



International Journal of Education and Teaching

Publisher's Home Page: <https://www.svedbergopen.com/>



Research Paper

Open Access

Orientation of New Teachers and the Enhancement of the Catholicity of Catholic Secondary Schools in Zambia's Livingstone District: A Catholic Educational Philosophical Perspective

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Article Info

Volume 3, Issue 2, December 2023

Received : 13 June 2023

Accepted : 23 October 2023

Published : 05 December 2023

doi: [10.51483/IJEDT.3.2.2023.22-36](https://doi.org/10.51483/IJEDT.3.2.2023.22-36)

Abstract

At all levels, Catholic education institutions prioritize the enhancement of 'Catholic values' within their educational contexts (Miller, 2006). This has been highly emphasized in evolving Catholic educational philosophies over the years owing to its link to the 'pastoral mission' extended to all Catholic educational institutions by the Catholic Church (Hambulo, 2016; Grace, 2002). Despite there being various educational policy directives advocating for strengthening of the catholicity of Catholic education institutions in the philosophy of Catholic education, it is evident that they do not seem to adequately stress the fundamental aspect of particularly the importance of 'formal orientation of teachers' within such institutions as a reliable solution to their current general weakened catholicity worldwide. In line with the aforementioned, Papa (2008), posits that 'formal orientation' enables new employees to receive fundamental information about the institution they are about to join and introduces them to some institutional fundamentals, objectives, policies, vision, mission, work culture and others. Therefore, how an institution handles 'formal orientation' determines its overall success or failure rate. Drawing information from a 2021 study entitled 'The Status-quo regarding the Formal Orientation of Novice Teachers and its Implication on the Catholicity of Selected Catholic Secondary Schools in Livingstone District, Zambia', the paper show-cases the relationship between the status-quo regarding formal orientation of new teachers and the catholicity of Catholic secondary schools in Zambia's Livingstone District' and generally argues that the lack of a proper structured formal orientation programme of new teachers in Catholic secondary schools of Livingstone District is the reason for their weakened catholicity.

Keywords: *Formal, Orientation, Teacher, Catholicity, Catholic*

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1. Introduction

In many countries around the globe Catholic education institutions have contributed greatly in terms of the provision of quality education to the masses (Grace, 2002; Miller, 2006). It is evident from the philosophy of Catholic education that the education offered in such education institutions is twofold, that is, it has an academic and religious dimension with the latter dimension elevated above the former dimension respectively (Grace, 2002; Hambulo and Mukalula, 2017). It is worthy pointing out from the onset of this paper that achievement of the religious dimension of Catholic education institutions is achieved through various means as directed by Catholic education philosophy. Efforts advanced for the achievement of this is also referred to as the enhancement of the catholicity of such education institutions as they culminate in the promotion of Catholic identity or Catholic values or Catholic ethos, climate or culture within Catholic educational contexts. The catholicity of Catholic education institutions is granted top priority in all Catholic education institutions globally (Miller, 2006). However, despite the current growing global controversies surrounding the aspect of the inclusion of 'religious values' in educational curriculums in some nation states, this aspect is of utmost importance in nation states where religious values are held in high esteem and certainly in all Catholic educational institutions globally.

The enhancement of a Catholic ethos, climate or culture is fundamental to Catholic educational provision at all levels globally and this aspect has been highly emphasized in all evolving Catholic educational philosophies over the years as provided by the universal Catholic Church. This is mainly because this aspect is linked to the much desired pastoral mission extended to Catholic educational institutions by the Catholic Church. There are various educational policy directives contained in the philosophy of Catholic education meant to enhance the achievement of the catholicity of all Catholic educational institutions globally. The problem is that Catholic education philosophy does not seem to adequately stress the fundamental aspect of 'the formal orientation of employees' especially teachers within Catholic education institutions in order to enhance their catholicity.

Keeping the aforementioned in view, stressing the significance of formal orientation of employees in institutions and organizations Papa (2008), argues that formal orientation enables new employees receive fundamental information about the institution or organization they are about to join and introduces them to some institutional or organizational fundamentals, objectives, policies, vision, mission, work culture and others. He further adds that, how an institution or organization goes about the aspect of formal orientation determines its overall success or failure rate (Papa, 2008). Therefore, this paper applies this fundamental aspect about formal orientation and applies it particularly to Catholic secondary schools in Livingstone District of Zambia and asks the following questions 'What is the status quo regarding formal orientation of new teachers in Catholic secondary schools of Livingstone District and how does this status-quo contribute to their catholicity?'

In line with the above, this paper draws information from Mtonga's (2021) study entitled 'The Status-quo regarding the formal orientation of Novice Teachers and its Implication on the Catholicity of Selected Catholic Secondary Schools in Livingstone District, Zambia' to show-case the prevailing status-quo regarding formal orientation of new teachers and how this has contributed to their much desired catholicity. In other words, the paper draws information from the study above to show whether the prevailing state of formal orientation in Catholic secondary schools of Livingstone District enhances the catholicity of such schools or not.

The paper will open with a review of related literature. This will be followed by provision of the research design which guided the study. This will be followed by the presentation of findings. After this will be the discussion of findings. The paper will close with a tentative conclusion and a reference list. The order of presentation of issues in the paper will be as indicated above.

