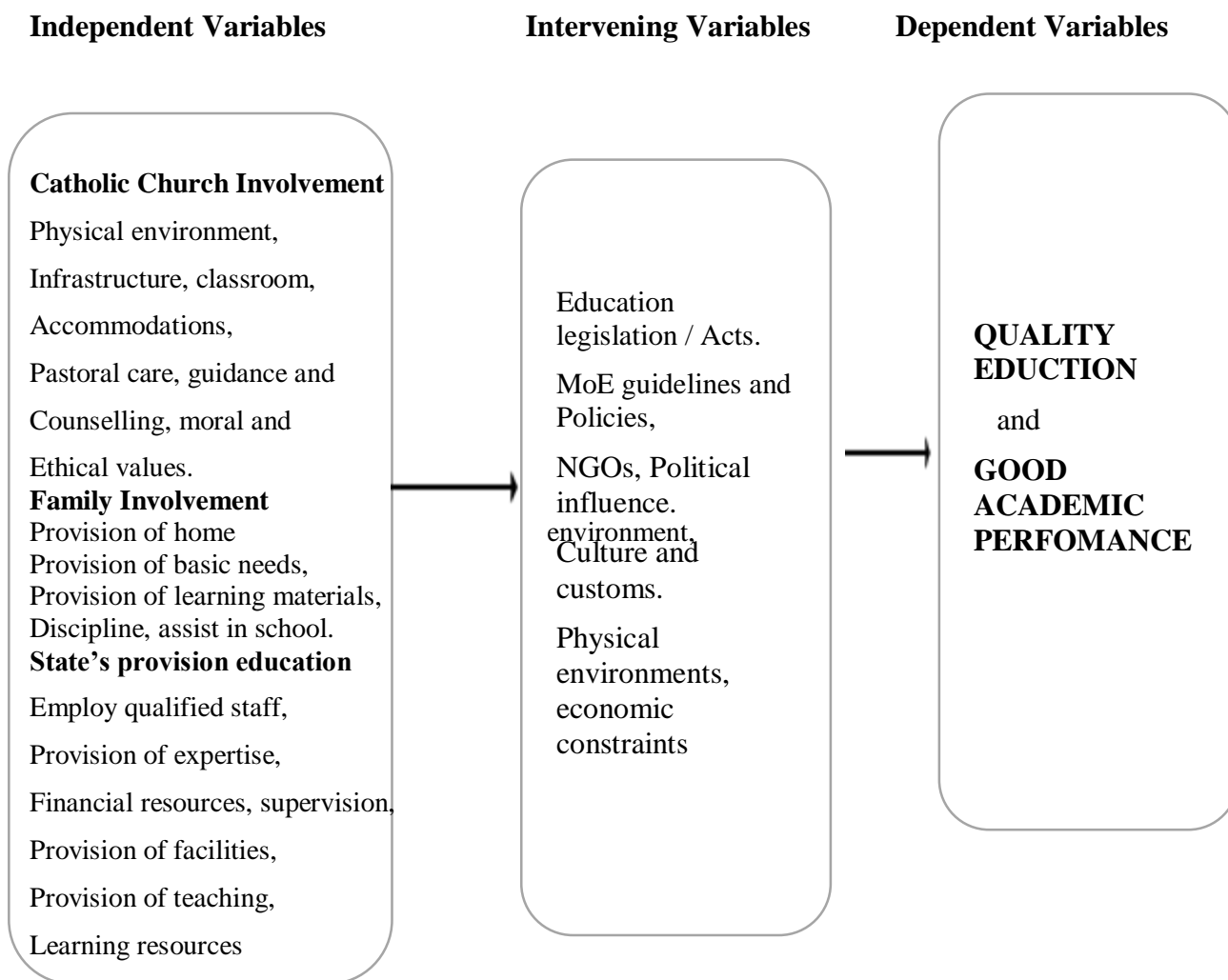
1.4 CONCEPTUAL FRAMEWORK

Independent Variables   **Intervening Variables**   **Dependent Variables**

Catholic Church Involvement

Physical environment,

Infrastructure, classroom,

Accommodations,

Pastoral care, guidance and

Counselling, moral and

Ethical values.
Family Involvement
Provision of home
Provision of basic needs,
Provision of learning materials,
Discipline, assist in school.
State's provision education

Employ qualified staff,

Provision of expertise,

Financial resources, supervision,

Provision of facilities,

Provision of teaching,

Learning resources

Education legislation / Acts.
MoE guidelines and Policies,
NGOs, Political influence. environment,
Culture and customs.
Physical environments, economic constraints

QUALITY EDUCTION
  and
GOOD ACADEMIC PERFOMANCE

 Figure 1: Conceptual Framework

Source: *Researcher (2019)*

2.0 LITERATURE REVIEW

2.1 Theoretical Review

2.1.1 Role Play Theory

According to Biddle (2019), Role theory states that human behaviours form characteristic patterns that are based on the social role ascribed to an individual. This theory assumes that those behaviour patterns are performed within a context and depend on the position or status of the person performing them. The proponent of this theory is Ralph Linton (1936) (an anthropologist). Role theory was a means for analysing social systems, and roles were conceived as the dynamic aspects of societally recognized social positions. Another proponent was George Herbert Mead (a social philosopher) who viewed roles as the coping strategies that individuals exhibit as they interact with other persons. For him, there is a need for

understanding other perspectives as a requisite for effective social interaction. This theory further teaches that roles are the effect behaviours enacted by individuals or groups and inferences about individuals or groups. One of the fundamental precepts of social psychology is that the social and physical environment exerts a profound influence on individuals' thoughts and behaviour. Role theory posits that the roles that people occupy provide contexts that shape behaviour.

The theory asserts that human behaviour is guided by expectations held by individuals and other people. The expectations correspond to different roles individuals perform in their daily lives. This study supports the understanding that roles are both expectations and how people act. When one is aware of their social position in an environment, they will act according to that status. Human beings are social animals; nobody wants to be excluded from others. So, for one to be accepted by others, one has to play an acceptable role. The strengths of Role theory lay in the emphasis it placed on the importance of organizing responsibilities according to expectations. It also stresses the important making roles clear to avoid conflicts and role ambiguity. It is agreeable that each organization and individual performs its functions according to what they are expected to do. However, role theory has weaknesses that it fails to explain the problem of social deviance when they do not correspond to specific roles. The question remains; who is to blame for the social evils, misbehaviours, for instance in schools? Who is not playing their role, parents, government or church? The theory also shows a tendency to depict people or social organizations as only conforming to social expectations. The theory has been criticized for exalting social institutions such as families, church and schools as custodians of accepted behaviour which everyone must embrace.

2.1.2 Ecological Systems Theory

Developed by psychologist Urie Bronfenbrenner around 1977. Ecological systems theory explains how human development is influenced by different types of environmental systems. According to Bronfenbrenner, human development is embedded in multiple nested systems or environments. These environments must interact and influence each other and eventually bring about growth. According to Espelage (2014), Ettekal and Mahoney (2017), the theory identified five interrelated types of environmental systems namely; the micro-system, mesosystem, exo-system, macro-systems and chronosystem. These systems form the different environments that have a significant influence on the development of an individual.

The eco-system theory supports the idea that a person is inseparable to his/her environment and the environment can be used to explain his/her behaviour. This emphasis on a set of interactive environments that influences development has been proven true by many studies on human development. Child development is never the sole responsibility of one entity. Quality education is the education that brings about the total development of the individual. Bringing about quality education is not the responsibility of the state alone, but for the whole society in which the church is part. This theory does not point out what exactly to be included and excluded from these different environments. The negative elements in some levels of these environments are not fully addressed and how they contribute to the development of an individual. Still, the theory does not point out clearly as to which influence is stronger, which is more important in these relationships and interactions. It does not also address the issue of conflicts within these environments and what kind of development will such conflicts bring about. Individuals within the environment can also exert a strong influence on the type of environment. Therefore the need to emphasis the equilibrium between individual and society which is not addressed in the theory.

