

Evaluation of Secondary Schools' Extent of Translating Catholic Holistic Education into Operational Practices

Bridge over Troubled Waters: Navigating the Gulf Between Policy formulation and Policy Implementation in Educational Policy Practices

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Abstract

This study evaluates the translation of the Musoma Catholic Diocesan Education Policy (MCDEP) into operational practices within Diocesan secondary schools, focusing on its effectiveness in achieving Catholic holistic education goals. Utilising a mixed methods approach and participatory models, the research investigates how well the policy aligns with everyday educational practices in a Catholic context. Methodological precision was ensured using Cronbach's Alpha coefficient ($\alpha = 0.819$ for teachers and 0.852 for students) and comprehensive data triangulation. Thematic and descriptive statistical analyses identified patterns and trends, while inferential statistics, including one-way ANOVA, assessed differences across school types. Findings indicate a moderate and uniform implementation of MCDEP, with no significant variance in its application across single-sex boys', single-sex girls', and co-educational schools ($F(2, 33) = 1.197, p = 0.315$). This suggests that school type does not impact the effectiveness of policy implementation. The study highlights the importance of integrating scientific, philosophical, and theological truths into educational practices to support holistic student development. It also points to gender imbalances and high teacher turnover influencing policy execution. Recommendations for enhancing policy effectiveness include improving infrastructure, IT resources, and professional development aligned with Catholic values. The study advocates for adopting innovative models and advanced analytics for real-time policy adjustments and emphasises the need for further investigation into contextual and demographic factors affecting policy implementation. The research underscores the necessity of aligning educational practices with Catholic philosophical underpinnings to better prepare students for positive societal contributions while living out their faith values.

Keywords: Catholic Holistic Education, Integrated Learning, Implementation Dissonance, Faith, and Reason in Education

Introduction

The pursuit of holistic development in education extends beyond mere academic achievement, aiming to cultivate intellectually, spiritually, and ethically well-rounded individuals. Catholic holistic education embodies this philosophy by striving to develop students in all facets of their being: intellectual, emotional, physical, and spiritual (CCE, 1977; 2017). However, a significant gap exists between these ideals and their practical implementation within educational institutions. This discrepancy underscores the need for a deeper exploration of how Catholic holistic education principles align with the philosophical foundations of Catholic education and how they are translated into operational practices.

Integrating Catholic educational philosophy into practice requires a coherent approach harmonising scientific, philosophical, and theological truths. Scientific truth, emphasising empirical evidence and practical application, complements philosophical truth, which provides the normative frameworks guiding educational practices. Theological truth, rooted in Catholic teachings, offers a moral and spiritual dimension that guides the educational process. In search of scientific, philosophical, and theological truth, this triadic movement must work symphonically to ensure that Catholic education principles are effectively translated into daily practices within schools.

Despite formulating policies designed to bridge this gap, there is still a limited scholarly understanding of their impact on holistic education dimensions within diocesan contexts (Ozoliņš, 2021). This gap impedes a comprehensive grasp of how Catholic schools incorporate holistic education principles into their operations. Addressing this requires a clear-cut evaluation framework that integrates these three truths to provide a more complete picture of policy implementation. Recent studies highlight the importance of policy interventions to bridge this gap. Yet, there is a notable lack of exploration into how cultural, socio-economic, and religious factors influence the implementation of holistic education principles in Catholic settings. This gap underscores the need for a detailed evaluation of the formative value of existing Catholic education policies. Effective policy implementation should consider integrating holistic education principles with Catholic educational philosophy, focusing on achieving alignment with Catholic values while addressing contextual challenges.

Assessing the translation of holistic education principles into operational practices reveals significant research gaps, particularly in developing standardised evaluation metrics. Current studies need comprehensive frameworks that assess academic progress, spiritual, moral, and ethical development. From this understanding, there is an urgent need for assessment tools that align with Catholic educational philosophy, capturing the diverse aspects of student development through both qualitative and quantitative measures (Johnson et al., 2021). These include intellectual, emotional, physical, social, environmental, moral, and spiritual realms.

Addressing these evaluation gaps requires interdisciplinary collaboration among education, theology, philosophy, and sociology (Davis & Franchi, 2021). This study investigates how Catholic holistic education principles intersect with Catholic philosophy within Musoma Diocesan secondary schools. By integrating empirical research, policy analysis, and stakeholder consultations, the study seeks to provide actionable insights for enhancing student development and aligning educational practices with Catholic principles (Johnson et al., 2021). The focus is on operationalising these principles to ensure that school ethos, curriculum, pedagogy, and cultural ambience align with holistic and Catholic educational ideals.

Integrating spiritual development, social responsibility, and appreciation for the arts is crucial to Catholic holistic education. Yet, the inconsistent application of these elements—due to reliance on individual initiatives, lack of structured curricular inclusion, and financial constraints—poses significant challenges (Davis & Franchi, 2021; Ozoliņš, 2021; Congregation for Catholic Education [CCE], 2017). Evaluating the Musoma Catholic Diocesan Education Policy (MCDEP) highlights the necessity for a holistic approach that aligns with Catholic educational principles such as human dignity, the common good, and stewardship (Lonergan, 2004). Bridging the gap between policy formulation and practical implementation requires integrating scientific, philosophical, and theological truths. This need underscores critical issues in global education policy evaluation, such as aligning theoretical ideals with practical realities (Ozoliņš, 2021).

Educational policies that address students' holistic development concerns must be evaluated, emphasising practical application and interdisciplinary collaboration. Addressing implementation gaps and adapting strategies to reflect Catholic values are essential for advancing global

education policies and ensuring they support holistic student development and ethical growth (Davis & Franchi, 2021; Lonergan, 2004).

Purpose of the Study

In Catholic holistic education, a dual imperative emerges, compelling institutions to nurture well-rounded individuals while bridging the gap between theory and practice (CCE, 1977; Second Vatican Council, 1965). The imperatives underscore the gap between education policy and its operational practices. It highlights Secondary schools' commitment to holistic development, academic excellence, character formation, Spiritual growth and Social justice. Like Bereczki and Kárpáti (2021), this stresses the importance of investigating how Catholic schools translate holistic Catholic education principles into tangible practices for comprehensive student growth. Empirical studies support the efficacy of Catholic holistic education and show case ex-students' heightened academic competency, spiritual development, civic engagement, and deep-seated social responsibility (Smith & Patel, 2022). Hence, the need for developing and implementing policies arises, aiming to actualise the noble ideals of Catholic holistic education within educational frameworks. This formative evaluation of diocesan education policy implementation becomes crucial for advancing Catholic Education Philosophy and determining the worthiness of meeting contemporary societal demands for holistic student development and societal contribution.

In the Tanzanian context, Catholic schools face a notable disparity between policy formulation and practical execution, emphasizing the need for careful evaluation to align educational objectives with holistic ideals. Integrating scientific, philosophical, and theological truths is essential to translating Catholic holistic education principles into effective operational practices. Scientific insights highlight the importance of addressing academic achievement and the broader dimensions of student development: moral, social, spiritual, aesthetic, and emotional (Senkondo & Kalikawe, 2018; Mwakibinga & Mwakisole, 2019). Philosophically, the principles of Catholic education stress the importance of fostering a well-rounded individual and integrating intellectual and ethical growth with practical applications. Theologically, Catholic education emphasises values such as human dignity, the common good, and stewardship, which must be reflected in educational practices.