2. Literature Review

2.1. Orientation: A Conceptual Analysis

According to the *Blackwell Encyclopedic Dictionary of Human Resource Management* (1997), the term 'orientation' implies a planned introduction of new employees to their jobs, co-workers and culture of an organization. Mostly, it is the Human Resource Departments of organizations or institutions which coordinate employee orientation training programs (Blackwell, 1997). The orientation of new employees serves many purposes and has many meanings to both an organization and the employee. The orientation of employees is highly valued in organizations or institutions because it is through this vital process that organizations or institutions make newly employed people get the much needed acquaintance with core organizational/institutional values, understand job functions, meet new colleagues and ask any burning work-related questions they might have about the job (Goodboy and James, 2007; Tibbles et al., 2008). It is also important to

note that orientation does not only prepare new employees for their new job but also prepares them for their new workplace. Benner and Graham (2009), provide a further insight into what the term ‘orientation’ entails when they state that, it provides the basic organizational information employees need to feel prepared for the new team, department and role within the company. Orientation makes new employees feel welcomed, appreciated and it also enhances their awareness of all organizational dependable and reliable means for achieving primary organizational goals. Keeping the aforementioned in view, it is clear that orientation is an act of ensuring that new employees receive an adequate introduction to the company, organization or institution, meet the right people and have the correct tools to quickly become useful assets or productive employees (James, 2004). It is also important to point out that typically, the orientation of new employees must begin on day one of employment (James, 2004). This empowers the new employees to become comfortable and productive as soon as possible. It is for this reason that Deventer and Kruger (2003), argue that orientation aims at getting the new staff to fit in and adapt as soon as possible to their new work environment. In an effort to further illuminate the concept of ‘orientation of employees’, it can also be stated that orientation is basically a categorical guide for new employees on the core values and goals of an institution and that it is also a way in which an institution can provide the much needed motivation to the new employees (Deventer and Kruger, 2003; Benner and Graham, 2009; Chatora, 2008). Motivation is necessary because it provides the new employee with a good start in the new job.

In terms of the recommended amount of time to spend on the orientation of new employees, James (2004), opines that this “varies from organization to organization”. This is because different organizations, institutions or companies require different levels of training and briefing before new employees can fully participate in their responsibilities. As such, an orientation session could take a day or more.

2.2. Types of Orientations

In relation to the aforementioned, it can be stated that orientation of employees is a necessary activity in the success of an organization. As such, the organizers of the orientation programme must make sure that they know who handles the orientation and more importantly how it is done. Therefore, of central importance to the advancement of our discussion in this section of the paper is the ‘how’ aspect of employee orientation. This is because the ‘how’ aspect directly points to the types of orientations available to organizers of orientation programmes in organizations, institutions or companies. Orientation of employees is in two types namely, formal and informal. The choice between formal and informal orientation depends on the organization’s or institution’s goals. The more formal the program, the greater the likelihood that the new employee will acquire a known set of standards (Goodboy and James, 2007).

In the work place, formal orientation is composed of planned learning activities which are intended to help individuals acquire specific areas of knowledge, awareness and skills useful to perform their job well (Colley et al., 2002). Formal orientation mostly involves institutionally sponsored and endorsed programs which would include almost all training and development programs that organizations offer. Usually the management of an organization or institution puts in place a structured program which is executed when new employees join the firm. Formal orientation is elaborative and is spread over a couple of weeks or months. On the contrary, Colley et al. (2002), state that informal orientation is in relation to what is not formal. In this type of orientation, new employees are instructed to report to the Human Resource Development for an on-the-job briefing on specific work procedures and this undertaking always tends to be brief mostly lasting one hour or even less.

2.3. Benefits of Formal Orientation of Employees

There are various benefits of formal orientation of employees in an organization or institution (Klein and Weaver, 2000). Both the employee and the organization or institution the employee intends to join after orientation benefit from the desired outcomes of formal orientation. Successful new employee orientation programmes help new employees become familiar with their organizational environment and helps them to better understand their responsibilities (Robinson et al., 1997). Scholars such as Gates and Hellweg (1989), have related formal orientation to job satisfaction on the part of new employees. Kanouse and Warihay (1980), further relate formal orientation to employee socialization and an aid in employee job enrichment and morale building. This is the more so specifically on the aspect of employee socialization because orientation gives employees a feeling of belonging and creates a friendly work environment that paves way for positive work relationships.

In pointing out the benefits of formal orientation of employees, Deventer and Kruger (2003), asserts that effectively planned and implemented staff formal orientation will have effective and efficient integration of new and experienced staff in their respective roles in the organization system. A smooth transition or integration of new employees in their respective roles benefits them because it guarantees clear communication of expectations and responsibilities hence it

enables their being productive quickly. Formal orientation also makes new employees get acquainted with core organizational, institutional or company values, understand job functions, meet new colleagues and ask any burning work-related questions they might have about the job (Goodboy and James, 2007). Orientation also provides basic organizational information employees need to know in order to prepare them for their new team, department and role within the organization, institution or company. Effective employee orientation makes employees aware of organizational, institutional or company policies, vision, mission and expectations (Papa, 2008; Kanouse and Warihay, 1980). This awareness makes new employees to assimilate comfortably into their new roles within the organization, institution or company. Adding to the aforementioned on the benefits of formal orientation of employees, Papa (2008), points out that studies have revealed that new employees who have undergone a well-structured orientation are more likely to stay longer in the organization as compared to those who did not have adequate orientation. Other perspectives to the benefits of orientation of new employees are highlighted by Russ (1994), when he opines that apart from provision of proper guidance to the new employees on the core details of the job, it must also provide motivation to the employee. Motivation is vital because it provides the new employee with a good start in the new job and a requirement for proper performance of the employee on the job. Moreover motivation is also necessary for the achievement of organizational goals.