2.2 Empirical Review

2.2.1 How the Catholic Church is involved in the Provision of Quality Education in Public Secondary Schools

In Ontario, Canada, Davies (2013) conducted a study to investigate whether students in catholic schools achieve more than students in public schools. The population of the study were about 55000 elementary students. Data was collected by the use of regression analysis, multi-level and propensity score matching models. The study found that catholic schools had higher net achievement as compared to others in public schools. The study also observed that catholic schools perform better not because of their social advantage (many students coming from well-to-do families) as some claim, but due to their religious character. For instance; they are small in numbers (not overcrowded in classrooms), free of most government-mandated regulations and have the right to demand entrance exams that enable them to know their learners' academic abilities beforehand hence tailor their teachings accordingly.

In South Africa, Naidoo (2015) carried out a study on the learners' perspective on religious education and religious diversity. Data was collected through the use of questionnaires. The study was conducted in Catholic-owned schools. The study employed a descriptive research design. The findings of the study indicated that learners are generally positive towards the role of religion in schools. Furthermore, it was indicated in the study that the South African School Act recognises two broad categories of schools; namely public and independent (DoE 1996). In Kenya, Magoma (2014) carried out a study that discussed the role played by the Catholic Church in the development of secondary education in Gusii. The study used a historical design method. Data were collected from primary and secondary sources. The target populations were schools and parishes. The participants consisted of former principals, BOG members, former teachers and former students. To select the participants, the study used a purposive sample technique. Data was collected through the use of interviews and document analysis. The result of the study acknowledged that the Catholic Church had played a significant role in the development of secondary education in Gusii.

Nangula (2013) conducted a study in Namibia to investigate the role of the Evangelical Lutheran Church in Namibia (ELCIN) regarding social development through education. The study employed a historical method. The study aimed to contribute to the understanding of the role of ELCIN played in bringing about development through education. It was observed that; mission, evangelization and education should not be separated. The current researcher also agrees with the above observation, because for the missionaries the mission of evangelization which is bringing good news is possible through education and education by itself is good news. To evangelize is to educate and to educate is to evangelize. This is the reason why the church should be involved in education because it's part of their mission.

The challenge in the case of Namibia is that other stakeholders in education, such as church seems to be on the periphery concerning education policy formulation, planning and management of public schools. Namibia, unlike other African countries such as Kenya, the full potential of the church is not utilized. The Catholic Church also has something to offer to raise the quality of education in public schools. Catholic's philosophy of education has proven effective in its schools, so if it was extended to public schools, it is believed that the outcome would be different. Perhaps a well-designed partnership between government and church in the provision of quality education would bring about quality education in all schools if it was considered. Good performance comes because of good discipline, good management and excellent facilities. Therefore, when the state and church combine their resources and invest in education the outcome is always positive.

Maemeko, Nkengbeza and Ntabi (2017) also carried out a study to investigate the poor academic performance of the grade 12 learners in four selected Senior Secondary Schools in the Zambezi Region of Namibia. In the study, Qualitative research method was used. The study involved Senior Secondary Schools, teachers, principals and deputy principal and head of departments. The data was collected using interviews and document review. The analysis consisted of coding and then categorizing data into manageable themes, identifying and isolating what was important to note. The findings of this study show that among factors that caused poor academic performance of grade 12 learners are: lack of discipline in schools, learners lack motivation, English as a medium of instruction, poor learning environment, learners' admission level coupled with limited support from parents, unqualified subject teachers and lack of teaching-learning resources among others. The above study did a qualitative study while the current study will use a mixed design a combination of a quantitative and qualitative approach. In all the above studies, none of them tried to propose the active involvement of key stakeholders such as the Church. Therefore the current study sought to fill in that gap.

2.2.2 The Effectiveness of the Church in the Provision of Quality education in Public Secondary School

Steer, Gillard, Gustafsson-Wright and Lathan (2015), did a study entitled, non-state actors in education in developing countries: a framing paper for discussion. The study was intended to be a background preparation to the annual research symposium of the Centre for Universal Education held in Washington, DC from March 5-6, 2015. Findings of that study discovered that stakeholders expect the church as a non-state actor in the provision of education in addition to operating schools directly, to provide education core services.

Ehiane and Stanley (2014) did a study to establish the effects of good discipline on students' academic performance in secondary schools in Nigeria. The study employed a cross-sectional research survey design. Data were collected by questionnaire, interview guides, and document analysis. Simple percentage, chi-square statistical methods were used to analyse data. The study found out that disruptive behaviour amongst learners is eliminated if there is a good discipline at school. Ehiane and Stanley further observed that the implementation of effective discipline at school is a key for the student in the journey to adulthood.

Makendano (2016) conducted a study in Namibia to investigate teachers' experience of learners' discipline in senior secondary schools in the Zambezi region. The study employed a qualitative research approach, specifically a case study. The population was 60 teachers at 3 selected secondary schools. Purposive sampling was used to select the participants. The findings of the study discovered that learners' discipline problems often need active supervision to be reduced. Good discipline is one of the key aspects that contribute to learner education. It is, therefore, of utmost importance that teachers, school principals, parents, members of the community as well as the Ministry of Education work hard to make schools functional by instilling discipline. The above study employed a qualitative paradigm and all the respondents were purposively selected. The current study will instead employ a mixed design where qualitative and quantitative will be employed. For the selection of respondents, both probability and non-probability sampling will be employed.

2.2.3 The Challenges Facing the Church concerning the Provision of Education in Public Secondary Schools

According to a Vatican document from the Congregation for Catholic Education (CCE); 'Educating Today and Tomorrow' (2014) Catholic Church today is facing many challenges in its ministry to educate. These challenges are not only for catholic schools but they cover the

whole scope of the mission of the church to education. First of all, there is a challenge for identity. There is a need to redefine Catholic schools' identity for the 21st century. Creating a Catholic identity that is supported by three pillars: Gospel tradition, authority and freedom. Gospel tradition means catholic must present education that is centred on gospel values. Authority is understood in the church as a service. Oftentimes, authoritativeness is being undermined. Freedom is understood as a gift from God which must be respected.

In the UK, Gearon (2018) observed that there is an ongoing tension between religious authority and secular political systems, legal frameworks and institutions of education. He is also content that education can provide a mediating role for power exchange and sharing between religious and politic. According to Gearon further, religion in education is justified as a major contributor to social and community cohesion. In Seton, USA, Manning (2018) conducted a study on disintegrating worldviews and the future of Catholic education: Addressing the deep roots of Catholic disaffiliation. It was observed that in recent years, Catholic schools in the United States have been battling with declining enrolment. According to Manning, this has been triggered by the wider scenario of people drifting away from the Church. Therefore Catholic educators have been at work to find solutions to such challenges and give their schools a place of reckoning in the growing secular ideological dominated education systems. To overcome the challenges, the church needs a deep understanding and causes of why so many people think the church has no place in the secular educational systems.

In Nigeria, according to the Catholic Bishops Conference of Nigeria (CBCN) (2014), the church and the state is confronted with the common challenges of the modern society such as; corruption, abuse of power, insecurity, poverty, and discrimination. These are some of the vices that can be solved with the provision of quality education. According to CBCN (2014), quality education has religious content, because it aims at integral growth of the human person able to live with others and advance a common good. The CBCN further noted that quality education is compromised when things like facilities, teaching and learning materials, and teachers in schools are not adequately provided. The position of the current study is that there is a knowledge gap on the challenges facing the church in the area of education provision in the context of the Catholic Church in Namibia. Therefore, by including church personnel as part of the respondents, this study will find out what the challenges that the Catholic Church in Namibia is experiencing in the area of education provision.

Evidence points out that, in Namibia, the provision of quality education that imparts intellectual, moral and professional competence in public schools is a big challenge to the state. Therefore the need for the involvement of the church. Many researchers around the world advise that the provision of quality education should include government, parents, religious institutions and other corporate bodies. Many scholars have therefore observed that there is a tension between political powers and religious power, between church and state. The state wants to monopolize education and control the minds of people by controlling what they study.

According to Connel, "though schools have traditionally been thought of as institutions promoting equality of opportunity, research has indicated that schools are almost universally institutions that reinforce and reproduce social inequalities. Educational reforms have failed to reduce inequalities" (Connel, 2016, p. 30). This researcher, therefore, argues that it is a call to the church to make its contribution to public schools where most children from poor families are found. To be committed to the poor is a greater challenge.