Addressing the gap between theoretical ideals and practical implementation requires thoroughly evaluating how well Diocesan education policies align with these triadic ideals. This formative evaluation study is a critical tool in assessing the effectiveness of Catholic education policies, providing insights into their capacity to prepare students for meaningful societal engagement while bridging the disparity between policy theory and practice. This approach ensures that educational policies uphold Catholic values and translate these values into tangible outcomes for holistic student development (Senkondo & Kalikawe, 2018; Mwakibinga & Mwakisole, 2019).

Evaluation Question and hypothesis

The study was stirred by one evaluation question: To what extent have secondary schools translated Catholic Holistic Education into operational practices?

The hypothesis for the study stated:

H_a: There is a statistically significant difference in the mean scores on the extent to which the three categories of schools (single-sex boys' schools, single-sex girls' schools, and co-educational schools) have translated Catholic holistic education into operational practices within the Musoma Diocesan secondary school system.

Significance of the Evaluation

Integrating Catholic holistic education into academic settings holds profound implications for policy implementation, forging a symbiotic relationship among scientific, philosophical, and theological truths. This holistic approach aligns foundational faith values with educational practices, offering policymakers a robust framework for shaping and evaluating educational policies. Education transcends conventional boundaries by knitting together scientific insights, philosophical principles, and theological values, merging intellectual development with spiritual growth. Scientific truth provides empirical evidence for effective educational practices, philosophical truth offers a comprehensive understanding of human development, and theological truth grounds education in values such as human dignity and the common good.

This interdisciplinary perspective enriches the educational milieu, equipping policymakers with concrete paradigms to prioritise character formation and foster social cohesion. The integration of these three truths enhances local educational systems and has global significance. It strengthens bonds within the Catholic community and fosters meaningful dialogue across diverse cultural landscapes. This global resonance highlights the importance of incorporating Catholic holistic education principles into policy frameworks, ensuring educational practices align with broader goals of comprehensive student development and societal enrichment.

Evaluation Model

The Whole School, Whole Community, Whole Child (WSCC) Model, developed collaboratively by the Centers for Disease Control and Prevention (CDC) and the Association for Supervision and Curriculum Development (ASCD) in 2014, offers a comprehensive framework for evaluating the implementation of Catholic holistic education in secondary schools within the Musoma Diocese. This model integrates elements from the Coordinated School Health (CSH) approach with the Whole Child framework, emphasising the interconnectedness of health, well-being, and educational achievement. Its relevance lies in providing a lens to evaluate academic performance and factors like physical and mental health, Spiritual and social dynamics, and emotional well-being, which are integral to the holistic development of students in Catholic schools. The WSCC Evaluation Model, grounded in Catholic Social Teaching principles, aligns with the values of Catholic education and facilitates faith-based stakeholder involvement in evaluating educational policies in the Musoma Diocese. Despite its effectiveness in addressing diverse student needs, challenges such as implementation complexity and subjectivity in evaluation exist. Strategic measures like tailored training and procedural standardisation can address these challenges, enhancing the model's utility for student development within the diocesan educational framework.

Review of Empirical Studies

This section focuses on reviewed empirical studies related to the extent to which diocesan secondary schools have translated holistic education into operational practices in Musoma Diocese, Mara Region.

Adigun and Li (2021) conducted a study on Inclusive education among pre-service teachers from Nigeria and South Africa. This study examined the knowledge, attitudes, and perceptions of inclusive education of pre-service teachers in Nigeria and South Africa by surveying 217 Nigerian and 266 South African pre-service teachers using a cross-sectional survey research design. A self-developed questionnaire was used for the data collection. The questionnaire was pilot tested among pre-service teachers from a public university in Tanzania. Data were descriptively and inferentially analyzed (means and standard deviations) using a 2×3 factorial multivariate analysis of variance. The study found a significant interaction between country and gender, with a significant main effect for gender and country. The results indicated a statistically significant difference in pre-service teachers' knowledge regarding gender, with female pre-service teachers having the highest mean score. The study also showed a significant difference in pre-service teachers' attitudes towards inclusive education in their country.

Adigun and Li offer valuable insights into holistic education's translation into practice, but their study reveals several research gaps. They need a comprehensive contextual analysis encompassing socio-cultural, economic, and political landscapes, hindering understanding of attitudes toward inclusive education in Nigeria and South Africa. Methodologically, reliance on a self-developed questionnaire without validation compromises data reliability. The narrow focus on pre-service teachers limits perspectives, and the study needs to explore underlying reasons for disparities, impeding effective policy interventions. Vague longitudinal mixed-effects modelling and a small sample size compromise validity and generalizability. In contrast, the forthcoming Musoma Education Policy Implementation Evaluation intends to employ accurate methodologies and engage diverse samples.

Spychalski (2023) conducted a study in Poland on Holistic Education for Sustainable Development, focusing on evaluating activities to shape a pro-quality attitude within the educational system. UNESCO emphasises the need for a holistic approach to education for sustainable development, where pro-quality education plays a dual role—incorporating innovative content closely linked to sustainable development and serving as a conduit connecting various educational activities to achieve sustainable development objectives. Spychalski utilised a mixed-methods approach, collecting secondary data through literature analysis of governing and archival acts of law and primary data through a diagnostic survey method employing

questionnaire surveys. The study involved 1012 students from 13 high schools in Poland, who were surveyed to gather insights from students, teaching staff, and school principals. Findings supported the hypothesis that the Polish educational system lacks orientation towards shaping a pro-quality attitude among high school students.

Spychalski's (2023) study highlights significant gaps in shaping pro-quality attitudes in Polish high schools but has limitations. While comprehensive, the study's reliance on secondary data and diagnostic surveys may overlook various contextual factors influencing educational outcomes. The sample size and selection across 13 schools provide useful insights but may need to capture the Polish educational landscape's diversity fully. The study could benefit from a more detailed methodological framework and practical recommendations to enhance its applicability and effectiveness in policy improvement.

Rianawaty et al. (2021) conducted a study in Indonesia. This study aimed to analyze the implementation of holistic education and determine its supporting and hindering factors at a boarding high school in Malang, Indonesia. This research method is qualitative descriptive with a case study approach in the State Senior High School 10 Malang, Indonesia. The data collection technique was done through interviews and observations. The data analysis employed data reduction, data presentation, and conclusions making. The results showed holistic education in the State Senior High School 10 Malang included academic, leadership, extracurricular, youth entrepreneurship, and environment caring programs. The supporting factors of holistic education were curriculum, professional teachers, principal leadership, learning process, facilities and infrastructure, school management, three educational centres, and school culture. Meanwhile, the inhibiting factors included the low number of boarding teachers and the high operational costs. The results suggest that all schools should provide equal access to qualified education services to the whole nation through holistic education programs to produce intelligent and competitive students.