2.4. The Philosophy of Catholic Education on the catholicity of Catholic Education Institutions

The issue concerning the catholicity of such education institutions is a very broad Catholic educational philosophical matter. Broad in the sense that, the philosophy of Catholic education covers various educational issues considered important in Catholic circles worldwide. Of central importance to Catholics and advocates of Catholic educational provision worldwide are the aspects of the evangelization mission of Catholic education institutions or their 'religious dimension' and their 'academic dimension' respectively. The two dimensions or missions as they referred to sometimes are central to Catholic educational provision worldwide. The two dimensions of Catholic educational provision are explained in detail below:

2.4.1. The Religious Dimension of Catholic Education Institutions

As pointed out earlier, the catholicity of Catholic education institutions entails the aspect of promotion of Catholic values or the Catholic ethos, climate or culture in such schools. This undertaking is among other things also fully embedded in the evangelization mission of Catholic education institutions worldwide. This is one of the main features of Catholic education worldwide and it concerns the 'evangelization mission' of Catholic education institutions. This is because such institutions are perceived as extensions of the Catholic Church when it comes to this mission. The importance granted to this evangelization mission entails that such education institutions share in the evangelizing mission of the larger institutional Catholic Church (Hambulo, 2016; Hambulo et al., 2018; Vatican Congregation for Catholic Education, 1988, Vatican on Catholic Education, 2006; Konstant, 1996; Grace, 2002). Therefore, evangelism of the Catholic faith is at the core of Catholic education and is symbolized by the learners' full initiation in Catholic doctrine because it is only after such initiation that people are baptized as Catholic Christians. In line with the aforementioned, Haldane (1996), opines that "the primary function of a Catholic school is to provide forms of education through which the essential doctrines and devotions of Catholicism are transmitted and the provision of this education is a non-negotiable duty". Therefore, forming a major part of the meaning of the term 'Catholic education institution' points to the evangelization mission of such education institutions. This approach to education by Catholic education institutions worldwide is not grounded in indoctrination as the people who access such education institutions are fully made aware of the evangelization mission of the schools before admission to such schools and in most cases are made to sign a consent for the mandatory exposure to Catholic values during their stay in such education institutions (McDonagh, 1991). As a way of ensuring that Catholic education institutions worldwide adhere to their evangelization mission in their capacity as extensions of the Church, they strive so hard to always enhance their catholicity within their immediate educational contexts (Miller, 2006; Hambulo, 2016). Among other things, this entails the fundamental aspect of ensuring that Catholic education institutions mirror the value framework of the Catholic Church in all aspects of their ethos.

As pointed out earlier, it is clear from the philosophy of Catholic education that Catholic education institutions are perceived as extensions of the Catholic Church when it comes to the evangelization mission of such institutions. The importance granted to the evangelization mission of Catholic education institutions entails that they share in the evangelizing mission of the larger institutional Catholic Church (Vatican Congregation for Catholic Education, 1988). Therefore, evangelism of the Catholic faith is at the core of Catholic education and as already stated above, is symbolized by the learners' full initiation in Catholic doctrine because it is only after such initiation that people are baptized as Catholic Christians. In line with the above, Haldane (1996), opines that "the primary function of a Catholic school is to

provide forms of education through which the essential doctrines and devotions of Catholicism are transmitted and the provision of this education is a non-negotiable duty". Therefore, forming a major part of the meaning of the term 'Catholic education institution' points to the evangelization mission of such education institutions.

2.4.2. The Academic Dimension of Catholic Education Institutions

There are some specific features exhibited by Catholic education institutions worldwide. One of the most outstanding one is 'academic excellence'. This is an important feature of Catholic education. In many societies in the world today, Catholic schools make a great effort to remain places of high academic achievement (Carmody, 1992; Grace, 2002) and this has contributed to the high regard accorded to the participation of the Catholic Church in educational provision to the masses by different governments worldwide.

Keeping the aforementioned in view, it can be stated that in Zambia the Catholic Church is a dependable and reliable partner of the government in terms of educational provision at different levels and its educational contribution is highly regarded due to its association with high academic achievement on the part of the learners (Ministry of Education, 1997; Republic of Zambia, 2002; Carmody, 2003; Kabwe, 2010; Chisempere, 1993). Stressing the academic excellence associated with Catholic education institutions globally Grace (2002), argues that for various reasons including the prospect of public recognition and achievement in the market curriculum, Catholic schools have over the years around the world gained and strived to sustain a reputation for excellence for good examination results. Therefore, academic excellence is a central feature of Catholic educational provision at different educational levels worldwide.

2.5 . Catholic Education Institutions as Extensions of the Pastoral Mission of the Catholic Church

Just as the institutional Catholic Church has an obligation to convert people to Catholicism so has all Catholic education institutions at all levels globally (Miller, 2006; Grace, 2002; Haldane, 1996). This is because as mentioned earlier, this is a primary function of all Catholic education institutions at all levels worldwide. As a Catholic philosophical educational aspect, such education institutions are always obligated to provide forms of education through which the essential doctrines and devotions of Catholicism are transmitted especially to non-Catholics in order to convert them to Catholicism. The philosophy of Catholic education also stresses the aspect that, the provision of this type education is a non-negotiable duty. The fact that such education institutions are obligated to promote the evangelization mission of the Catholic Church renders them as extensions of it. Such an obligation granted to Catholic education institutions is huge and demands that a lot of issues are put in place to enhance the achievement of it within such education institutions worldwide and particularly those in Zambia's Livingstone District are not an exception.

2.6. The Catholic Teacher

The issue of 'the Catholic teacher' can be considered as an outstanding feature of Catholic schools globally. This is because a Catholic teacher is not an ordinary person. In fact, everything about a Catholic teacher should be extraordinary. Catholic teachers "are individuals that are baptized and through baptism have become sons/daughters of the Father, brothers/sisters of Jesus and friends of the Holy Spirit" (Pastoral Letter from Catholic Bishops of Zambia on Education, 2003). As a consequence of their baptism, Catholic teachers are closely associated with 'the mission' of the Catholic Church which partly entails, according to the Vatican Congregation for Catholic Education (1988), the important aspect of bearing witness to the Christian faith in their words and deeds. Also forming part of the outcomes of the baptism of Catholic teachers is their confirmation in the Catholic faith. This implies that through their confirmation:

Catholic teachers are obliged to take full responsibility of being disciples and witnesses to Christ within the community of the Catholic Church as well as in their ordinary lives which also includes their work as Catholic teachers (Pastoral Letter from Catholic Bishops of Zambia on Education, 2003).