Furthermore, Sauti (2019) conducted a study in Namibia on challenges faced by special schools in Windhoek. The study employed an exploratory research design. A mixed-method approach was used. The population was made up of all special schools in the Windhoek area. The study used purposive sampling techniques to select participants for the study. Quantitative data was

collected through questionnaires while qualitative data was collected through structured interviews. Data were analysed by the use of SPSS version 25. The findings of the study revealed that social enterprises such as schools play their roles in bringing about social change economically, environmentally and socially and so that they be a catalyst in solving the most pressing problems through the provision of their innovative products and services, they require sufficient funds. Hence this has been a major setback in the implementations of many school projects, especially in Namibia. Research findings show that many public schools in Namibia face the challenge of funding since the government introduced free education in 2013.

2.2.4 What Can be done for the Church to Actively Contribute to the Provision of Quality Education in Public Schools

According to UNESCO (2015), reaching education goals in the coming years will require sharp increases in funding and better delivery. Further, it is believed that despite a global focus on improving access to education, nearly 60 million children in developing countries remain out of primary school. Developing countries, particularly Africa, despite governments' efforts and increased investments in education, have failed to translate to better education quality or improved learning outcomes (UNESCO, 2015). It is estimated that even when governments increase in their budget allocations the financing gap for delivering good quality universal education from pre-school through junior secondary levels by 2030 in low-income countries will be $10.6 billion, on average, between 2015 and 2030, over four times the level currently provided by official donors ($2.3 billion) (UNESCO 2015). Therefore according to UNESCO, closing the financing gap that prevents delivery and access to quality education will be a major challenge, requiring non-state actors to complement the efforts of governments. Hence the current study proposes the church as one of those non-state sectors, need to be involved in the provision of education.

In Barcelona, Spain, Verger and Moschetti (2016) in their study about Public-Private Partnership in education observed that this strategy has become a common approach to engage the Non-governmental Organizations in the provision of education, especially in the developed world. It was further noted that the PPP strategy has enabled many governments to expand and provide education more efficiently and effectively. According to Verger and Moschetti, there are four options of PPP that the government can choose to involve the NGO in the provision of education. The first one is in the Infrastructural Public-Private Partnership, which is partnering with the private sector in the provision of facilities like construction of schools, libraries, laboratories, roads etc. the second partnership is called Education-Industry Partnership which is mostly found at the level of vocational training and universities. This is an agreement with different companies to provide or sponsor programs and provide apprenticeship to students. A multi-stakeholder partnership is another strategic partnership where the government and public and private sectors joined hands in pooling and managing resources to contribute to the expansion and improving quality of education.

In South Africa, Baloyi (2016) carried out a study trying to find some ways through which the church, utilizing its pastoral theological services, can play a role in eliminating the resignation of teachers in public schools. Baloyi, in supporting the notion that the church should be involved in public schools has this to say; "No one can deny that public schools are part of the community, which is trying to build a peaceful country. It is important to note that the church has parents as its members who are part of the schools' SGBs. Through this body, parents can be vocal about the school and its activities. Some school teachers per school are also local Christians in particular denominations. This makes the church's influence in the school a greater possibility. The church, as the custodian of moral regeneration, is the vehicle that can regenerate the morality of children and teachers who are terrorised by different factors. It is

within this context that churches and religious groups must be mobilised to promote values needed to strengthen the common good."(Baloyi, 2016, p.5).

Horvat (2015) has this to say against those who oppose the inclusion of religion in schools, that the welfare of the student should be a major concern for educators. All positive influences upon the child should be encouraged, not banished, especially if the influence is proven effective. In this sense, how much better education would be if it were at least not hostile to God and religion, and how much better it would be if education policy were to be based on facts, rather than prejudices? In the same vein, therefore, the involvement of the church in education should be based on fact, on its effectiveness, not on prejudices.

3.0 RESEARCH DESIGN AND METHODOLOGY

This study was carried out in the Vicariate of Rundu which is found in the two Kavango regions, that is Kavango East and West in Namibia. This study used mixed design which involved a combination of both quantitative and qualitative approach. In quantitative the study used a survey research design, specifically adopted a cross-sectional survey research design. In qualitative Paradigm, the study employed the phenomenology approach. The target population for this study was five secondary schools in Rundu. A total of 329 respondents participated in the study, among these are; Director of education, inspectors of schools, teachers and headteachers, members of the school board and parish priests, vicar general, religious sisters, secretary to bishops' conference, coordinator of catholic education and Students. From the 16 public secondary schools, the study sampled 5 schools, 5 head teachers, 130 teachers were sampled from a total of 935 teachers, 117 students were sampled from the population of 167, 1 inspector of schools, 1 director of education, 5 school board members, 5 priests, 5 religious sisters, 1 vicar General, 1 secretary to bishops 'conference, 1 coordinator of Catholic education. To gather data for this study, quantitative and qualitative data collection instruments were used namely, structured interview guides, unstructured interview guide and questionnaires, document analysis guide and observation guide. Questionnaires were used for headteachers, priests and sisters. While interviews were used for Directors, inspectors, vicar general, secretary to bishops' conference, Catholic education coordinator and parents.

After collecting data, the researcher reviewed and analyse data to identify themes, patterns, and relationships. Data was then grouped according to categories; quantitative and qualitative data information. Quantitative analysis involved the use of descriptive and inferential analysis. Descriptive analysis data will be presented into frequencies, percentages, tables and bar charts. This enabled the data to be described based on research questions. Demographic information was analysed using descriptive statistics such as frequencies, percentages, tables and bar graphs. SPSS package version (16) was used also to produce a range of statistical tables and figures which allowed the findings from the data to be quantified and compared. Open-ended responses were arranged, summarized and grouped into themes, categories that were reported into narrative forms.

4.0 PRESENTATION, INTERPRETATION AND DISCUSSION OF THE FINDINGS

Table 1: Areas of Education Provision by the Church

Head Teachers (n=5)		
Area of Involvement	**F**	**%**
Policy Formulation	1	20
Planning and Management	1	20
Employment	3	60
Total	**5**	**100**
Teachers (n=90)		
Policy Formulation	1	1.1
Planning and Management	10	11.1
Fencing Schools	2	0.1
Resource Provisions	79	87.8
Total	**90**	**100**
Students (n=100)		
Policy Formulation	0	0.0
Planning and Management	0	0.0
Employment	11	11
Fencing Schools	0	0.0
Resource Provisions	14	14
Students' Discipline	11	11
Management of Hostels	64	64
Total	**100**	**100**
Religious Sisters and Priests (n=9)		
Employment, Spiritual and Moral guidance, Providing hostel accommodations	1	11.1
Employment, Spiritual and Moral, guidance, Resource Provision, Students Discipline	1	11.1
Policy formulation, planning and management, Employment, Spiritual and Moral Guidance, Resource provision, Student discipline	2	22.2
Spiritual and Moral Guidance	2	22.2
Spiritual and Moral Guidance, Resource provision, Student discipline, Provision and management of hostels	2	22.2
Spiritual and Moral Guidance, Resource Provision, Student Discipline	1	11.1
Total	**9**	**100**

Based on the findings in Table 1 most (20.0%)of the headteachers indicated that the church was involved in policy Formulation in the public secondary schools they were heading, another 20.0% believed the church involved in Planning and Management in their schools, while majority 60.0% of the headteachers indicated that the church was involved in employment processes in the schools they were heading. The results show that the church is actively involved in the provision of quality education in secondary schools in the region especially the

areas of employment creation because of the hostels they run. The findings are consistent with the findings of Davies (2013) which indicated that catholic schools in Canada had higher net achievement as compared to others in public schools. The study also observed that catholic schools perform better not because of their social advantage (many students coming from well-to-do families) as some claim, but due to their religious character.

Based on the responses from teachers, most (87.8%) of the teachers believed the church was involved in the provision of quality education in the areas of provision of resources, 11.1% in planning and management, while just 1.1% indicated that the church was commited in the provision of quality education in the area of policy formulation. The results are in agreement with the conclusion made by Agrirdag, Driessen and Merry (2017) that, there was no catholic advantage among the students entering Catholic schools; however, despite their learning rate for math and reading that did not significantly differ, the achievement gap between catholic schools was still higher than in public schools because Catholic Schools have better resources.