Rianawaty et al. descriptive case study reveals that the program includes diverse elements such as academic, leadership, extracurricular, entrepreneurship, and environmental initiatives. While the study effectively identifies key supporting factors like curriculum, teacher professionalism,

and school management, as well as hindering factors such as limited boarding staff and high operational costs, it needs more depth in analysing the interplay between these elements and their direct impact on student outcomes. The methodological approach could be enhanced by including comparative analysis with other educational settings and addressing potential biases. The findings suggest more detailed recommendations and strategies to overcome the identified challenges and improve holistic education implementation.

Bereczki and Kárpáti (2021) conducted a study focusing on technology-integration expert teachers' impact on nurturing creativity in technology-driven learning environments. They purposively selected 12 secondary school teachers and their students using qualitative methods across six curricular areas. The research unveiled the struggle of aligning teachers' creativity beliefs with rigid schedules, revealing their influence on technology use. Six key strategies were identified, including sparking creativity and supporting idea development. However, the study highlighted critical concerns in policy implementation: inflexible policies impeding technological progress, uneven resource allocation affecting access, insufficient teacher training, assessment limitations, challenges in balancing creativity and curriculum demands, and a lack of sustainable practices. The pressing need for flexible policies, equitable resources, ongoing professional development, alternative assessments, curriculum alignment, and long-term planning was emphasized to empower educators and foster creativity through technology in educational settings.

Bereczki and Kárpát's study explored how technology-integration expert teachers influence creativity in technology-driven learning environments, focusing on 12 secondary school teachers and their students. Their study revealed that aligning teachers' creativity beliefs with rigid schedules is challenging and affects technology use. They identified six strategies to enhance creativity, such as sparking ideas and supporting development. However, the study also highlighted significant issues, including inflexible policies, uneven resource distribution, inadequate teacher training, and limitations in assessment practices. These challenges underscore the need for more flexible policies, equitable resources, continuous professional development, alternative assessments, and long-term planning to better support creativity through technology in education.

Mkulu (2020) study investigates the effectiveness of holistic education in preparing university students to contribute to Tanzania's industrial development. Focused on government educational reforms aligning with economic aspirations, the research examines the role of university education in developing skills for industrial progress and students' attitudes toward self-reliance. Through a well-structured survey involving 150 students, 40 lecturers, and administrators from five Tanzanian institutions, the study utilizes a mixed-methods approach, combining quantitative analysis with qualitative insights. Findings suggest a need for curriculum recalibration and robust mentoring programs to bridge the gap between educational frameworks and industrial demands, fostering strategic partnerships between academia and industry stakeholders.

Mkulu's study on holistic education offers valuable insights into the intersection of education and industrial development but leaves critical knowledge gaps that must be addressed. While the focus on government reforms and student attitudes is commendable, the study needs a more in-depth analysis of the broader educational context and the specific skills necessary for industrial progress. Methodologically, while a mixed-methods approach is employed, the study needs to adequately justify its methodology, sample selection, and analysis procedures, undermining the reliability of its findings. Moreover, while suggesting the need for curriculum recalibration and mentoring programs, the study's core findings must be more dynamic in addressing the systemic barriers hindering implementation. A more comprehensive examination of institutional cultures, resource constraints, and stakeholder attitudes is necessary to inform effective interventions and advance the translation of holistic education principles into operational practices within Tanzanian universities.

Knowledge Gap

The literature reveals significant gaps in understanding how holistic education principles align with Catholic education philosophy and their practical implementation. Key issues include a lack of in-depth analysis regarding the integration of holistic education principles with Catholic values. Studies by Adigun and Li, Spsychalski, and Rianawaty et al. often overlook how these principles are operationalized in Catholic secondary schools, limiting insights into their practical application within a faith-based context. Methodological limitations further constrain the depth of analysis. Research by Adigun and Li, Spsychalski, and Rianawaty et al. suffers from gaps in

methodological rigor and contextual depth, which impedes understanding of how well holistic education aligns with Catholic philosophy. Additionally, there is insufficient exploration of the role of technology in facilitating or hindering the application of holistic education principles within Catholic schools, as highlighted by Bereczki and Kárpáti.

Furthermore, there is a notable absence of comprehensive evaluation frameworks to assess the holistic development of students in Catholic institutions. Current studies focus mainly on academic outcomes, neglecting spiritual, moral, and ethical growth. The Musoma Education Policy Evaluation Study aims to address these gaps by utilizing mixed methods, systems theory, and stakeholder consultation. This study seeks to provide a detailed understanding of policy implementation, focusing on the efficiency and effectiveness of applying holistic education within Catholic schools. To enhance the practical application of holistic education principles, future research should adopt interdisciplinary approaches, integrating philosophy, educational psychology, theology, and sociology. Such approaches are crucial for fully exploring and implementing holistic education principles in Catholic educational contexts.

Research Methodology

The evaluation of Musoma Catholic Diocesan Education Policy implementation (MCDEPI) employed a concurrent mixed methods design. This approach aimed to comprehensively understand policy translation into practice, quantifying implementation aspects like intervention effectiveness. By synthesising both data types, the study identified commonalities, disparities, and improvement areas within MCDEPI, providing practical recommendations aligned with Catholic holistic education standards. This design facilitated a thorough examination, capturing complexities and clues in policy implementation within the context of the Musoma Diocese.

The evaluation research targeted Catholic-owned Secondary Schools within the Musoma Diocese's education sector, involving 2600 participants, including students, teachers, board members, and key stakeholders. The study aimed to assess the implementation process of the Diocesan Education Policy and its integration with Catholic holistic education principles. Drawing a representative sample of 520 individuals from seven Diocesan Secondary schools, the study employed refined sampling methodologies such as critical case purposive sampling, complete enumeration, simple random sampling, stratified random sampling, and purposive

critical sampling. These techniques ensured unbiased and comprehensive representation across key stakeholders, facilitating a thorough understanding of how secondary schools within the Musoma Diocese translate holistic education into operational practices (Creswell & Creswell, 2023).

The study prioritised validity, pilottesting, and reliability in its evaluation instruments, ensuring robustness in data collection. Quantitative instruments demonstrated high-reliability coefficients, with Cronbach's Alpha values of 0.819 for teachers and 0.852 for students. In the assessment and evaluation department, three experts assisted in consultation, pilot-testing, and validated instrument wording, language, and coverage, enhancing content validity. Methodological triangulation and peer briefing strengthened qualitative data credibility (Creswell & Creswell, 2023). Data collection methods included recorded interviews, questionnaires, document analysis guides, and Focus Group Discussions. Qualitative and quantitative data were collected concurrently in the convergent mixed methods design, enabling a comprehensive understanding of the research topic. Quantitative data, analysed using SPSS software, utilized descriptive statistics like frequencies, percentages, and means alongside inferential statistics such as a one-way ANOVA test to examine differences among school types. The non-significant p-value of 0.315 indicated no significant difference in mean scores of Catholic holistic education translation among single-sex boys' schools, single-sex girls' schools, and co-educational schools.