Being Christian by faith, Catholic teachers are supposed to be holy. They are also called to their Catholic mission through their requirement to bear witness to Christ by the quality of their Christian lives and their teaching (Pastoral Letter from Catholic Bishops of Zambia on Education, 2003). The Good News of Jesus Christ needs to be disseminated by Catholic teachers and as a form of witness to it, such teachers should also live exemplary lives at all times, within and beyond Catholic school settings. It is due to this that Naylor (2000) posits that, "Catholic teachers are called to be living mirrors in which all in the school community see reflected an image of an individual inspired by the gospel of Christ". However, owing to the increasingly multi-faith societies in the world today, Catholic teachers are also reminded to be witnesses of their faith in ways that are respectful of the religious beliefs and freedoms of all people within Catholic school settings.

Professionalism forms an important part of the identity of Catholic teachers. This is an important characteristic that identifies Catholic teachers because “it is a major requirement upon entry into Catholic institutions that such teachers must have received a sound professional training” (Hunt *et al.*, 2000). These teachers are competent in different things and are always encouraged to update their professionalism. It is also a requirement for Catholic teachers that whenever they educate the learners, they ensure that they address all the integral dimensions of the person in order to enhance the much desired holistic development of the learners in Catholic circles. An education which addresses all the integral dimensions of the learners points to; the aesthetic, creative, critical, emotional, moral, intellectual, spiritual, social, political and the physical dimensions of the learners (Hunt *et al.*, 2000).

Additionally, in their work, Catholic teachers must change Jesus’ Gospel vision from something idealist to something real. Moreover, their commitment to work must also be influenced by the Gospel of Jesus Christ. In addition to what a Catholic teacher is supposed to be McDonagh (1991), states that in Catholic schools, among other important attributes a teacher needs to portray an attitude of genuine service, care and concern for each and every pupil. Most importantly, a Catholic teacher needs to be fully knowledgeable about Catholic religious doctrines in order to fully understand the Catholic educational mission which further promotes the catholicity of the schools (Haldane, 1996).

2.7. Review of Global Studies on Formal Orientation and Practices in Education

Over the past decade, the world has increasingly adapted to the innovation of implementing orientation in education systems through schools. The idea of having orientation as a platform permeates the enormous expanse of teaching and learning skills that move the ever-greater volumes of understanding and possession of skill, knowledge and competences among teachers and the general populace around the world. This has over the years attracted a lot interest and research in orientation academic settings around the world. Below is a selection of global studies on formal orientation and practices in education.

Chatlain (2002), conducted a study entitled “The Status of Diocesan Sponsored Orientation for Teachers in Catholic Schools” in the United States and Canada. The purpose of the study was to explore current and future needs for teacher orientation in Catholic schools. The study was qualitative and used a descriptive case study design. The study revealed that new teachers who experience formal orientation have a higher retention rate and are more likely to understand the mission of Catholic schools and become a part of the school community. Another aspect which was revealed by this study was that orientation programs varied in terms of delivery and depth. This is because some orientation programs were managed and delivered entirely by the diocese while others were developed and managed by the diocese with much of the delivery delegated to local schools

Another related study was conducted by Wang *et al.* (2014), entitled “The Challenges Associated with Poor Orientation Practices in Chinese Primary Schools”. The study was qualitative in approach and employed a Case study design. The study revealed that there are major discrepancies in terms of what is reported and what is actually happening regarding teacher orientation in Chinese primary schools. That this discrepancy suggests that orientation is not fully understood by administrators and inductees. The study further revealed that many systems in Chinese primary schools fail to differentiate between the terms ‘mentoring’ and ‘orientation’ and often use them interchangeably.

From Africa is a study by Sarpong (2014), entitled “The Effect of Employee Orientation on Performance in Ghana Education Service (GES): A Case of the Greater Accra Region”. The study was conducted in Ghana. The study was qualitative in approach and used a descriptive survey design. The study revealed that the organization (GES) needs quality orientation programs for its employees because what existed on the ground was nowhere near what is recommended in terms of formal employee orientation. The study further revealed that the current orientation practice done in the GES is facing many problems. It was also revealed that there are many factors affecting orientation practices in the GES.

A study conducted by Gitonga (2015), entitled “Perception of Teachers on Effectiveness of Induction and Orientation of Newly Recruited Public Secondary School Teachers in Githunguri Sub-County, Kiambu County-Kenya”. The study utilized a qualitative approach and descriptive design. The study revealed that 50% of the teachers were not aware of the existing Teaching Service Commission (TSC) policy on induction and orientation of newly recruited teachers. Further revelations from the study indicated that 14% of the principals and agents of the TSC who are bestowed with the responsibility of implementing the TSC policies were also not aware of the policy on induction and orientation of newly recruited teachers.

Since Zambia is not an exception in the worlds’ call to prepare teachers and learners through formal orientation (MoE, 1996), it was also important to review a Zambian study by Munkombwe (2016), entitled “The Constraints and Possible Benefits of the Orientation Process of New Teachers in Selected Primary Schools of Choma District, Zambia”. The study was both qualitative and quantitative in terms of approach and adopted a descriptive survey design. Both quantitative

and qualitative findings revealed that a good number of schools did not conduct new teacher orientation programs for various reasons such as financial constraints and also resistance to change by new teachers among others. The study also revealed that there was lack of administrative will, time, funding, and knowledge by school managers. The other revelation by the study was lack of sensitization and lack of policy guidelines on induction and orientation of new teachers in the schools. On the benefits of orientation of new teachers, the study revealed that it helped to improve communication between teachers and the school administration. Further that it helped to educate new teachers. Moreover, that it helped to reduce conflicts in schools as new teachers would be well vested in their professional ethics among other benefits.

Still on Zambian studies a study by Mubita (2017), entitled “The Formal Induction Practices of Grade 8 Pupils in Three Selected Secondary Schools of Mongu District, Zambia”. The study employed a qualitative approach and descriptive case study design. The study’s overall finding was that formal induction used at the schools lacked a formal structure and participation of various stakeholders such as parents, teachers and pupils. It was further revealed that the induction did not sufficiently guide new pupils to cope with the academic, personal, social, physical and safety demands of their new environment. However, the study further revealed that, despite the fact that the schools used unstructured formal induction which did not fully meet the intended purpose adequately, to some extent it did manage to integrate new grade 8 pupils into the new school environments.