The students in the target schools were also asked to indicate the areas of education provision where the church was involved in in their schools and based on the results, most (64.0%) of the students had the feeling that the church was involved in the management of hostels. Additionally, 14.0% of the students had the feeling that the church was involved in the area of resource provision, 11.0% of the students indicated that the church was involved in employment creation around their school. Another 11.0% of the students felt that the church was committed to ensuring students' discipline in public secondary schools in the region. None of the students believed that the church was committed to policy formulation, planning and fencing of public secondary schools in Kavango regions as a way of promoting quality education in the region. The results imply that the church was actively involved mostly in the provision of accommodations as a way of provision of quality education in public secondary schools in the region.

Additionally, the religious sisters and priests were asked to indicate how the Catholic Church was involved in the provision of quality education in secondary schools in the Vicariate of Rundu. Based on the results, most of them (22.2%) indicated that the Catholic church was involved in the provision of quality education in the secondary schools in Rundu through policy formulation, planning and management, employment, spiritual and moral guidance, resource provision, student discipline, another 22.2% indicated through spiritual and moral guidance, resource provision, student discipline, provision and management of hostels and another 22.2% indicated that the Catholic church was involved in spiritual and moral guidance.

The results also show that 11.1% of the respondents indicated that the Catholic church was involved in employment, spiritual and moral, guidance, resource provision, students discipline, another 11.1% employment, spiritual and moral guidance, providing hostel accommodations and another 11.1% of them indicated that the Catholic church was involved in promoting quality education through employment, spiritual and moral guidance, providing hostel accommodations. The results imply that the Catholic church in Rundu is actively taking part in the provision of quality education in public secondary schools in many ways. The findings are consistent with the findings of Mwangangi (2012) which indicated that on the areas of Education the church had been involved in establishing schools, primary, secondary, polytechnics and nursery and Educational programmes such as REAP, CISRET and the teaching of the faithful generally in the church on faith and life issues.

Table 2: Role of the Church in the Provision of Educational Resources in Public Secondary Schools

Head Teachers (n=5)		
Response	**F**	**%**
Yes	1	20
No	4	80
Total	**5**	**100**
Religious Sisters and Priests (n=9)		
Yes	9	100
No	-	-
Total	**9**	**100**

Based on the results presented in Table 2, 80.0% of the headteachers did not agree to the fact that the church had a role to play in the provision of educational resources in public secondary schools they headed, while 20.0% felt otherwise. On the contrary, all the religious sisters and priests indicated that the church was playing a role in the provision of educational resources in public secondary schools. The results imply that churches in Kavango regions of Namibia are not involved in the provision of educational resources in most public secondary schools in the region as one way of ensuring the provision of quality education. The results are in agreement with the findings of Mabeya, Ndiku and Njino (2010) which alluded to the fact that all the church sponsors in Kenya contributed to the maintenance of religious traditions and church doctrines in schools, giving consent of appointment of headteachers and ensuring that the schools' infrastructure and assets are well kept.

Table 3: Resources Provided by the Church

Resources Provided	F	%
Provision of learning materials such as chalk, pens, books, and many more	0	0.0
The building of classrooms and libraries	1	20
Provision of furniture such as boards, chairs, tables, desks, stationaries	1	20
The building of hostels for students and teachers accommodations	3	60
Total	**5**	**100**

Based on the findings on Table 3, none of the headteachers indicated that the church was providing resources such as the provision of libraries, provision of teaching and learning materials such as chalk, pens, books, and many more. While 20.0% of the headteachers indicated that in their schools the church was supporting education by providing facilities such as the building of classrooms, libraries and the provision of stationery. The results further show that 20.0% indicated the church was providing resources such as furniture such as boards, chairs, tables and desks. The majority, 60% indicated that the church was active in the provisions facilities such as the building of hostels for the students and teachers accommodations. The results imply that the church in Namibia is committed to providing

resources to public secondary schools as a way of promoting the provision of quality education but at a minimum scale.

Additionally, interview guides were served to Vicar General and Secretary to Bishops' Conference. They were asked to indicate whether the Catholic Church had a role to play in the provision of Education in public Secondary Schools or not and they responded by indicating that;

''...Yes, for the Catholic Church education is an integral part of its evangelisation mission and therefore catholic church plays a very vital role in the education sector as a stakeholder. Catholic education is value-based and the Church draws inspiration from the values taught by Christ, the greatest teacher of all time; adherence to this value-based system is at the centre of the success of Catholic schools''

They also indicated that;

''…the purpose of catholic schools is beside quality education and upbringing to give alternative content of education and upbringing, new methods and forms. the relationship between Catholic education and the state has taken a variety of forms in different countries and at different times in history. However, the "signs of the times" in which we need to think about the application of Catholic social teaching to public policy in education include as perhaps their most prominent feature a major decline in religious practice and a general indifference towards religion, especially in the upper echelons of Western political systems''.

Vicar General and Secretary to Bishops' Conference were also asked to indicate how the Catholic Church was involved in the provision of quality education in secondary schools in the Vicariate of Rundu and they indicated that;

''...the Catholic church as a key stakeholder in the provision of quality education has been instrumental in promoting education in public secondary schools in Namibia. The catholic does this through the building of hostels, libraries, classrooms, buying books, sponsoring children from needy families and also buying school uniforms to students who cannot afford to buy uniform''

Table 4: Head Teachers' Response on Effectiveness of Church (n=5)

Statement	SD f	SD %	D f	D %	A f	A %	SA f	SA %	U f	U %	Mean	Std. Dev.
1. The church is effective in the provision of good physical resources and other facilities in the school	3	60.00	2	40.00	0	0.00	0	0.00	0	0.00	1.400	0.548
2. The church is effective in the provision financial aid to schools	3	60.00	2	40.00	0	0.00	0	0.00	0	0.00	1.400	0.548
3. The church is effective in supporting needy students, e.g school fees	2	40.00	2	40.00	0	0.00	0	0.00	1	20.00	2.200	1.643
4. The church is effective in providing spiritual and pastoral care to staff and students	2	40.00	2	40.00	0	0.00	1	20.00	0	0.00	2.000	1.225
5. The church is effective in providing moral and ethical values in schools	2	40.00	2	40.00	1	20.00	0	0.00	0	0.00	1.800	0.837
6.The church is effective in Offering guidance and counselling to both students and the staff in general	2	40.00	2	40.00	0	0.00	0	0.00	1	20.00	2.200	1.643
7. The church is effective in instilling good discipline in the school	2	40.00	3	60.00	0	0.00	0	0.00	0	0.00	1.600	0.548
Average											**1.800**	**0.999**

The results in Table 4 show that all the headteachers (100%) disagreed with the fact that the church was effective in the provision of good physical resources and other facilities in the schools this was affirmed by (Mean=1.400; Std. Dev. = 0.548). This implies that the church is not effectively providing good physical resources needed by public secondary schools in the vicariate of Rundu. The results also show that all the headteachers disagreed that the church was effective in the provision of financial aid to schools (Mean=1.400; Std. Dev. = 0.548). Similarly, the majority (80.0%) of the headteachers indicated that the church was not effective in supporting needy students, e.g school fees (Mean=2.200; Std. Dev. = 1.643). These results imply that the church in the vicariate of Rundu is not effectively playing the role of providing financial help to public secondary schools in the region and in addition to that they are not effectively supporting needy students through school fees and other resources they need in their learning process.