The study's findings are crucial for shaping education policies within Musoma Diocesan secondary schools, integrating quantitative results with qualitative insights, following Creswell and Creswell's (2023) framework. This comprehensive approach aligns, compares, and contrasts data types, informing future policy decisions and educational practices. Qualitative analysis utilises a seven-step framework (Creswell & Poth, 2018; Creswell & Creswell, 2023) to discern Musoma's education landscape patterns, synthesised with quantitative data followed a three-phase approach: qualitative data coding, quantitative data analysis, and mixed methods integration (Creswell & Creswell, 2023). Adherence to ethical principles, including informed consent and confidentiality, ensures the validity and applicability of the findings, contributing to informed decision-making in educational policy and practice.

Data Presentation, Interpretation, and Discussion of Findings

The study examined the fidelity of translating Catholic Holistic Education into operational practices. It intended to reveal the complex interplay in which policies are designed but have yet to be implemented effectively. This is challenging education policy implementation stakeholders to navigate the delicate balance between education policy ideological aspirations and pragmatic implementation. Thus, the study evaluated a transformative discourse at the intersection of faith-based education and institutional Policy worthiness.

Table 1

The extent to which Secondary schools’ Students (n 400) and Teachers (n 64) have Translated Catholic Holistic Education into Operational Practices

SN	Items	VSE n (%)	SE n (%)	Mo n (%)	LE n (%)	VLE n (%)	M (St. D)	
1.	The school helps poor students and the vulnerable explore what gives them life meaning and purpose	Students	166(41.5)	61(15.3)	84(21.0)	52(13.0)	37(9.3)	2.33(1.37)
		Teachers	34(53.1)	4(6.3)	15(23.4)	7(10.9)	4(6.3)	2.11(1.33)
2.	The school teaches us about being honest, fair, and kind to others.	Students	65(16.3)	41(10.3)	76(19.0)	142(35.5)	76(19.0)	3.31(1.33)
		Teachers	8(12.5)	15(23.4)	13(20.3)	15(23.4)	13(20.3)	3.16(1.34)
3.	The school encourages us to make friends, be empathetic, and work together to make a difference.	Students	29(7.3)	45(11.3)	40(10.0)	113(28.3)	173(43.3)	3.89(1.28)
		Teachers	5(7.8)	0(0.0)	5(7.8)	30(46.9)	24(37.5)	4.06(1.08)
4.	The school helps us appreciate beauty in art, music, nature, and cultural expressions.	Students	71(17.8)	35(8.8)	64(16.0)	150(37.5)	80(20.0)	3.33(1.37)
		Teachers	6(9.4)	21(32.8)	6(9.4)	17(26.6)	14(21.9)	3.19(1.36)
5.	The school values learning, curiosity, and personal growth through education.	Students	58(14.5)	39(9.8)	103(25.8)	134(33.5)	66(16.5)	3.28(1.26)
		Teachers	8(12.5)	7(10.9)	11(17.2)	16(25.0)	22(34.4)	3.58(1.39)
6.	The school supports us in exploring our beliefs and finding inner peace.	Students	71(17.8)	77(19.3)	85(21.3)	100(25.0)	67(16.8)	3.04(1.35)
		Teachers	9(14.1)	19(29.7)	9(14.1)	12(18.8)	15(23.4)	3.08(1.42)
7.	Teachers and staff at our school are role models for being honest, fair, and kind to others.	Students	76(19.0)	66(16.5)	62(15.5)	116(29.0)	80(20.0)	3.15(1.41)
		Teachers	10(15.6)	9(14.1)	6(9.4)	30(46.9)	9(14.1)	3.3(1.32)
8.	The school encourages us to be part of positive relationships and contribute to our communities.	students	104(26.0)	37(9.3)	77(19.3)	78(19.5)	104(26.0)	3.1(1.54)
		Teachers	15(23.4)	19(29.7)	9(14.1)	8(12.5)	13(20.3)	2.77(1.47)
9.	The school helps us explore our creativity and express ourselves through art, music, and other forms of expression.	students	97(24.3)	77(19.3)	98(24.5)	76(19)	52(13.0)	2.77(1.35)
		Teachers	9(14.1)	7(10.9)	11(17.2)	11(17.2)	26(40.6)	3.59(1.47)
10.	The school values knowledge, critical thinking, and curiosity in our education.	Students	102(25.5)	80(20.0)	110(27.5)	59(14.8)	49(12.3)	2.68(1.33)
		Teachers	16(25)	9(14.1)	10(15.6)	22(34.4)	7(10.9)	2.92(1.40)
11.	The school provides opportunities for us to work together and make a positive difference in our communities.	students	88(22)	66(16.5)	73(18.3)	97(24.3)	76(19.0)	3.02(1.43)
		Teachers	8(12.5)	9(14.1)	12(18.8)	8(12.5)	27(42.2)	3.58(1.47)
12.	The school encourages us to appreciate the beauty of the world and find joy in our surroundings.	students	73(18.3)	59(14.8)	169(42.3)	59(14.8)	40(10.0)	2.84(1.18)
		teachers	13(20.3)	25(39.1)	7(10.9)	11(17.2)	8(12.5)	2.63(1.33)
Grand Mean		Students					3.06	
		Teacher					3.16	

Source:Field data (2023); VSE=Very small Extent; SE=Small Extent; Mo= Moderate; LE=Large Extent; VLE=Very Large Extent; M&St.D = Mean & Standard Deviation

The extent to which schools have translated Catholic holistic education into operational practices unveils the intricate interplay between rhetoric and reality. The study challenges education policy stakeholders to navigate the delicate balance between ideological aspirations and pragmatic implementation, fostering transformative discourse at the intersection of faith-based education and institutional policy. This question sought information through Likert-scale statement items that were applied to students and teachers, with interviews conducted with school heads and the Diocesan Education Secretary. At the same time, focus group discussions involved school board members. Responses were categorised on a five-point Likert scale, with numerical ranges defined to simplify interpretation: scores between 1 and 2.60 indicated a small extent, 2.61 to 3.40 a moderate extent, and 3.41 to 5.00 a large extent (Eman et al., 2023). The restructuring clarified how respondents' understanding of holistic education matches the presented statements, with combined responses from students and teachers shown in Table 1.

The data extracted from Table 1 provides valuable insights into the perceptions of students and teachers regarding the extent to which schools have translated Catholic Holistic Education into operational practices within Catholic secondary schools in the Musoma Diocese. For example, in item 1, concerning supporting disadvantaged students in exploring life's meaning and purpose, there is a notable disparity in perceptions. Among students, 56.8% expressed a small extent, while 21.0% maintained a moderate extent, and 22.3% expressed a large extent, resulting in a mean score of 2.33. Similarly, teachers' responses show 59.4% small extent, 23.4% expressed moderate extent, and 59.4% expressed a large extent, resulting in a mean score of 2.11.

