UNIVERSITY OF ZAMBIA- ZIMBABWE OPEN UNIVERSITY

(UNZA/ZOU)

THE LORD HAS CHOSEN NEW WARS: MARIANIST BROTHERS' CONTRIBUTION TO MORAL AND INTEGRAL BOYS' EDUCATION IN ZAMBIA (1966-1991)

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A THESIS SUBMITTED TO THE UNIVERSITY OF ZAMBIA AND ZIMBABWE OPEN UNIVERSTY IN FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN RELIGIOUS STUDIES

THE UNIVERSITY OF ZAMBIA AND ZIMBABWE OPEN UNIVERSITY

LUSAKA

2022

DECLARATION

I, Audrey Muyuni Phiri, declare that this thesis represents my work. It has not previously been summited for a degree at this or any other university and does not incorporate any published work or material from another thesis

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DEDICATION

I dedicate this work to my late mother, Martha Moono Mooneng'ombe, for providing me with the much-needed education at such trying moments in her life. I also dedicate this work to my beloved husband, Luka, and my daughters, Faith and Hope, for their support.

ACKNOWLEGEMENT

My heartfelt gratitude goes to my supervisors, Dr. J. L. I. Ziwa and Prof. A. M. Cheyeka, whose guidance made this thesis possible. Their patience and timely constructive criticisms helped me to do the work correctly.

My sincere gratitude also goes to my family, my husband, Lucas Phiri, and my children, Faith and Hope. Their support during my study was amazing.

Next, I am deeply indebted to the Marianist Brothers for allowing me to carry out this study in their school.

Finally, I wish to thank all the the participants for accepting to take part in this thesis.

ACRONYMS

BR	Brother
CCE	Catholic Council Education
CLG	Christian Life Group
ECCCE	Episcopal Commission on Catechists and Catholic Education
FGD	Focus Group Discussion
FR	Father
GRZ	Government Republic of Zambia
IDACI	Income Deprivation Affecting Children Index
JW	Jehovah's Witness
MBSS	Matero Boys' Secondary School
ME	Moral Education
MOE	Ministry of Education
NCCA	National Council for Curriculum and Assessment
OMABAC	Old MaBoys Alumni Committee
RDS	Respondent- Driven Sampling
RE	Religious Education
SAC	Student Administration Committee
S J	Society of Jesus
S M	Society of Mary
S L	Straight Line
STE	School Teaching Experience

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ABSTRACT

This research was based on the Lord has chosen new wars, Marianist Brothers' contribution to moral and integral boys' education in Zambia (1966-1991). The main purpose was to examine the contribution the Marianist Brothers made to moral and integral boys' education in Zambia and how the utilisation of the five-fold Marianist charism pedagogy enhanced or did not enhance pupils' lives after leaving the school. The study was guided by the following research objectives: to establish aspects of morality that have been integrated with education by Marianist Brothers of Matero Boys Secondary School (MaBoys), to examine how particular moral values in the education philosophy of the Marianist Brothers have shaped the way of life of MaBoys and to analyse the motives of Marianist Brothers' selection of particular cornerstones of moral values. These objectives formed the main basis for the achievement of the study's overarching purpose highlighted earlier. A qualitative methodology was utilized to gather data from participants using semi-structured interviews, focus group discussion and from documents. Key documents analysed using document analysis consisted of the world view of the Catholic and Marianist educational philosophies. The findings showed that at MaBoys, the Marianist education was the core of morality. The Marianist community of teachers integrated the pedagogical practices of the five-fold Marianist charism, which included education for adaptation and change, in their education philosophy and formed Christ in the souls of young boys. This was evident in that the Marianist imprint remained in the boys' lives long after school. Their lives were transformed socially, spiritually and economically. The study concluded that in line with the Marianist Motto 'Deeds not Words' the boys at MaBoys had been transformed into visible words by their acts and behaviour after school. The motto signified the Marianist Brothers' commitment in their mission to educate boys. The study recommended, among others, that since the current research investigated on the first twenty-five years with the original set up of the first Marianist Brothers, there was need for another study to review the current moral teaching integrated with the revised curriculum of 2013 at MaBoys, in the absence of the original pioneers.