2.8. The Identified Research Gap

It is clear that all the studies reviewed above focus on orientation or induction of employees and pupils into their new environments but none of them is premised on the aspect of formal orientation of new teachers and how this contributes to their catholicity or ethos, value system or culture of Catholic secondary schools in Zambia’s Livingstone District. The current study perceives the aspect above via a Catholic philosophical educational lens.

3. Research Design

The study was qualitative in terms of approach and utilized a descriptive case study design. A qualitative approach was most suitable for this study because the overall intention of the study was the development of theories or extensive narrative understanding of the main concern of the study (Hammersley and Atkinson, 1983). Moreover, it was suitable because the intention was to conduct a direct exploration, analysis and interpretation of a particular phenomenon emphasizing the richness, breadth and depth of the investigation as interpreted by the research participants in detail (Creswell, 2009). The use of a descriptive case study design was meant to tap into the views and experiences of teachers and school managers regarding the aspect of formal orientation of new teachers and how this aspect contributed specifically to the catholicity of selected Catholic secondary schools of Zambia’s Livingstone District.

The target population of the study comprised teachers and school managers of selected Catholic secondary schools in Livingstone District. The Catholic secondary schools and study population were purposively sampled using non-probability sampling techniques. Specifically two (2) Catholic secondary schools were targeted in the study. A sample-size of twenty (20) teachers and two (2) Head teachers or school managers was used adding up to a total of twenty two (22) research participants. The data collection instruments used in the study were semi-structured interviews and focus group discussions with teachers and school managers of selected Catholic secondary schools. The qualitative data obtained from the data collection instruments indicated above were analyzed descriptively using qualitative thematic categorization procedures (Mayring, 2000). In the study, special concern was granted to data specifically linked to two concerns, namely: (a) the status-quo regarding formal orientation of new teachers in selected Catholic secondary schools of Livingstone District; and (b) how the status quo of orientation contributes to the catholicity of such schools in Livingstone District.

4. Presentation of Findings

4.1. The Status-quo Regarding Formal Orientation of New Teachers in Catholic Secondary Schools

4.1.1. Presence of Orientation

It was evident from the study findings that there was a form or a kind of orientation which was done for new teachers in the selected Catholic secondary schools of Livingstone District. A majority of research participants were of the view that there was some kind of orientation done for new teachers. Twenty (20) or ninety one percent (91%) of the research participants held this view while two (2) or nine (9%) of the research participants were not sure whether new teachers were oriented or not in the selected Catholic secondary schools of Livingstone District. Below are verbatims from three research participants confirming the research finding indicated above:

Teacher A: What I can say regarding the presence of orientation practices of new teachers at this school is that yes the school does conduct orientation for new teachers since it's a general practice of the school to run new teachers through what is required and expected of them whenever they join the school.

Teacher C: What I can say about this is that orientation is done at this school but it is not taken very seriously.

Teacher F: Orientation of new teachers has always been practiced at this school since all new teachers are spoken to when they join and reminded about what the school expects from them in terms of personal conduct and disciplinary issues.

4.1.2. Presence of Non-Formal Orientation

The exact type of orientation of new teachers which was present in selected Catholic secondary schools of Livingstone District was non-formal orientation. In relation to this research finding, all twenty (20) or ninety one (91%) of the research participants pointed out that new teachers were oriented but that the type of orientation they were subjected to in selected Catholic secondary schools was generally non-formal orientation and it was mostly based on matters of settling the teachers on their work such as; what is expected of them as teachers, code of conduct, disciplinary issues and other related issues. Below are the research participant verbatims where this particular finding was derived from:

Head Teacher A: We do conduct some form of orientation at this school for new teachers where we explain issues deemed important for new teachers to know mostly bordering on code of conduct, disciplinary issues and others. This is done in the staff room where we gather all teachers and the head teacher gives a brief talk on such things.

Head Teacher B: New teachers are always orientated when they come in order to help them settle into the school programs and usually this is based on a brief explanation of some important work procedures which they need to know in order to do their work diligently.

Teacher B: I remember how we were oriented when I first came to this school five years ago through a brief orientation talk by the head teachers and it was mainly based on the code of conduct and disciplinary issues as well as generally what was expected of me as a teacher at this school.

4.1.3. Lack of Institutionally Sponsored and Endorsed Orientation Programs

The study revealed through its findings that the managing agencies of the selected Catholic secondary schools in Livingstone District were aware of the importance of orientating new teachers in their schools but they generally did not take matters of orientation very seriously. Among other things, this was evidenced by the current prevailing status-quo in selected Catholic secondary schools where there is a lack of institutionally sponsored and endorsed orientation programmes in place. All research participants or a hundred percent (100%) of them held this view about the current status-quo vis-à-vis the orientation of new teachers in selected Catholic secondary schools of Livingstone District. Below are research participant verbatims to buttress the research finding highlighted above:

Head Teacher A: The orientation we give to new teachers is planned and organized within our school just as a way of helping new teachers to quickly settle and get down with their work of teaching.

Head Teacher B: Since the orientation we conduct is mostly just an in-house initiative to help our teachers work properly, we do not request the school's managing agency to fund it the way we do with other key curricular activities in the school.

Teacher G: Having been a senior teacher in the Social Sciences Section of this school for some time now, my take on this issue of orientation of teachers is that, it is just one of those things we always do and that we do it in accordance with whatever we consider to be important for teachers to know, what I mean is, what we do is not endorsed by formal orientation programmes by the Catholic Church as such are not there yet.