The data from Table 1 item 1 notably shows a discernible discrepancy in perceptions regarding the support provided to disadvantaged students in exploring life's meaning and purpose. While a significant portion of students and teachers acknowledge a small extent of support, a more substantial percentage of teachers express a more considerable extent of support than students. This suggests a potential gap between implementing the Preferential Option for the poor, a key concern of Catholic education, and its philosophical underpinnings within operational practices. Further examination and potential interventions may be necessary to address this disparity and ensure alignment with Catholic educational principles.

The observed disparity warrants deeper discussion. On the one hand, it may reflect systemic issues within the administration, indicating a potential lack of prioritization or resources allocated toward supporting poor students. This could stem from institutional biases or a broader societal neglect of marginalized communities. Alternatively, the disparity might highlight underlying challenges faced by students, suggesting that they may perceive themselves as more vulnerable or marginalized than teachers. Moreover, it underscores the complex dynamics at play within educational institutions, where many social, economic, and institutional factors shape perceptions. Ultimately, addressing this disparity requires a holistic approach that addresses both systemic discriminations and individual needs, ensuring that Catholic education remains true to its core principle of advocating for the marginalized and upholding the dignity of all individuals. Addressing these disparities, the study adopted general systems theory and participatory evaluation, striving to align policy and practice with principles of advocating for the marginalized while upholding the dignity of all individuals.

Similarly, from the interviews, most school heads acknowledged the reality of disadvantaged students. Supporting underprivileged students in Musoma Diocesan secondary schools is essential for promoting inclusivity, yet it risks isolating financially disadvantaged students and those who don't excel academically. Some of the school heads in this interview expressed: In the last year, more than 40 students needed financial support. The diocesan office needs a means to help underprivileged students. It is the school's burden, and, in that way, schools face financial difficulties (HoSA, personal communication, December 8th, 2023). This implies that school leadership takes little interest in arranging local fundraising means for struggling students. There seem to be no on-ground strategies to interpret the policy into practice. Teachers' creative and administrative idea of preferring the poor as one of the critical social concerns in Catholic schools is far-fetched, yet it is per the policy demand that schools support the needy, as reflected in the current policy documents. The Congregation for Catholic Education in her Preferential Option for the Poor (CCE, 2017) is echoed by the Participatory evaluation model whereby the title of the model speaks of "The Whole School, Whole Community, Whole Child (WSCC) evaluation model. This could also imply that educating a child is a shared adventure for the whole village to educate a child (Pai, 2023).

However, addressing the reality of disadvantaged students might sometimes receive insufficient attention in Diocesan schools, and it is crucial to uphold the core values inherent in Catholic teachings. This lack of focus could stem from various factors, including resource constraints, differing priorities, or a need for more understanding of the extent of disadvantage within the student body. Heads of schools have mixed perceptions. One interviewee from Sec Sch B reiterated that: “there are no students with special needs in this school” (HoSB, personal communication, December 8th, 2023), indicating a potential oversight or lack of recognition of disadvantaged students. In contrast, another interviewee from Sec Sch A specified: “The school supports more than 18 students financially, they conduct interviews with students with good performance with their parents, and they fill the given form” (HoSA, personal communication, December 8th, 2023), suggesting a proactive approach to supporting financially disadvantaged students.

Economic vulnerability and academic performance are often considered on the same scale. Another interviewee from Sec Sch C noted: “The school has more than 100 financially disadvantaged students. Many students are from rural areas, so their parents cannot pay the full school fees; for the last academic year, many have not paid their school contributions” (HoSC, personal communication, December 9th, 2023). This underscores the challenge of balancing financial needs with academic potential. Another interviewee from Sec Sch D highlighted the discontinuation of a support program for students from a specific village: “Previously, the school had a program of support for students who came from the village, but the problem came when most of them dropped school unknowingly, so the program stopped” (HoSD, personal communication, December 9th, 2023). This example illustrates the complexities of sustaining support initiatives and the need for ongoing evaluation and adaptation. Furthermore, a different perspective was offered by an interviewee from Sec Sch E:

For the last year, the school had two students who were poor financially; whereby one parent was able to pay some amount of the school fees, and the school covered the rest, but the other parent was not able to pay any amount, so the student was exempted from paying the school fees. Still, the school patron took the responsibility of taking care of the

student and providing needs from his pocket (HoSE, personal communication, December 10th, 2023).

The interviews highlight a spectrum of perceptions and approaches among school leaders regarding the recognition and support of financially disadvantaged students. Some administrators demonstrate a proactive stance, acknowledging and actively supporting students in need, as exemplified by the initiatives described by the head of school from Sec Sch A. However, contrasting viewpoints, such as the assertion from the head of school at Sec Sch B that there are no students with special needs, underscore potential gaps in awareness and prioritization. Economic vulnerability is shown to intersect significantly with academic performance, presenting a challenge in effectively addressing the needs of financially struggling students while ensuring academic success. The observation from the head of school at Sec Sch C. regarding the high number of financially disadvantaged students underscores the magnitude of this challenge and the necessity of finding a delicate balance between financial constraints and educational outcomes. Moreover, the discontinuation of support programs, as mentioned by the head of school from Sec Sch D, underscores the complexities of sustaining initiatives aimed at supporting disadvantaged students. This highlights the importance of ongoing evaluation and adaptation in response to the evolving needs of students and communities. The personalized approach described by the head of school at Sec Sch E, involving community members in providing support, exemplifies the spirit of solidarity and communal responsibility inherent in Catholic teachings.

In the pursuit of Catholic holistic education, the imperative to uplift marginalised students, particularly the financially disadvantaged, emerges as a pressing concern. Despite the foundational principles of compassion and social justice within Catholic teachings, a disconcerting gap exists between ideology and practice within educational institutions. Interviews conducted with school leaders reveal a spectrum of attitudes and approaches towards supporting financially disadvantaged students. While some administrators demonstrate proactive measures and community engagement initiatives to address student needs, others lack awareness or prioritisation, perpetuating inequities.

Economic vulnerability intersects starkly with academic performance, posing a formidable challenge in ensuring both educational access and success for financially struggling students. The discontinuation of support programs underscores the complexities of sustaining initiatives to aid disadvantaged students, emphasising the need for ongoing evaluation and adaptation. However, promising examples, such as personalised support approaches involving community members, embody the spirit of solidarity and communal responsibility inherent in Catholic teachings. In exploring Catholic Holistic education, it's imperative to consider the foundational principle of the Preferential Option for the Poor, a cornerstone of Catholic education philosophy (CCE, 1977; 2017). Ultimately, the study underscores the urgent need for Diocesan schools to establish comprehensive policies prioritising equity, compassion, and social justice. Denying education due to financial constraints contradicts Catholic principles, necessitating a steadfast commitment from school leaders and policymakers to navigate these complexities in alignment with the scholarly pursuit of inclusive education.