KEY WORDS: Morals, Morality, Values, Integral Education, Marianists

CHAPTER ONE

INTRODUCTION

1.0 Overview

This chapter first describes what spurred the researcher to carry out the study. It then discusses the background to Christianity in Zambia and in particular Catholic missionary work. The chapter further, presents the history and background of Marianist religious order and Marianist Brothers in Zambia. Next, the chapter presents the statement of the problem, the purpose of the study, research objectives, research questions, significance of the study, delimitation of the study and definitions of terms. The chapter concludes with the theory that supports the study.

1.1 Motivation for Study

This researcher wondered why the Marianist Brothers of Matero Boys' Secondary School were not widely known notwithstanding their enormous contribution to the Zambian economy in all its sectors (Annunziata, 2016). This Catholic religious order right from 1966 when the Brothers began their work at Matero Boys' Secondary School (MaBoys) in Lusaka District, without any fanfare have been quietly, yet significantly, contributing to the urgently required human capital of the Zambian nation. The boys' professional career path can be traced from MaBoys and are conspicuous in different Zambian sectors of the economy. It is this scenario that prompted the researcher to study a unique religious order whose works, ideas and virtues are so eloquent that they have touched the souls of majority of the Zambian citizens. Though the missionary work of the Marianist Brothers may seem not to have spread to other parts of Zambia, their evangelizing spirit is manifested through their total dedication and commitment of the teaching staff who develop learners imbued with ideals and virtues beginning quite early as they progress from grade to grade.

As a student from the University of Zambia; School of Education, I had an opportunity to have done my School Teaching Experience (STE) at MaBoys in 2010. I observed that the site where MaBoys was situated was a swamp. It was sitting on twenty-seven acres plot 6243 along Lumumba Road. The school was constructed there in recognition of the fact that although Matero was one of the oldest townships in Lusaka, it did not have a single secondary school.

Despite the school being in the middle of a high-densely populated compound, there was order. The unique characteristics of boys from the school motived me to carry out the research. The boys were well disciplined and did manual work with less or no supervision and their relationship with outsiders was respectful. Classes were well organized and provided a conducive environment for learning. The sports fields were large enough to accommodate both pupils from MaBoys and other schools who came to use them during weekends. The teachers were dedicated to their duties beyond their pay expectations. This shows how flexible and firm the religious order under investigation was, concerning work. According to Nye (2007)'s illustration on use of power, one would say teachers at MaBoys use soft power in their supervisory roles which in turn cultivated a calm behaviour in the learners. Of course, in some cases, hard power was applied to emphasise good behaviour (Nye 2007). For example, intelligent pupils were praised and rewarded for their work while a pupil who reported late for classes had to sweep the school surroundings at knocking off time.

This struck and spurred the researcher to carry out research about the Marianist Brothers' contribution to moral and integral boys' education. The boys came from different social and religious backgrounds. I wondered how the school managed to maintain a family spirit among the pupils. The pupils carried similar characteristics, be it junior or senior, emulating the Marianist Brothers and the teachers, full of enthusiasm, dedicated to their duty in the highly conducive environment. Having worked with them for one full term, I only had unsubstantiated truth about the Marianist Brothers' education to boys; hence, there was need to carry out empirical research that would justify the assumptions about unanswered questions on the Marianist Brothers and their products, the former MaBoys who were educated and mentored from this school. The thought was to seek evidence of the unanswered questions from the former MaBoys of the first twenty-five years through empirical research, to examine the education of the Marianist Brothers in Zambia's Matero Township, in Lusaka District.