4.1.4. Lack of a Formal Structured Orientation Program

Somewhat related to a finding already presented above, study findings also revealed that what was generally executed in the selected Catholic secondary schools of Livingstone District was informal orientation of teachers which lacked formal structured orientation programs. Seventeen (17) or seventy seven percent (77%) out of twenty two (22) research participants involved in the study raised this particular aspect regarding the orientation of new teachers in Selected Catholic secondary schools of Livingstone District. Below are research participant verbatims where this finding was derived from:

Teacher H: The honest truth regarding the issue of orientation at this school is that it is not formal or standardized because every year orientation seems to differ in terms of content or that which is said to new teachers.

Teacher I: The emphasis in terms of what is given during orientation of new teachers has been shifting or changing over the years with no established or standard issues given during such exercises in this school.

Head Teacher B: Our teacher orientations are usually based on what we think is important for teachers to know at the beginning of their teaching careers at our school.

4.1.5. Inadequate Orientation of New Teachers

The study also established that the orientation given to new teachers is inadequate in terms of a proper or desired enhancement of the catholicity of Catholic secondary schools in Livingstone District. This is because a majority of research participants, that is seventeen (17) or seventy three percent (73%) out of the twenty two (22) interviewed were of the view that the new employees (teachers) lacked key Catholic specific areas of knowledge, awareness and skills useful to perform their job well in a Catholic secondary school particularly in relation to the enhancement of the catholicity of such schools. Below are verbatims from research participants to support this finding:

Teacher E: This school seldom arranges formal educational events (e.g. seminars) where we as teachers can be exposed to important Catholic specific facts, information and skills which can help us have both the theoretical and practical understanding of exactly what is meant by the catholicity of our school.

Teacher F: A majority of teachers at this school are not aware of the existence of key Catholic specific areas knowledge which is needed to enhance the catholicity of the school and as a result most of us do not even have a good understanding of this.

Teacher J: Since most of us do not have a proper understanding of what is meant by the catholicity of this school owing to both the lack of good training in important Catholic values and practice of such values, we do not have great ability or proficiency to enhance the general catholicity of the school.

4.2. The Prevailing Status-quo Regarding Orientation of New Teachers Vs the Enhancement of the School's Catholicity

4.2.1. Informal Orientation: Inadequate for the Enhancement of the School's Catholicity

Study findings revealed that the type of orientation of new teachers evident in Catholic secondary schools of Livingstone District is non-formal or informal. A majority of research participants held this view as indicated already above. It was further revealed through study findings that informal orientation is inadequate for the enhancement of the catholicity of Catholic secondary schools in Livingstone District. This is because the informal orientation of new teachers in such schools generally premised on the aspect of ensuring the proper settling-down of new teachers in their teaching profession. This is something other than the desired enhancement of the catholicity of such as schools as directed in the evolving philosophies of Catholic education over the years. In other words, teacher orientation is used for a purpose other the enhancement of the Catholicity of Catholic secondary schools in Livingstone District. Therefore, this kind of orientation is inadequate specifically because it lacks detail in key or desired Catholic specific areas of knowledge suitable to enhance the catholicity of Catholic secondary schools in Livingstone District.

Study findings also indicated that the teacher orientation which was taking place in the schools was mostly just what can be termed as 'an in-house' initiative of the resourceful school managers in the schools. This is because the head teachers took it upon themselves to internally organize the informal orientation which was taking place in the schools. The managing agencies of the schools were not responsible for the informal orientations taking place in the schools because they do sponsor and endorse the orientation programs practiced in the schools. Based on this, it can deduced that there is a complete lack of institutionally sponsored and endorsed orientation programs in Catholic secondary schools of Livingstone and in a way this does not favor the desired enhancement of the Catholicity of such schools in the District (See 4.1.3 above).

A further revelation from the study findings was the evident aspect that the orientation conducted in the schools was not the same, uniform or standardized. This is because each school was at liberty to orient new teachers in anything they deemed fit or necessary to help them settle in their new roles as teachers within the schools. This aspect is the basis for varied issues in which the teachers were oriented in upon entry into such schools in the district. Therefore, in relation to the above, study findings revealed that there was a lack of a formal structured orientation programs in Catholic secondary educational provision in Livingstone District. This scenario was not in favor of the enhancement of the catholicity of such schools as directed by the philosophy of Catholic education as it promoted a polarized, disoriented and unfocused approach towards the achievement of this cardinal concern of Catholic education not only in Zambia but globally (See 4.1.4 above).

Moreover, scrupulous scholarly scrutiny of the research data also revealed that, as a consequence of this status-quo regarding the orientation of new teachers, it is clearly evident that generally the teachers lack key Catholic specific areas of knowledge, awareness and useful skills to perform their job well and the enhancement of the catholicity of Catholic secondary schools is definitely not an exception to this in Livingstone District. Keeping the aforementioned in view, it can be deduced, from the study findings that, the lack of key Catholic specific areas of knowledge, awareness and useful skills generally exhibited by teachers in Catholic secondary schools is the real basis for the weakening catholicity in such schools in Livingstone District. These finding are buttressed by research participant verbatims above in (4.1.5).

5. Discussion of Findings

5.1. The Status-quo Regarding Formal Orientation of New Teachers in Catholic Secondary Schools

5.1.1. Presence of Orientation

It was clearly evident from the study findings that orientation of new teachers was done in Catholic secondary schools of Livingstone District. It was revealed through study findings that this was a general practice in the schools. This orientation of new teachers was basically meant to familiarize new teachers with what is required and expected of them upon joining the schools. The other aspects emphasized during such orientations is the code of conduct and disciplinary issues associated with the teaching profession.

5.1.2. Presence of Non-Formal Orientation

The exact type of teacher orientation conducted at the schools is non-formal or informal orientation mostly grounded in the aspect of helping them to settle-down well in their roles as teachers at the schools. This somewhat leans more on informal orientation of employees as argued by Goodboy and James (2007), because it is just some mere explanation of a few institutional policies or necessities or some on-the-job briefing on some specific school procedures. Moreover, it is informal in the sense that such orientations are brief (Colley, 2002), mostly lasting one hour or even less in the school staff rooms.