The results further show that majority (80.0%) of the headteachers were in disagreement with the statement that the church was effective in providing spiritual and pastoral care to staff and students (Mean=2.200; Std. Dev. = 1.643). Additionally, 80.0% of the headteachers disagreed that the church was effective in providing moral and ethical values in schools, while only 20.0% agreed with the statement (Mean=1.800; Std. Dev. = 0.837). This implies that the churches in the region are not committed to the provision of moral and ethical values to the public secondary schools. Similarly, the results show that 80.0% of the headteachers believed that the church was not effective in offering guidance and counselling to both students and the staff in general (Mean=2.200; Std. Dev. = 1.643). Finally, the results show that all the headteachers disagreed that the church was effective in instilling good discipline in the school (Mean=1.600; Std. Dev. = 0.548). The responses had an overall mean and standard deviation of 1.800 and

0.999 respectively implying that most of the headteachers were in disagreement with the statements on the effectiveness of the church in provision of quality education in the region. This is in agreement with the observation made by Diescho (2014) that after political independence, things changed, possibly for the worse as far as the role of the Catholic Church involvement in the provision of education in public schools is concern. According to Diescho, the church has become a victim to the influence of political power and lost her direction. According to Diescho further, the dance of freedom was so powerful and alluring that the clergy acquired the new role of blessing the food at state banquets and sitting at the head table. Moreover, the Education Statistics of (2015), though there has been a remarkable improvement in the provision of the services such as; clean water and sanitations, electricity, hostel accommodations, to schools countrywide, Kavango East and Kavango West remain the most poorly serviced regions, (EMIS Education Statistics 2015).

Table 5: Teachers' Response on Effectiveness of Church

Statement	SD f	SD %	D f	D %	A f	A %	SA f	SA %	U f	U %	Mean	Std. Dev.
1. The church is effective in the provision of good physical resources and other facilities in the school	69	76.70	8	8.90	9	10.00	4	4.40	0	0.00	1.422	0.848
2. The church is effective in the provision financial aid to schools	54	60.00	27	30.00	8	8.90	1	1.10	0	0.00	1.511	0.707
3. The church is effective in supporting needy students, e.g school fees	76	84.40	10	11.10	2	2.20	0	0.00	2	2.20	1.244	0.708
4. The church is effective in providing spiritual and pastoral care to staff and students	46	51.10	40	44.40	2	2.20	0	0.00	2	2.20	1.578	0.749
5. The church is effective in providing moral and ethical values in schools	41	45.60	35	38.90	3	3.30	1	1.10	10	11.10	1.933	1.243
6.The church is effective in Offering guidance and counselling to both students and the staff in general	41	45.60	45	50.00	1	1.10	1	1.10	2	2.20	1.644	0.769
7. The church is effective in instilling good discipline in the school	58	64.40	30	33.30	1	1.10	1	1.10	0	0.00	1.389	0.575
Average											**1.532**	**0.800**

The results in Table 5 show that majority (85.60%) of the teachers disagreed that the church was effective in the provision of good physical resources and other facilities in the schools this was affirmed by (Mean=1.422; Std. Dev. = 0.848). This implies that the churches in Namibia are not effectively providing good physical resources needed by public secondary schools in the vicariate of Rundu. The results also show that 90.0% of the teachers disagreed that the church was effective in the provision of financial aid to schools (Mean=1.511; Std. Dev. = 0.707). Similarly, the majority (95.5%) of the teachers indicated that the church was not effective in supporting needy students, e.g school fees (Mean=1.244; Std. Dev. = 0.708). These results imply that the churches in Namibia are ineffectively playing the role of providing financial help to public secondary schools in the region and in addition to that they are

ineffectively supporting needy students through school fees and other resources they need in their learning process.

The results further show that majority (95.5%) of the teachers were in disagreement with the statement that the church was effective in providing spiritual and pastoral care to staff and students (Mean=1.578; Std. Dev. = 0.749). Additionally, 84.5% of the teachers disagreed that the church was effective in providing moral and ethical values in schools, while only 4.4% agreed with the statement (Mean=1.933; Std. Dev. = 1.243). This implies that the churches in the region are not committed to the provision of moral and ethical values to the public secondary schools. Similarly, the results show that 95.6% of the teachers thought that the church was not effective in offering guidance and counselling to both students and the staff in general (Mean=1.644; Std. Dev. = 0.769). Finally, the results show that 97.7% of the teachers disagreed that the church was effective in instilling good discipline in the school (Mean=1.389; Std. Dev. = 0.575). The responses had an overall mean and standard deviation of 1.532 and 0.800 respectively implying that most of the teachers in public secondary schools in Namibia are in disagreement with the fact that the church in Namibia is committed and effectively taking part in the provision of quality education in the region.

Table 6: Students' Response on Effectiveness of Church

Statement	SD f	SD %	D f	D %	A f	A %	SA f	SA %	U f	U %	Mean	Std. Dev.
1. The church is effective in the provision of good physical resources and other facilities in the school	74	74.00	23	23.00	1	1.00	0	0.00	2	2.00	1.330	0.697
2. The church is effective in the provision financial aid to schools	71	71.00	27	27.00	1	1.00	0	0.00	1	1.00	1.330	0.604
3. The church is effective in supporting needy students, e.g school fees	63	63.00	35	35.00	1	1.00	0	0.00	1	1.00	1.410	0.621
4. The church is effective in providing spiritual and pastoral care to staff and students	70	70.00	26	26.00	1	1.00	1	1.00	2	2.00	1.390	0.751
5. The church is effective in providing moral and ethical values in schools	71	71.00	26	26.00	1	1.00	1	1.00	1	1.00	1.350	0.657
6.The church is effective in Offering guidance and counselling to both students and the staff in general	76	76.00	21	21.00	1	1.00	1	1.00	1	1.00	1.300	0.644
7. The church is effective in instilling good discipline in the school	74	74.00	22	22.00	1	1.00	1	1.00	2	2.00	1.350	0.744
Average											**1.351**	**0.674**

The results in Table 6 show that majority (97.00%) of the students disagreed with the fact that the church was effective in the provision of good physical resources and other facilities in the schools this was affirmed by (Mean=1.330; Std. Dev. = 0.697). This implies that the churches in Namibia are not effectively providing good physical resources needed by public secondary schools in the vicariate of Rundu. The results also show that 98.00% of the students disagreed that the church was effective in the provision of financial aid to schools (Mean=1.330; Std.

Dev. = 0.604). Similarly, the majority (98.00%) of the students indicated that the church was ineffective in supporting needy students, e.g school fees (Mean=1.410; Std. Dev. = 0.621). These results imply that the churches in Namibia are not effectively playing the role of providing financial help to public secondary schools in the region and in addition to that they are not effectively supporting needy students through school fees and other resources they need in their learning process.

The results further show that majority (96.00%) of the students were in disagreement with the statement that the church was effective in providing spiritual and pastoral care to staff and students (Mean=1.390; Std. Dev. = 0.751). Additionally, 97.00% of the students disagreed that the church was effective in providing moral and ethical values in schools (Mean=1.350; Std. Dev. = 0.657). This implies that the churches in the region are not committed to the provision of moral and ethical values to the public secondary schools. Similarly, the results show that 97.00% of the students thought that the church was ineffective in offering guidance and counselling to both students and the staff in general (Mean=1.300; Std. Dev. = 0.644). Finally, the results show that 96.00% of the students disagreed that the church was effective in instilling good discipline in the school (Mean=1.350; Std. Dev. = 0.744). The responses had an overall mean and standard deviation of 1.351 and 0.674 respectively implying that most of the students in public secondary schools in Namibia are in disagreement with the fact that the church in Namibia is committed and effectively taking part in the provision of quality education in the region.

Table 7: Religious Sisters' and Priests' Response on Effectiveness of Church

Statement	SA f	SA %	A f	A %	D f	D %	SD f	SD %	U f	U %	Mean	Std. Dev.
1. The church is effective in the provision of good physical resources and other facilities in the school	6	66.70	3	33.30	0	0.00	0	0.00	0	0.00	1.333	0.500
2. The church is effective in the provision of financial aid to schools	7	77.80	0	0.00	0	0.00	0	0.00	2	22.20	1.889	1.764
3. The church is effective in supporting needy students, e.g school fees	3	33.30	6	66.70	0	0.00	0	0.00	0	0.00	1.667	0.500
4. The church is effective in providing spiritual and pastoral care to staff and students	4	44.40	5	55.60	0	0.00	0	0.00	0	0.00	1.556	0.527
5. The church is effective in providing moral and ethical values in schools	4	44.40	4	44.40	0	0.00	0	0.00	1	11.10	1.889	1.269
6. The church is effective in Offering guidance and counselling to both students and the staff in general	4	44.40	5	55.60	0	0.00	0	0.00	0	0.00	1.556	0.527
7. The church is effective in instilling good discipline in the school	3	33.30	4	44.40	0	0.00	0	0.00	2	22.20	2.333	1.581
Average											1.746	0.953

The results in Table 7 show that al the religious sisters and priests agreed that the church was effective in the provision of good physical resources and other facilities in the schools this was affirmed by (Mean=1.333; Std. Dev. = 0.500). The results show that the churches in Namibia are effectively providing good physical resources needed by public secondary schools in the vicariate of Rundu. The results also show that 78.00% of the religious sisters and priests agreed that the church was effective in the provision of financial aid to schools (Mean=1.889; Std. Dev. = 1.764). Additionally, all the religious sisters and priests indicated that the church was effective in supporting needy students, e.g school fees (Mean=1.667; Std. Dev. = 0.500). These results imply that the churches in Namibia are effectively playing the role of providing financial help to public secondary schools in the region and in addition to that they are effectively supporting needy students through school fees and other resources they need in their learning process.