Therefore, in order to investigate the Marianist Brothers' contribution to moral and integral boys' education in Zambia, prior to this study, I carried out a pilot study and got some views from some of the Marianist Brothers who were still attached to the school administration. This was done so as to get views and find out if they were in a position to share their first twenty-years lived experiences in Zambia and Matero Township in particular. The pilot study involved

some open-ended questions which I used to interview the only Zambian Brother who still resided at MaBoys and he helped me to identify the Brothers who had relocated to their place of origin to take part in the study. Similarly, during the pilot study, I managed to find out the whereabouts of the former pupils. I had an interview with the current Head teacher at MaBoys. The Head teacher led me to the former pupils.

I now find it important to provide a precise understanding to the reader. It is worth noting that the focus of my study would be on a case study of Marianist Brothers at MaBoys. In a case study, to establish in-depth information, it is advisable to focus on one particular thing in order to obtain empirical evidence (Yin, 2003). Matero Boys' Secondary School or *MaBoys*' as it is popularly known and will be addressed by this name in this study, has been in existence for more than fifty years. At the time of study, the period chosen (1966-1991) was critically analysed to avoid misunderstandings that usually occur in research justifications. To qualify the study as a case, I concentrated on the first twenty-five years of MaBoys that is the cohorts from 1966 to 1991. These cohorts experienced more physical interactions with original Marianist Brothers than the current graduates who are taught more by local teachers. This might be due to the changes that occurred in the Zambian education system that grant-in-aided schools underwent to suit the Zambianized or localised standards after independence and the onward reviewed curriculum.

Soon after Zambia attained its independence in 1964 the newly elected President, Dr. David Kenneth Kaunda, advocated for change of British oriented curriculum by localising it to suit the needs of the Zambian people in order to achieve their developmental goals (Carmine, 2016). Besides, at the time of this study most of the Marianist Brothers had retired and relocated back to their countries of origin. This also enabled the researcher to select a suitable number of participants to take part in the study. Before selecting the former MaBoys pupils, I had to find out from their former school if all the Old Boys might be traceable. In a case study, the Old Boys Alumni Committee was found convenient to this study and was automatically included to participate. The committee comprised a well spread graduates from all the cohorts under scrutiny. Above all, the Chairperson for the Old MaBoys Alumni Committee (OMBAC) was from the first intake of 1970 grade twelve (G12) 'exit' as it will be used in this study, in reference to all graduates to each cohort. Most importantly, I found this study worthwhile to be

carried out because not much has been said and written about this religious order and how the Marianist Brothers have endeavoured in providing moral and integral boys' education in Zambia. In line with Chaminade's view "Nova Bella Elegit Dominus"-The Lord has chosen new wars, I wanted to find out how the Marianist Brothers of MaBoys were part of these new wars.

1.2 Background of Christianity in Zambia

The first major religion to reach Central Africa, in particular Zambia, was Christianity. Christianity has been in existence in Zambia since the European explorations into the interior of Africa in the late 19th century, beginning with David Livingstone. His influence in Central Africa spurred the pioneer missionaries to take missions to spread Christianity alongside formal education to different ethnic groups in Africa (Gadsden, 1992). Additionally, Gifford (1999) pointed out that, the Roman Catholic Church (now Catholic Church) is one of the largest denominations in the world and has contributed a great deal towards the history of western civilisation in the world. Consequently, the Catholic Church can be regarded as a globalizing institution. Rasing (2001) noted that, at the global level it is a distant organisation and has a policy of homogenizing and uniting different parts of the world, claiming a universal Christian faith with Christian morals, often based on Western standards. Rasing (2001:5) further asserted that, "the Catholic Church has local Christian communities controlled by a hierarchy of priests and is the ideal of officials at the top of the hierarchy in the Vatican who strive to unite the Church."