This status-quo regarding the formal orientation of new teachers in Catholic secondary schools is definitely not favorable vis-à-vis the enhancement of the catholicity of such schools, an aspect highly emphasized in the philosophy of Catholic education. This is because informal orientation is not elaborative and is contrary to formal orientation which is more elaborative and has a greater likelihood that the new employee (teacher) will acquire a known set of standards (Goodboy and James, 2007). The fact that what is obtaining currently regarding teacher orientation in Catholic secondary schools is informal orientation implies that whenever it is conducted in the schools, the teachers have a lesser likelihood to acquire the known set of Catholic standards or those key Catholic specific areas of knowledge, awareness and skills useful to perform their job well in such schools rendering the objective of the enhancement of the catholicity of the schools utopia, something far from reality. This specifically implies that the two aspects of central importance in Catholic educational provision emphasized in the philosophy of Catholic education, which are the 'religious dimension' and the 'academic dimension' will forever remain far-fetched in terms of achievement in Catholic secondary schools of Livingstone District.

5.1.3. Lack of Institutionally Sponsored and Endorsed Orientation Programs

As indicated already above that the orientation of new teachers evident in Catholic secondary schools of Livingstone District is informal. A clear indication that this aspect is not really granted the importance it deserves especially in relation to the much desired achievement of a major educational concern in Catholic education philosophy, specifically, the enhancement of the catholicity of Catholic schools worldwide (Miller, 2006; Hambulo, 2016; Grace, 2002). The other aspect pointing to the fact that the orientation of new teachers is not really taken seriously in Catholic secondary schools of Livingstone District is confirmed by the study revelation that in such schools there is lack of institutionally sponsored and endorsed orientation program for new teachers. Such programs are composed of planned learning activities which are intended to help new employees acquire specific areas of knowledge, awareness and skills useful to perform their job well (Colley et al., 2002). Such programs include almost all training and development concerns meant to ensure that all institutional or organizational goals are achieved in the long run. Therefore, the managing agencies of Catholic secondary schools need to put in place an institutionally sponsored and endorsed orientation structured programme which will be executed whenever there are new employees (teachers) joining their schools in order to fully enhance the catholicity of the schools.

5.1.4. Lack of a Formal Structured Orientation Program

It was revealed through study findings that the teacher orientation done in Catholic secondary schools of Livingstone District is informal and not uniformly unstructured. This partly means it is not detailed and it is very brief coupled with lacking a clear focus on specific Catholic areas of knowledge, awareness and skills which really matter in terms of the enhancement of the catholicity of Catholic schools not only in Livingstone District but globally. This was evidenced by the fact that the orientation conducted in the schools was not uniform both within and across different schools in the district. This makes the need to formalize teacher orientation urgent in such schools. This is because this will enhance the standardization of teacher orientation in such schools as well as making it much more elaborative (Goodboy and James, 2007) and structured (Robinson et al., 1997) along desired Catholic educational lines (Miller, 2006; Grace, 2007). It will further enhance a categorical thorough handling of key Catholic areas of knowledge, awareness and skills as provided in the philosophy of catholic education. This specifically entails among other things the enhancement of the catholicity of such schools in Livingstone District.

5.1.5. Inadequate Orientation of New Teachers

Inadequate orientation of new teachers was revealed as one of the main features of teacher orientation in Catholic secondary school of Livingstone District. This is because the orientation conducted in the schools is inadequate in terms of a proper or desired enhancement of the catholicity of Catholic secondary schools in Livingstone District. In line with the aforementioned, it can be stated that being informal orientation, less elaborative and mostly very brief, the existing type of orientation in the schools basically just focuses on details related to helping teachers to settle down well in their teaching profession since it is grounded in matters of a strict observation of the teacher code of conduct and disciplinary issues. Such orientation is inadequate in terms of the enhancement of the Catholicity of the schools because a majority of teachers at Catholic secondary schools are very much aware of the teacher code of conduct and their disciplinary requirements but are not aware of the existence of key Catholic specific areas of knowledge needed for the enhancement of the catholicity of their schools and as a consequence, most of them do not have a good understanding of this aspect within Catholic school contexts. The implication of this is that both the academic and religious dimension of such schools (Miller, 2006; Hambulo et al., 2018; Grace, 2007) which are highly emphasized in the philosophy of Catholic education not only in Zambia but globally are weakened. Among other things, key Catholic areas of knowledge specifically under the religious dimension of such schools entails a teachers proper understanding of the five essential marks of Catholic educational provision and this specifically implies that such schools should; be inspired by a supernatural vision, founded on a Christian anthropology, animated by communion and community, imbued with a Catholic worldview throughout their curriculums and that they also be sustained by Gospel witness (Catholic Education Resource Centre, 2023). In a nutshell, the bone of contention here is that the current informal orientation conducted in the schools is inadequate because it is lacking both at the level of 'quality' and 'quantity'. It lacks at the level of 'quality' in the sense that what is currently practiced in the schools is informal orientation but what would be more suitable for the purpose of enhancing the catholicity of the schools is institutionally structured and sponsored formal orientation. It lacks at the level of 'quantity' in terms of the amount of information it disseminates to the new teachers. This is because the prevailing informal orientation in the schools is less elaborative and it is briefly done. Therefore, its lacking at both levels of 'quality' and 'quantity' completely renders it insufficient for the purpose of the enhancement of the catholicity of such schools in Livingstone District, a status quo, which clearly promotes divergence from the educational directive stressed in the philosophy of Catholic education.