The results further show that all the religious sisters and priests agreed with the statement that the church was effective in providing spiritual and pastoral care to staff and students (Mean=1.556; Std. Dev. = 0.527). Additionally, 88.80% of the religious sisters and priests agreed that the church was effective in providing moral and ethical values in schools (Mean=1.889; Std. Dev. = 1.269). This implies that the churches in the region are committed to the provision of moral and ethical values to the public secondary schools. Similarly, the results show that all the religious sisters and priests thought that the church was effective in offering guidance and counselling to both students and the staff in general (Mean=1.556; Std. Dev. = 0.527). Finally, the results show that 77.70% of the religious sisters and priests agreed that the church was effective in instilling good discipline in the school (Mean=2.333; Std. Dev. = 1.581). The responses had an overall mean and standard deviation of 1.746 and 0.953 respectively implying that most of the religious sisters and priests are in agreement with the fact that the church in Namibia is committed and effectively taking part in the provision of quality education in the region.

The interview guide was also administered to the vicar general and secretary to bishops' conference and they were asked to indicate how effective they thought the church was providing quality education in public secondary schools. The vicar general indicated that;

> '' ...the church in this region is very ineffective in contributing to the provision of quality education in public secondary schools. The church is inactively involved in the provision of the necessary resources students learning in the said secondary schools, the church in this region as we talk is actively involved in sponsoring hundreds of students from the very public secondary schools. Additionally, the church in this area has refused to form a collaboration with the ministry of education of Namibia in initiating projects geared towards building more classrooms and hostels for the students in public secondary schools in the region which is the main problem in many public secondary schools here''.

Additionally, the secretary to bishops' conference indicated that;

> ''...the church is very committed to the provision of quality education in public secondary schools in Rundu vicariate. It goes without saying that, the church in this area has in the past built classrooms that the state is hiring for the use of schools. the church, through CARITAS and Catholic AIDS Action, sponsors needy of students from less fortunate families, by supplying school uniforms and other necessities. Therefore, I can say that the church is very effective in the provision of quality education in this region which need to be acknowledged and appreciated''.

The parents/guardians and BOM were also asked in an interview to indicate how effective they thought the church was in providing quality education in public secondary schools. They indicated that;

''...The church is not committed to the provision of education in public secondary schools in this Kavango region and to some extent they are doing it ineffectively and there are so many gaps that need to be addressed to make the initiative they are pursuing more effective than it is currently''.

These findings concur with the findings of Steer, Gillard, Gustafsson-Wright and Lathan (2015) which discovered that stakeholders expected the church as a non-state actor in the provision of education in addition to operating schools directly, to provide education core services. These were found to be ranging from services such as professional development and quality assurance as well as auxiliary services such as infrastructure purchasing and leasing, building maintenance, pupil transportation, and school meals, which are often very costly for public schools.

Table 8: Challenges Faced by Church in Provision of Education

Challenges	f	%
Lack of qualified personnel to work in schools, Lack of clear direction on education apostolate, Bishops not interested in supporting public schools	1	11.1
Lack of qualified priests and sisters to teach, The government ignores to involve the church in schools, Public schools are guided by secular ideologies	2	22.2
not having clear guidance on education apostolate	1	11.1
Pastoral in public schools is neglected because there is no proper coordination of its activities	1	11.1
the church does not have enough personnel to work in schools	2	22.2
Undermining, Discrimination and Sexual harassment	2	22.2
Total	**9**	**100**

Based on the results in Table 8, lack of qualified personnel to work in schools, lack of clear direction on education apostolate, bishops not interested in supporting public schools were some of the challenges faced by the church in their effort to provide education in public secondary schools in the vicariate of Rundu as indicated by (11.1%) of the respondents. Additionally, 22.2% of the respondents indicated that the challenges which were facing the church in provision of education included lack of qualified priests and sisters to teach, failure by the government of Namibia to involve the church in schools management and that the public schools were being guided by secular ideologies.

The results further show that 11.1% of the respondents cited a lack of clear guidance on education apostolate as a major challenge faced by the church in the provision of education in the region. Another 11.1% of the respondents indicated that the challenge faced by the church was that pastoral in public schools was being neglected because of a lack of proper coordination of its activities. According to 22.2% of the respondents, not having enough personnel to work in schools was a serious challenge to the church in the provision of education in public secondary schools in the vicariate of Rundu.

Finally, 22.2% of the respondents felt that undermining, discrimination and sexual harassment were the challenges faced by the church in the provision of education in public secondary schools in the vicariate of Rundu. The results show that the church in the vicariate of Rundu is faced with a number of challenges which hinder them from providing quality education in public secondary schools in the region. These results are in agreement with the findings of a study conducted by Wachege and Ng'etich (2019) on problems facing urban Christian church-sponsored schools exemplified by st. peter claver's catholic primary School, Nairobi County which revealed that the school suffered infrastructural challenges since the government capitation was not enough to improve the conditions of the school. The administration, in this case, had to be creative in sourcing for funds particularly to put up a perimeter wall which posing security risk to the pupils and staff.

Table 9: Challenge Mitigation

Mitigation	f	%
Bishop must come up with a strategy to on supporting schools. The diocese needs to have qualified people to coordinate educational apostolate activities	1	11.1
Catholic education coordination must be strengthened so that it comes up with strategies on how to support public schools	3	33.3
Self-confidence, Self-esteem, Moral and Spiritual Education, Social Support and Security	2	22.2
The church needs to challenge the secular system of education, The church needs to invest in the education sector, The church need revisit their mission to improve the lives of people through education, Bishops must re-organize well	1	11.1
the church needs to train more priests and sisters to teach in schools	2	22.2
Total	**9**	**100**

The results in Table 9 show that 33.3% of the respondents believed the Catholic education coordination must be strengthened so that it comes up with strategies on how to support public schools as a way of mitigating the challenges faced in the provision of education in public secondary schools. Additionally, 11.1% of the respondents suggested that the bishop needed to come up with a strategy to support schools and also the diocese needed to have qualified people to coordinate educational apostolate activities. According to 22.2% of the respondents, the challenges could be addressed through self-confidence, self-esteem, moral and spiritual education, social support and security.

Further, 11.1% of the respondents believed that for the challenges to be addressed, the church needed to challenge the secular system of education, invest in the education sector, revisit their mission to improve the lives of people through education and that the Bishops ought to be re-organized well. Finally, the results the church needed to train more priests and sisters to teach in schools as a means of mitigating the challenges faced by the church in provision of education in public secondary schools as indicated by 22.2% of the respondents.