In contrast, item 11, in comparing the responses of teachers and students regarding opportunities for collaborative community engagement, a notable difference emerges. Specifically, a more significant proportion of teachers (42.2%) indicated a Very Large Extent of agreement, with a mean score of 3.52. In comparison, a smaller proportion of students (24.3%) stated a Large Extent of agreement, with a mean score of 2.88. This suggests that teachers perceive more collaborative community engagement opportunities than students. The discrepancy in perceptions underscores potential areas for improvement within Catholic secondary schools, aligning with the foundational principles of Catholic holistic education. These principles emphasise the interconnectedness of faith, knowledge, and service, underscoring the importance of fostering opportunities for students and teachers to work together and positively impact their communities.

The dissonance between teachers' and students' perceptions regarding collaborative community engagement within Catholic secondary schools reveals a profound crisis in implementing Catholic holistic education. Despite championing the fusion of faith, knowledge, and service, Catholic holistic education faces a glaring misalignment between rhetoric and reality, indicating a systemic failure to translate ethos into action (Huynh et al., 2021). This disconnect exposes a

need for more effective communication and collaboration within the educational ecosystem, relegating students to the sidelines of community involvement initiatives. Structural inadequacies, including scarce resources and socio-cultural factors, exacerbate the gap, perpetuating systemic inequities and marginalisation. A paradigm shift is necessary to address this crisis, transcending hierarchical structures to embrace a participatory model wherein educators and students are equal stakeholders. Genuine opportunities for meaningful engagement and transparent communication channels must be established to foster a culture of collective responsibility and service. This approach aligns with Viennet and Pont's (2017) general systems theory and the conceptual framework of the evaluation study, emphasising the importance of candid community engagement for effective holistic education implementation.

Ultimately, educators are responsible for dismantling barriers hindering authentic community engagement and upholding the foundational principles of Catholic holistic education. Neglecting this responsibility perpetuates a detrimental disconnect and undermines the essence of Catholic education, relegating it to mere rhetoric. Catholic holistic education seeks to instil social responsibility and active citizenship in students, emphasising the importance of community engagement in fostering a culture of service and civic participation within secondary schools. Educators must empower students to become ethical leaders and agents of positive change in their communities. The disparity between teachers' and students' experiences of community service intensifies fractures within the school system, as highlighted in interviews with heads of schools.

In my experience, I've observed a high level of community engagement among teachers compared to students. We have regular meetings with parents, including monthly parent meeting days and an annual parental meeting in April, where various school stakeholders must attend. This level of involvement ensures that teachers are actively engaged in the community and have a strong sense of responsibility towards it (HoSA, personal communication, December 8th, 2023)

Interview with head of school C recapped:

Policymakers and parents are involved in school affairs, but I've seen that teachers are the most consistently engaged. While education officers from the district and diocese office

visit yearly, teachers are present daily, interacting with students, parents, and other stakeholders. This daily involvement demonstrates our commitment to the community, even though it may not always be explicitly recognised (HoSC, personal communication, December 9th, 2023)

It is a similar case about community service that gives students some education and social concerns. In one of the focus Group Discussions, a member noted:

Our Catholic schools don't give us the best like during our times. This could be why our communities don't feel the need to support them. No wonder, when we are attempting to make improvements to the school, it is disturbing to meet opposition from the community. To make meaningful changes, we require their assistance (FGD, personal communication, December 11th, 2023).

The disparity in perceptions between school heads, Secondary school board members and students regarding community engagement opportunities underscores a critical area for improvement. The underlying factors contributing to this gap are multifaceted. Differences in awareness, perspectives on the effectiveness of community engagement initiatives, and levels of active involvement in community-oriented activities among students all shape their perceptions. In addressing this disparity, Catholic educators must play a pivotal role in upholding the principles of Catholic holistic education by fostering authentic community engagement among students. Neglecting this duty risks reducing Catholic education to empty rhetoric. With its focus on social responsibility and active citizenship, Catholic holistic education emphasises the importance of community service in nurturing ethical leadership. Discrepancies between teachers' and students' experiences of community engagement further fracture the school system, underscoring the urgency for educators to bridge this gap.

Catholic schools could prioritize integrating community engagement initiatives into the curriculum and extracurricular activities. This strategic approach ensures that students are actively engaged in service-oriented projects that align with Catholic values of compassion, social justice, and solidarity as indicated in the existing Musoma Diocesan education policy documents. Moreover, fostering open communication channels between students and teachers is paramount to enhancing awareness and understanding of community engagement opportunities.

Schools can empower students to become ethical leaders and agents of positive change in their communities by facilitating dialogue and collaboration. Effective community engagement requires alignment among all stakeholders within a cohesive school system, as emphasised in interviews with school heads. Encouraging the active participation of teachers, students, parents, and policymakers is essential for fostering inclusive and collaborative approaches to community service. Bridging the gap between teachers' and students' experiences in community engagement is crucial for fulfilling the mission of Catholic secondary schools and contributing to societal betterment (McKinney, 2023). Addressing disparities in perceptions of community engagement opportunities underscores the importance of integrating such initiatives into the curriculum and fostering open communication channels to empower students as ethical leaders. Furthermore, employing General Systems Theory and a conceptual framework emphasises the importance of a cohesive school system where all stakeholders actively promote community service and positive change.

Item 9 centres on fostering creativity and self-expression through art, music, and other forms of expression. A notable dissonance emerges between student and teacher perceptions within the school community. The data presented highlights a significant disparity in perceptions between students and teachers regarding how much the school facilitates creativity and self-expression through various art, music, and other mediums. Specifically, while 43.6% of students rated this aspect as having a small extent, with a mean score of 2.77, a notable 57.8% of teachers indicated a large extent, with a substantially higher mean score of 3.59. This discrepancy underscores potential discrepancies in actualising educational objectives within Musoma Diocesan schools, particularly the principles of Catholic holistic education, which emphasise the development of students' intellectual, spiritual, and emotional faculties.

The observed disparity in perceptions between students and teachers regarding opportunities for creative expression within Musoma Diocesan schools can be analysed through holistic development, encompassing intellectual, moral, and spiritual dimensions. The dissonance highlights potential gaps in aligning educational practices with Catholic holistic education principles and the self-transcendent reality of the individual. While methodologies like active learning, Problem-Based Learning, Inquiry-Based Learning, and collaborative learning are

theoretically aligned with these principles, their practical implementation may need to be revised. This discrepancy underscores the need to evaluate educational practices through the lens of holistic development, encompassing intellectual, moral, and spiritual dimensions. Monitoring and evaluation frameworks should incorporate measures that reflect these values, ensuring that policies effectively foster students' growth in all aspects.

To address the observed discrepancies, schools can consider integrating more diverse forms of creative expression into the curriculum, fostering deeper student engagement and self-expression. Additionally, leveraging technology-enhanced learning platforms could enhance inclusivity and bridge the gap between student and teacher perceptions. Furthermore, educators should actively promote the exploration of themes related to spirituality, morality, and existential questions within creative expression activities. By encouraging students to connect with something greater than themselves, schools can support their holistic development and foster a deeper sense of meaning and purpose. While the methodologies and concepts mentioned align with Catholic holistic education principles, their integration into practice requires careful consideration and evaluation to ensure they effectively nurture students' holistic growth and connection to the self-transcendent reality of the individual.