6. The Prevailing Status-quo Regarding Formal Orientation of New Teachers in Catholic Secondary Schools

6.1. Informal Orientation: Inadequate for the Enhancement of the School's Catholicity

As already pointed out earlier, teacher orientation is present in Catholic secondary schools of Livingstone District. However, what is present is not formal orientation but informal orientation (Goodboy and James, 2007). It was clearly evident from study findings that the presence of informal orientation in the schools at the expense of formal orientation was a problem in itself in terms of the much desired enhancement of the Catholicity of Catholic schools not only in Livingstone District but worldwide too. This is because study findings revealed that the informal orientation which was currently being conducted in Catholic secondary schools of Livingstone was not elaborate or that it lacked the ability to disseminate detailed information grounded in specific Catholic areas of knowledge, awareness and skills deemed necessary for the enhancement of the catholicity of such schools in Livingstone District.

The inevitable outcome of the prevailing status-quo vis-à-vis the state of teacher orientation in such schools in Livingstone District has been the undesired weakening of their catholicity, an aspect contrary to what is seriously advocated for in the philosophy of Catholic education (Miller, 2006; Hambulo et al., 2018; Grace, 2007; Catholic Education Resource, 2023). Moreover, the prevailing informal teacher orientation in Catholic secondary schools of Livingstone is not granted ample time or adequate time in the sense that it is very briefly administered to new teachers usually just for a few minutes in the schools' staff rooms by the head teachers.

It was also indicated that the orientation conducted in the schools is generally and mostly just organized within the schools by the school managers for the sake of merely just helping the new teachers to settle down well in their new role as teachers in the schools. This is a clear sign that orientation meant to enhance the catholicity of these schools is not really granted the importance it deserves within the school contexts. Therefore, this scenario culminates in what may be termed 'a lack of institutionally sponsored and endorsed orientation programs'. Clearly, as confirmed by study findings, such a scenario is detrimental to the achievement of the much desired enhancement of the catholicity of the schools as advocated for in the philosophy of Catholic education.

Study findings also revealed that the orientation conducted in Catholic secondary schools of Livingstone District lack uniformity. This lack of uniformity was evident both within and across different Catholic secondary schools. This is lack of uniformity in terms of the content of the orientations provided to the teachers both within and across schools. The content was informally decided by head teachers and this led to varying orientations within and across Catholic schools. Therefore there was clear evidence of lack of a formal structured orientation program across all Catholic secondary schools in the District. This lack of standardization and desired focus of the type of orientation provided to new teachers also works against the general enhancement of the catholicity of such schools in Livingstone District.

Furthermore, as indicated already above, this is coupled with a clear lack of focus on specific Catholic areas of knowledge, awareness and skills which are needed for any proper enhancement of the catholicity of the schools in the two dimensions of Catholic educational provision (academic and religious dimensions) emphasized in the philosophy of Catholic education. In line with the aforementioned, it can be stated that teacher orientation is usually focused on matters meant to help new teachers settle down properly in their teaching profession because it enhanced proper knowledge in things such as the code of conduct and disciplinary issues, things which are generally not directly related to the major concern of enhancing the catholicity of the schools as directed in Catholic education policy or the philosophy of Catholic education (Haldane, 1996; Grace, 2007; Miller, 2006). As indicated already above (5.1.5), the orientation in the schools is lacking in both the quality and quantity required for the enhancement of the catholicity of such schools. As such, as pointed out already above, it is insufficient for the purpose of enhancing the catholicity of the schools and this is the basis for the weakening of both the academic and religious dimensions of such schools in Livingstone District.

7. Conclusion

In conclusion, it can be stated that the orientation of new teachers is present in Catholic secondary schools of Livingstone District. However, the orientation present is non-formal or informal. It is clear through study revelations that this kind of orientation for new teachers is not very expedient for the schools specifically in relation to the enhancement of the catholicity of the schools, a philosophy of Catholic education emphasis on the enhancement of the academic and religious dimensions of the schools.

The current orientation being offered to teachers is locally organized within the schools as a local initiative owing to the creativity and innovativeness of the school head teachers. This is because there is a general lack of institutionally sponsored and endorsed orientation programs. This is because the institutional Catholic Church through its school managing agencies has not sponsored and endorsed desired orientation program which can help the schools to enhance their catholicity. This is a confirmation of a somewhat reluctance on the part of the managing agencies of these schools in terms of the enhancement of their catholicity as directed in the philosophy of Catholic education. This is unfortunate because the managing agencies are the perceived owners of the schools are according to the philosophy of Catholic education they are also obliged to spearhead the implementation of all educational directives contained therein including the enhancement of the Catholicity of the schools under their care (Miller, 2006; Haldane, 1996).

The informal orientation of new teachers currently conducted in the schools is not elaborate and it is premised on aspects not directly related to the fundamental aspect of enhancing the catholicity of the schools. The teacher orientation emphasizes other general requirements of teachers such as; the code of conduct and disciplinary issues which are

basically meant to settle them well in their teaching profession and not really the enhancement of the catholicity of the schools as stressed in Catholic education policy or the philosophy of Catholic education. The current orientation conducted in the schools is also very brief as the case in all informal orientation programs and not elaborate or lacking detail in things which are deemed necessary to enable teachers to be well vested in key Catholic specific areas of knowledge, awareness and skills in order for them to be better positioned to function in line with the philosophy of Catholic education directive to ensure the catholicity of the schools at all educational levels not only in Livingstone District but globally.

In order to achieve this key philosophy of Catholic education directive, there is need to formalize and standardize teacher orientation in Catholic secondary schools of Livingstone District. Lastly, the aspect of teacher orientation needs to be granted the importance it deserves by taking it very seriously in order to achieve the directive of the enhancement of the catholicity of the schools, an aspect granted top priority in the philosophy of Catholic educational provision not only in Zambia but internationally too.

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Cite this article as: Hambulo F., Mtonga G., Nsama P. and Lisulo S. (2023). Orientation of New Teachers and the Enhancement of the Catholicity of Catholic Secondary Schools in Zambia's Livingstone District: A Catholic Educational Philosophical Perspective. *International Journal of Education and Teaching*, 3(2), 22-36. doi: 10.51483/IJEDT.3.2.2023.22-36.