In addition to the questionnaires which were served to the religious sisters and priests, interview guides were also administered to the vicar general and secretary to bishops' conference in which they were asked to indicate the challenges facing the church concerning the provision of education in public secondary schools. The vicar general indicated that;

> *''...In their quest to provide or support the provision of quality education in public secondary schools, the church faces a number of hurdles. Some of the main challenges the church faces include; lack of goodwill on the side of the government to involve the church in the management and policy formulation of public secondary schools. Another challenge faced by the church is that there is growing resistance from some parents regarding the work being done by the Religious Sisters in such schools, this makes it difficult for the church to be fully involved in the provision of education in those public secondary schools.''*

Additionally, the secretary to bishops' conference indicated that;

> *''...the church faces many challenges in its effort to provide quality education in public secondary schools in Namibia, but key among them are; lack of support from the parents, lack of involvement by the government in the management of public secondary schools, some schools are hesitant in involving the church in the running of their schools etc.''*

The study conducted by Educating Today and Tomorrow (2014) indicated that the Catholic Church today is facing many challenges in its ministry to educate. These challenges are not only for catholic schools but they cover the whole scope of the mission of the church to education. Additionally, the results on challenges facing the church presented above are consistent with the findings of Gearon (2018) which observed that there was an ongoing tension between religious authority and secular political systems, legal frameworks and institutions of education. The study also contended that education can provide a mediating role for power exchange and sharing between religious and politic. According to Gearon further, religion in education is justified as a major contributor to social and community cohesion.

Table 10: Headteachers' Recommendations

	%
The church should try and instil good morals in our public school going children	20
The churches as stakeholders in education should be engaged by the ministry of education in addressing challenges facing these schools	20
The churches should be allowed by the ministry of education to help the public schools they wish to sponsor	20
The government should create a free atmosphere that will enable churches to participate in supporting public schools	20
These public schools are underfunded, this creates a gap for the church to address so they need to take part in helping public schools especially with more hostels and libraries	20
Total	**100**

Based on the findings in Table 10, 20.0% of the headteachers were of the opinion that lack of morals among school-going children was an impediment in the provision of quality education and so, by the church instilling good morals in public school-going children the church would be able to actively contribute to the provision of quality education in public secondary schools. Additionally, 20.0% of the headteachers indicated that the churches as stakeholders in education should be engaged by the ministry of education in addressing challenges facing these schools as one way of ensuring that the church actively takes part in the provision of quality education in public secondary schools. The ministry of education was advised to allow the

church to help the public schools they wish to sponsor as was suggested by 20.0% of the headteachers.

Further 20.0% of the headteachers were of the idea that the government ought to have created a free atmosphere that would enable churches to participate in supporting public schools. Finally, the results show that 20.0% of the headteachers believed the public schools in the region were being underfunded, this created a gap for the church to address so they needed to take part in helping public schools, especially with more hostels and libraries. The findings are in agreement with the conclusion made by Rono, Situma and Kapkiai (2020) that Christian churches have played a pivotal role in the provision of primary, secondary and higher education in Kenya. They built new schools, financed them, recruited and trained teachers, oversaw the implementation of the curriculum, taught catechism and approved new teaching approaches; the Churches used schools they had set up as an evangelizing medium, while the government initiated schools were run on the secular basis (Rono *et al,* 2020).

Table 11: Teachers' Recommendations

	f	%
Give the church to run schools	1	1.1
Ministry of education must encourage churches to support public schools	2	2.2
more Catholic schools should be built in the region	1	1.1
Priests must visit schools to encourage learners to study. Teacher good disciplines to learners	26	28.9
some public schools should be made semi-private where the church and government meet half-way	1	1.1
The catholic diocese should visit public schools to teach moral education	1	1.1
The church must be allowed to visit schools	3	3.3
The church must be encouraged always to support public schools	1	1.1
The church needs to regularly organize with schools and ask them how they can help them	3	3.3
The church should build more hostels	1	1.1
The government must give subsidy to the church	2	2.2
There must be a clear agreement between church and schools on what area they can support	2	2.2
There should be a good relationship between church and schools	46	51.1
Total	**90**	**100**

According to the results in Table 11, there should be a good relationship between church and schools for the church to be able to actively contribute to the provision of quality education in public secondary schools in the region as indicated by most (51.1%) of the teachers. This implies that generally there is lack of good relationship church and schools in Namibia and if the church were to actively take part in the provision of education in public secondary schools, the relationship between the two parties needed to check. Additionally, 28.9% of the teachers were of the opinion that priests ought to visit schools to encourage learners to study and also encourage teachers to offer good disciplines to learners.

Further, 2.2% of the teachers indicated suggested that the ministry of education ought to encourage churches to support public schools, 3.3% other teachers believed that the church should be allowed to visit schools. Another 3.3% of the teachers suggested that the church needed to regularly organize with schools and ask them how they could help them, this way

they would find a way in which they could actively take part in the provision of quality education to the public secondary schools. Another suggestion made was that the government ought to be giving subsidies to the churches so that they can actively take part in the provision of quality education in public secondary schools in Namibia. Other suggestions presented included; the church should build more hostels (1.1%), the catholic diocese should visit public schools to teach moral education (1.1%), some public schools should be made semi-private where the church and government meet half-way (1.1%), the churches should be allowed to run schools (1.1%) and that more catholic schools should be built in the region (1.1%).

Table 12: Students' Recommendations

Students' Wishes	f	%
The church would build libraries	1.00	1.00
The church would build more classrooms	4.00	4.00
The church would build more hostels	69.00	39.00
build more toilets	1.00	1.00
Contribute basic supplies to help teachers stock their classrooms items such as pencils, paper, tissues, hand sanitizer, classroom decorations, stickers, and books that teachers often purchase with their own money.	1.00	1.00
Develop a program to outfit kids with needed school uniforms, shoes, or athletic gear.	1.00	1.00
give donations to public schools	1.00	1.00
Help church members engage in ways that open their eyes to the systemic injustices manifest in public schools	1.00	1.00
Involve volunteers from a church in tutoring, mentoring, or after-school programs to the secondary students	1.00	1.00
Offer to support families and parents through parenting classes, crisis counselling,	1.00	1.00
Organize a volunteer workday to spruce up school facilities, helping with cleaning, painting, landscaping, facilities repair, playground upgrades, etc.	1.00	1.00
Pray for caring relationships to develop and grow between students and teachers	1.00	1.00
Pray for the success of parent conferences and students on testing days.	1.00	1.00
Pray for wisdom, patience, and an overwhelming sense of calm for the adults who serve these students	1.00	1.00
Provide classroom volunteers. Many teachers value this help above all else.	1.00	1.00
Start a feeding programme in public secondary schools	1.00	1.00
stock classrooms and libraries	1.00	1.00
Support and affirm the work of teachers	1.00	1.00
They should build more classrooms	7.00	7.00
They should build relationships and trust with the school community	1.00	1.00
they should participate in a uniform drive	1.00	1.00
They should support public secondary schools through donations	1.00	1.00
visit schools regularly for spiritual guidance	1.00	1.00
Total	**100.00**	**100.00**

Based on the results in Table 12, most (69.00%) of the students wished that the church would build more hostels. This implies that most of the public secondary schools in the region do not have enough hostels to carter for the students' accommodation and so the students would wish that the church build more of the hostels. The results also show that 4.00% of the students wished that the church would build more classrooms. This shows that most of the public secondary schools in Namibia do not have enough classrooms and therefore, the building of more classrooms would be beneficial to the students.

Other wishes made by the students were as follows; the church would build libraries (1.00%), the church would build more toilets (1.00%), the church should contribute basic supplies to help teachers stock their classrooms items such as pencils, paper, tissues, hand sanitizer, classroom decorations, stickers, and books that teachers often purchase with their own money (1.00%), 1.00% whished the churches would pray for caring relationships to develop and grow between students and teachers, the church should pray for wisdom, patience, and an overwhelming sense of calm for the adults who serve these students (1.00%), the church would Involve volunteers from church in tutoring, mentoring, or after-school programs to the secondary students (1.00%), the church would organize a volunteer workday to spruce up school facilities, helping with cleaning, painting, landscaping, facilities repair, playground upgrades, etc.(1.00%), the church would build relationships and trust with school community (1.00%), the church would support public secondary schools through donations (1.00%) and that the church would visit schools regularly for spiritual guidance.