The perceptions of creative expressions were also noted by the school head F, as the interview expressed: “The school has no direct exchange programs for teachers outside the school, but it integrates outside the school for debates, sports and games, and friendly matches where both students and teachers are participants” (HoSF, personal communication, December 10th, 2023). The interview excerpt with the school head further highlights efforts to integrate extracurricular activities such as debates, sports, and friendly matches involving students and teachers. While these initiatives contribute to a more inclusive environment, the data suggests that there may still be room for improvement in fostering creative expression within the formal educational curriculum. This requires monitoring through quality assurance, which also seems to be absent at the diocesan level, as the diocesan education secretary expresses.

The diocese has never been involved in government quality assurance at their schools, so the school's quality assurance is not under the diocesan level. Although the diocese officer of education is the one who is responsible for assessing the quality assurance in

schools, but the problem occurs when there is no communication between the government and the diocese office of education about the quality assurance. The government communicates directly with a specific school (DES, personal communication, January 5th, 2024).

The interview extracts with the school head and the diocesan education secretary shed light on the current state of extracurricular activities and quality assurance measures within Musoma Diocesan schools. While efforts have been made to integrate extracurricular activities such as debates, sports, and friendly matches involving both students and teachers, there appears to be a disconnect between these initiatives and the formal educational curriculum's focus on fostering creative expression. The absence of direct exchange programs for teachers outside the school suggests a potential limitation in providing opportunities for professional development and exposure to diverse pedagogical approaches. While extracurricular activities contribute to a more inclusive environment, they may not directly address the need for incorporating diverse forms of creative expression within the curriculum. Furthermore, the revelation that the diocesan education office has not been involved in government quality assurance at their schools raises concerns about the oversight and evaluation of educational practices in diocesan schools. While the diocesan education secretary is responsible for assessing quality assurance in schools, the need for more communication between the government and the diocese office of education about quality assurance processes creates potential gaps in monitoring and evaluation.

This split between government and diocesan-level quality assurance mechanisms could impact educational policies to promote holistic development and creative self-expression. Without clear communication and collaboration between stakeholders, there is a risk that educational objectives, including those aligned with Catholic holistic education principles, may not be effectively realised. To address these issues, there is a need for enhanced communication and collaboration between the government and diocesan education authorities to ensure that quality assurance processes align with educational objectives. Additionally, there should be a determined effort to integrate diverse forms of creative expression into the formal academic curriculum, complementing extracurricular activities and fostering holistic student development.

This requires a systematic approach to monitoring and evaluation, encompassing intellectual, moral, and spiritual dimensions, as emphasised in Catholic holistic education principles.

The synthesis delineates the imperative of a participatory policy implementation model within Musoma Diocesan schools, congruent with Catholic principles and systems thinking. It accentuates the transformative potency of this approach, emphasising collaborative frameworks and stakeholder accountability, thereby transcending mere administrative protocol. The researcher's employment of One-Way ANOVA testing denotes a commitment to methodological precision, which is pivotal for scrutinising the translation of Catholic holistic education principles into actionable strategies. This empirical methodology augments the scholarly credibility of the discourse, foregrounding the exigency of context-driven evaluation of educational policies.

The synthesis underscores the necessity of cultivating compassionate and innovative leadership grounded in holistic educational frameworks. It underscores creative expression as a pivotal conduit for effectuating policy mandates, cognizant of the intricate dynamics inherent within educational ecosystems and the evolving exigencies of contemporary educational terrains. By fostering collaborative engagement, stakeholder accountability, and systemic cognition, this paradigm endeavours to cultivate a more adaptive and responsive educational ethos better positioned to equip students for multifaceted challenges.

H₀: There is no statistically significant difference in the mean scores on the extent to which the three categories of schools (single-sex boys' schools, single-sex girls' schools, and co-educational schools) have translated Catholic holistic education into operational practices within the Musoma Diocesan secondary school system.

Before testing the hypothesis, the normality test using Shapiro Wilk found that the p-value indicated .728 (boys only), .326 (girls only), and .304 (co-education) across the groups. This suggested that the sample of the groups was drawn from a normally distributed Target population. Test for Homogeneity of Variance (homoscedasticity) at a significance level of .05 was also adhered to. This test showed .147. which seemed to be greater than the significance

level of 0.05. This meant equal variances were assumed and, therefore, proceeded for Hypothesis testing. It is from this context the Null hypothesis was tested:

The guiding hypothesis rules were:

If the p-value is less than or equal to .05 significant level, reject the null hypothesis (H_0).

If the p-value is greater than .05 significant levels, fail to reject the null hypothesis (H_0).

Table 2

Difference of the mean scores on the extent that the three categories of schools have translated Catholic holistic education into operational practices.

ANOVA

Translating Catholic Holistic Education into operational practices

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.552	2	.276	1.197	.315
Within Groups	7.602	33	.230		
Total	8.154	35			

Source, Field Data (2023)

To evaluate the differences in translating Catholic Holistic Education into operational practices across different groups, an Analysis of Variance (ANOVA) was conducted. Table 2 contains data from a one-way ANOVA result. The results indicate no statistically significant difference in the translation of Catholic Holistic Education into operational practices between the groups ($F(2, 33) = 1.197, p = 0.315$). The significance level of 0.315 suggests that any observed differences in means are likely due to random variation rather than systematic effects. The evaluator fails to reject the null hypothesis since the P-value exceeds the significant level. There is no statistically significant difference in the mean scores on the extent to which the three categories of schools (single-sex boys' schools, single-sex girls' schools, and co-educational schools) have translated Catholic holistic education into operational practices within the Musoma Diocesan secondary

school system. While indicating uniformity in policy application, this finding warrants further detailed analysis to grasp its practical implications.

The absence of significant differences could imply either successful standardisation in policy implementation or superficial compliance that overlooks the unique needs and contexts of different school types. Implementing policies uniformly without considering specific institutional requirements may neglect critical factors influencing educational outcomes, such as gender-specific educational challenges and the dynamics of co-educational environments. This outcome prompts important questions for policymakers and educators alike. Are uniform practices effective across all school types, or do they mask underlying disparities? For example, might single-sex schools necessitate different approaches to promote effective holistic education compared to co-educational settings?

Evaluating policy implementation within Musoma Diocesan schools reveals significant insights from quantitative and qualitative analyses. Descriptive statistics indicate a moderate implementation of holistic educational principles, with students averaging a score of 3.06 and teachers slightly higher at 3.16. This suggests a generally positive perception, though teachers perceive a more substantial alignment with Catholic Holistic Educational values than students. However, noticeable disagreements, particularly in areas like creativity and community work, highlight issues in the visibility and communication of these opportunities to students.

Inferential analysis using a One-Way ANOVA test shows no significant differences in the perceived effectiveness of policy implementation across different school types (boys-only, girls-only, and co-educational). This finding suggests that while the policy is implemented uniformly across these settings, its generic nature may not adequately address each school type's unique needs and contexts. This lack of differentiation underscores the importance of adapting policy components to ensure relevance and effectiveness across diverse educational settings. Qualitative insights further illuminate discrepancies among stakeholders, including heads of schools and the education secretary, who share similar concerns. These insights underscore the need for a refined approach considering each school type's specific challenges. The qualitative data emphasises the

importance of understanding the lived experiences of students and educators to uncover exact variations in policy perception and enactment.