Table 13: Sisters' and Priests' Recommendations

Suggestions	%
Appoint qualifies person to coordinate the activities of the church on education	11.1
Better organization of the education desk by appointing qualified people	22.2
Spiritual Education, discipline, Moral values, Financial support, Human resources support, and Educational learning materials	11.1
The church must promote education apostolate, e.g come up with programs for the schools, visit schools to know what they need and where they can help	22.2
The church needs to come with a new strategy to engage with the government on educational issues, Employ more personnel to teach in schools, Redefine its pastoral plans for schools, The church needs to expand their hostels to accommodate more pupils	11.1
There must be good coordination between the church and the ministry of education, Chaplains must be appointed for schools	11.1
Total	**100**

On the basis of the results in Table 13, 22.2% of the respondents were of the opinion that there should be a better organization of the education desk by appointing qualified people before the church can be allowed to help in the provision of quality education in public secondary schools in the area. Another 22.2% of the respondents indicated that to enable the church to take part in the provision of quality education in public secondary schools, the church must promote education apostolate, the church must come up with programs for the schools and that the church must visit schools to know what they need and where they can help.

Appointment qualified person to coordinate the activities of the church on education was suggested by 11.1% of the respondents, 11.1% others suggested that the church should help the schools through spiritual education, discipline, moral values, financial support, human resources support, and educational learning materials. A suggestion was made that the church need to come with a new strategy to engage with the government on educational issues, employ more church personnel to teach in schools, redefine its pastoral plans for schools, the church needs to expand their hostels to accommodate more pupils (11.1%). Finally, 11.1% other respondents suggested that there must be good coordination between the church and the ministry of education and that the chaplains must be appointed for schools if the church were to be actively involved in the provision of quality education in public secondary schools in Namibia.

The interview guide was also administered to the vicar general and secretary to bishops' conference and they were asked to give their recommendations to the Ministry of Education on the involvement of Church sponsorship in education in public secondary school. The vicar general indicated that;

> *''...what happens in Namibia is that the important stakeholders in education like the church are on the periphery with regard to education policy formulation, planning and management, therefore, the full potential of the church is not being fully exploited as a result the country is missing out on the full benefits of the synergies that would be generated through the forging of a complete partnership between the government and the church in the provision of education. It is, therefore, necessary that the ministry of education work together in the management and implementation of education policies for effective provision of quality education in public secondary schools.''*

Additionally, the secretary to bishops' conference indicated that;

''...there is need for the community, church and the ministry of education to come together and work towards a common goal of providing quality education in public secondary schools in the region.''

The parents/guardians and BOM were also asked in an interview to indicate what recommendations they had to the Church and the Ministry of Education on the involvement of Church sponsorship in education in public secondary school and they indicated that;

''...for effective provision of quality education in public secondary schools in Kavango region, there is an urgent need for the ministry of education in Namibia to incorporate all the stakeholders in education for which church is part of in decision making regarding education provision in public secondary schools and the general management of public secondary schools.''

The findings are in agreement with the findings of a study conducted in Maryland, the USA by Fenzel and Richardson (2019) which observed that the church introduced initiative programs aimed at transforming young urban adolescent boys who had been denied access to quality educational experiences to develop resilience and competencies. It helped them to resist the lure of urban life to drugs and racial discriminations and develop the skills and social capital needed for success.

5.0 CONCLUSIONS

Based on the findings this study concludes that the Catholic Church in the Vicariate of Rundu, is not actively involved in the provision of education in public secondary schools in the region such as through policy formulation, planning and management of public secondary schools, taking part in the employment processes, fencing of public secondary schools, resource provision, student discipline, building and management of hostels, building and equipping classrooms, building and equipping libraries and providing spiritual and moral guidance to students and teachers in public secondary schools in Vicariate of Rundu.

This study also concludes that the church in Rundu is not effectively involved in the provision of quality education in public secondary schools in various ways. The church in Rundu is not effective in the provision of; good physical resources and other facilities in the school, financial aid to schools, support to needy students, e.g school fees, spiritual and pastoral care to staff and students, moral and ethical values in schools, guidance and counselling to both students and the staff in general and good discipline in the school.

Further, based on the findings it suffices to conclude that the church in the Vicariate of Rundu is facing a lot of challenges concerning the provision of education in public secondary schools in the vicariate of Rundu. The challenges faced by the church in an effort to provide quality education includes; lack of qualified personnel to work in public secondary schools, lack of clear direction on education apostolate, lack of interest among the bishops in supporting public secondary schools, lack of qualified priests and sisters to teach students and teachers in public secondary schools, lack of goodwill from the government to involve the church in the schools' management, lack of clear guidance on education apostolate, the church does not have enough personnel to work in schools and the challenges of discrimination and sexual harassment.

Finally, this study concludes that for the church to actively contribute to the provision of quality education in public secondary schools in the vicariate of Rundu, there is need for the church to try and instil good morals in public school-going children, the churches as stakeholders in education should be engaged by the ministry of education in addressing challenges facing these schools, the churches should be allowed by the ministry of education to help the public schools they wish to sponsor without any hindrance, the government should create a free atmosphere that will foster goodwill among the churches to participate in supporting public schools and that the public secondary schools in the area are underfunded, which then creates a gap for the church to address so they need to take part in helping public schools, especially with more hostels and libraries.

Additionally, the church should be allowed to take part in the running of public secondary schools, the ministry of education need to encourage churches to support public schools whenever they feel like supporting them, there is need to build more Catholic schools in the region, priests should visit schools regularly to encourage learners to study with dedication and to assist the teachers in instilling discipline in the learners in the public secondary schools, some public schools should be made semi-private where the church and government meet half-way and that there should be a good relationship between church and public secondary schools in the region.

6.0 RECOMMENDATIONS

Based on the findings and conclusions of this study, a number of recommendations were drawn. First, this study recommends that the ministry of education in Namibia should consider the church as a stakeholder in the education sector and involve the church in decision making in as far as the provision of quality education in public secondary schools in the country is concerned. The study also recommends that there is need for the church to try and instil good morals in public school-going children, the churches as stakeholders in education should be engaged by the ministry of education in addressing challenges facing these schools, the churches should be allowed by the ministry of education to help the public schools they wish to sponsor without any hindrance, the government should create a free atmosphere that will foster goodwill among the churches to participate in supporting public schools and that the public secondary schools in the area are underfunded, which then creates a gap for the church to address so they need to take part in helping public schools, especially with more hostels and libraries.

Additionally, based on the findings and conclusions the study recommends that the church should be allowed to take part in the running of public secondary schools, the ministry of education need to encourage churches to support public schools whenever they feel like supporting them, there is need to build more Catholic schools in the region, priests should visit schools regularly to encourage learners to study with dedication and to assist the teachers in instilling discipline in the learners in the public secondary schools, some public schools should be made semi-private where the church and government meet half-way and that there should be a good relationship between church and public secondary schools in the region.

The core purpose of the headteacher is to provide professional leadership and management of the school. This will promote a secure foundation from which to achieve high standards in all areas of the school's work. To gain this success a headteacher must establish high quality education by effectively managing teaching and learning and using personalised learning to realise the potential of all pupils. Headteachers must establish a culture that promotes excellence, equality and high expectations of all pupils. This will include ensuring that religious education is in accordance with the teachings, doctrines, discipline and general and particular norms of the Catholic Church.To the principles of public secondary schools in Namibia, they need to engage the church as oane of the stakeholders in the management of schools in ensuring that the church support the schools however they may.

The headteacher, working with and through others, secures the commitment of the wider community to the school by developing and maintaining effective partnerships with, for example, schools, other services and agencies for children, parishes, the Diocese, the Local Authority, higher education institutions and employers. Through such partnerships and other activities, headteachers in public secondary schools in the region should strive to play a key role in contributing to the development of the education system as a whole and collaborate with others to raise standards locally.

Teachers should ensure their schools should be an open community, very friendly, and inviting. It then becomes a center for community life through the children and their parents. Consequently, the school should be a center for evangelism (understood in a broader way than only having evangelistic preaching campaigns) which should be necessitated by teachers themselves. Besides being an educational center for children and/or young adults, teachers should organize evening classes and variety of different activities for the community. It can be a place where people with different interests can meet and interact, learn, and have social activities.

For years local churches and community groups have rallied to provide supplies and backpacks for schools, especially those in areas where poverty is the norm and students live in non-English speaking households. To the learners worshiping God alone is wonderful, but nothing can replace the beauty of coming together corporately to worship Him with others who also have His Spirit in them through the redeeming work of salvation. The students in public secondary schools in Rundu should develop the culture of worshiping together as away of strengthening their faith in Christ, in so doing they mayplease some well wishes to sponsor them through their education.

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