Strategically, there is a clear need to enhance the visibility and communication of holistic educational opportunities to bridge the perception gap between students and teachers. This includes developing strong communication strategies and fostering open feedback channels and stakeholder engagement. Moreover, tailoring policy components to accommodate the unique characteristics and challenges of boys-only, girls-only, and co-educational schools is crucial for improving policy effectiveness.

Continuous professional development tailored to address the specific needs identified by stakeholders will ensure that teachers are equipped to implement holistic educational principles effectively. By integrating qualitative insights into policy review processes and establishing regular feedback mechanisms, the Musoma Diocesan education system can foster a more inclusive and participatory environment. Monitoring and evaluation frameworks should be implemented to track progress and make evidence-based adjustments, ensuring that the holistic values of Catholic education are fully realised across all school communities. Synthesizing quantitative data, inferential analysis, and qualitative insights underscores the importance of a context-sensitive approach to policy implementation within Musoma Diocesan schools.

Cross-tabulation demographic analysis is indispensable in implementing Catholic holistic education. This method goes beyond simple demographic interpretation by uncovering the complex relationships between gender, age, working experience, and school categories among teachers and students, respectively. It provides critical insights into how these factors interact, revealing hidden disparities and guiding targeted interventions. By employing cross-tabulation analysis, policy decisions become data-driven and reflective of the various realities within the educational landscape. The cross-tabulation analysis of teacher demographics disclosed a concentration of younger female teachers with limited experience.

The Pearson Chi-Square test statistic is 1.866 with 2 degrees of freedom, and the asymptotic significance (p-value) is .393. This p-value is greater than the significance level of .05, indicating

no statistically significant difference between the tested categories, such as gender, age, and school types. Therefore, we fail to reject the null hypothesis, suggesting that the observed differences in these categorical variables do not significantly deviate from what would be expected by chance. The implementation of Catholic holistic education does not significantly differ across the different categories (such as school types, gender, age, or working experience of teachers). The observed differences are likely due to chance rather than a systematic relationship between the variables.

The cross-tabulation analysis of teacher demographics in the Musoma Diocese exposes critical issues impacting the Musoma Diocesan Education Policy (MCDEP). A significant concentration of younger female teachers with limited experience highlights a potential retention problem and reveals gaps in career advancement for women. This discrepancy necessitates urgent, targeted policy interventions to support early-career educators and address gender imbalances. Additionally, the alignment of age with shorter tenures underscores the need for investing in mentorship and professional development programs. These demographic insights demand strategic reforms to enhance workforce equity, retention, and alignment with Catholic values, ultimately ensuring a more effective and inclusive educational environment. The analysis reveals significant gender imbalances in school enrollment, with single-sex girls' schools predominantly female and boys' schools underrepresented by males, suggesting potential equity issues. Age trends show older students favouring co-education, though this is not statistically significant. These findings highlight the need for targeted policy adjustments to address gender disparities and tailor educational approaches to different developmental stages, aligning MCDEP with Catholic values of inclusivity and fairness.

Summary of the Findings

The evaluation of the Musoma Diocesan Education Policy (MCDEP) highlights significant gaps between the principles of Catholic holistic education and their practical implementation in secondary schools. Data analysis reveals a notable discrepancy between students' and teachers' perceptions of support for disadvantaged students, with both groups acknowledging insufficient support despite teachers rating it slightly higher. This gap reflects a broader issue in effectively

translating Catholic educational values into actionable support mechanisms. Additionally, there is a divergence in perceptions of community engagement, with teachers reporting more opportunities than students. This misalignment suggests a disconnect between perceived and actual community involvement, pointing to the need for improved strategies to integrate engagement into the educational experience.

Qualitative interviews with school heads further illuminate these issues, revealing varied approaches to supporting disadvantaged students and highlighting systemic challenges such as financial constraints and inadequate local fundraising. These challenges contribute to inconsistent implementation across schools, with some providing strong support and others struggling. One-way ANOVA and cross-tabulation analyses underscore the necessity for tailored interventions to address the unique needs of different institutions. Variations in perceptions based on school type and teacher demographics, including a concentration of younger, less experienced teachers, indicate that a uniform policy implementation approach may be ineffective.

To address these findings, a comprehensive and adaptive approach is needed. This includes bridging the gap between educational ideals and practical realities, improving community engagement strategies, and providing targeted professional development for teachers. Such measures are essential to fully realize the principles of Catholic holistic education and create a more inclusive and effective learning environment.

Conclusion

The evaluation of the Musoma Diocesan Education Policy (MCDEP) indicates a critical need for reform in policy implementation to align with Catholic holistic education principles. The observed gap between students' and teachers' perceptions of support for disadvantaged students signals a deficiency in translating educational values into practical support. The study concludes that policies must be revised to ensure that support mechanisms are effectively communicated and implemented, bridging the gap between perception and reality. Moreover, the divergence in community engagement perceptions between teachers and students highlights a disconnect that needs to be addressed. The study concludes that policies should incorporate comprehensive

strategies for enhancing community engagement, ensuring that opportunities are perceived and actualized across all levels of the educational experience.

Inconsistencies in support and community engagement across schools reveal that more than a one-size-fits-all approach is required. The study concludes that tailored interventions are necessary, with policies adapted to meet the unique challenges and contexts of different schools. This approach will ensure that Catholic holistic education principles are applied effectively across diverse educational environments. The study concludes that a more detailed policy framework is required to address the specific needs of various school types and demographics. By moving beyond uniform implementation and adopting context-sensitive strategies, policies can better support students' holistic development and align with Catholic education's core values.

Recommendations

Based on the conclusions of the study, the following recommendations for Actions are made:

Diocesan Education Authorities and School Administrators should Implement Targeted Support Mechanisms: Develop and deploy specific policies to enhance support for disadvantaged students. This should include establishing clear, actionable guidelines for schools to follow and ensuring that resources and support are equitably distributed. Regular training and monitoring should be instituted to guarantee that these mechanisms are effectively communicated and utilised within schools. This approach will address the discrepancy between perceptions of support and its delivery, ensuring that Catholic holistic education values are translated into tangible practices.

School Heads and Community Outreach Coordinators should design and implement a comprehensive community engagement framework. This framework should integrate community service and collaboration into curricular and extracurricular activities. Establish regular communication channels between students, teachers, and community stakeholders to enhance awareness and participation in community initiatives and ensure that community engagement aligns with Catholic holistic education values.

Policymakers and educational planners should develop and apply context-sensitive policy frameworks tailored to the unique needs and challenges of different school types, such as single-sex boys', single-sex girls', and co-educational schools. Conduct a thorough needs assessment to identify specific challenges and opportunities for each school type and create flexible policies that address these needs. Regularly evaluate and adjust these policies to ensure they effectively support implementing Catholic holistic education principles across diverse educational settings.

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