The introduction of Christianity and formal education are two aspects of western civilisation, which contributed to the church in Africa and Zambia in particular. Gifford (1999) noted that, the Catholic Church had influence in shaping Zambia's Christian education in addition to other various Christian denominations that existed in the country. Similarly, Hinfelaar (2004) remarked that in 1950 the Catholic Church had been established in the country for almost years and a great deal had been achieved by missionaries in education. Hinfelaar (2004) further stated that "from 1950s interaction with the government had become so frequent and so important that a permanent representation of the Church's interest at the national level became necessary particularly in matters dealing with education and health." However, in terms of offering education services, it is by far the most influential denomination, wherever they opened a

mission, there was a school as well (Gifford, 1999). Further, Hambulo (2014) in his unpublished work entitled 'Catholic Secondary Education and Identity Reformation in Zambia's Southern Province' and Carmody (2016) a Jesuit professor of Religion and Religious Education who worked in Zambia for 25 years and immensely published on Catholic education, argued that, from the three historical stages in educational provision in Zambia, it is evident that the Catholic Church has been a loyal partner to various governments in the provision of education. Hambulo (2014) further argued that the Catholic Church in Africa provided schooling to Zambians over the centuries and assumed special interest in it as an agent of conversion in the late nineteenth century. This partly resulted from a perception that the school accounted for evangelistic success (Hambulo, 2014, Carmody, 2016). Hastings (1994) also noted that, other Christian denominations came in numbers to Zambia and became competitors to the Catholic missionaries in evangelism activities and in the area of offering education to their converts. As Carmody (2016) summarised, by 1924, Catholics had no equivalent on the continent to such industrial training centres as Lovedale, Waddilove or Hope-Waddell.

Further, Hastings (1994) and Carmody (2016: 2) affirmed that, besides having a sense of 'being left behind in this', the Catholic Church's involvement in the African school was also motivated by Pope Benedict XV's encyclical of 1919, *MaximumIllud*, which highlighted the need to educate local candidates in Africa for priesthood just as such people would be educated in Europe. Within this context of new interest by the Church in the African school, Carmordy (2021) asserted that through the visit of Monsignor Arthur Hinsley, the voice of Rome, Catholic missionaries were told to place their schools within the state framework. For the most part, they did this even if sometimes reluctantly. In the long term, this proved to be a good means of outreach in so far as it promised people from the remotest areas escape from the village and the opportunity to find wage labour in the developing mines and towns in Zambia.

Additionally, Carmody (2021) observed that attending school was a means for Zambians to become what has been called the fortunate few. What is evident is that the early missionaries directed their efforts at assisting the poor and, given the climate of the time, they could be seen to be weakly aware of the political implications of their activities one of which included the price of becoming part of the colonial state system. Carmody (2021) further asserted that after

a Church Council called Vatican II ending in 1965, the Church adopted a more political approach with an emphasis on social justice. It stressed individual human rights but extended this to what it called the common good where each person's participation in the general welfare is highlighted. This ideal was elucidated principally in 1968 through a papal document called *Populorum Progressio* and formed a key aspect of the Latin American bishops' conference in Medellin in 1968. It meant that missionaries began to be conscious of the political dimension of their schools. (Hastings, 1994; Carmody, 2016; Carmody, 2021).

Finally, Carmody (1999) noted that, even in the 1930s, tensions between the Catholic Church and the colonial government emerged when the government urged cooperation in the provision of schooling between the various Christian missionaries in order to avoid duplication of schools. While such cooperation was often reluctantly accepted by the church in some village schools, the principle of 'Catholic schools for Catholic children' remained the church's goal until after Vatican II- 1962-65 (Carmody, 1999). Then Catholic schools liberalised education to non-Catholic pupils, including those in the diocese of Lusaka.

1.2.1 Establishment of Diocese of Lusaka

Following the development of education by missionaries in Zambia, it is important to discuss the area demarcations where they settled and initiated mission activities. Different Catholic missionary groups were identified from their diocese. A diocese is a small demarcation under a given archdiocese. While the archdiocese is a larger area which covers different provinces. According to Hinfelaar (2015), Dioceses were established in Zambia on 25thApril 1959. Apart from the earlier dioceses of Kabwe (1927), Livingstone (1936) and Ndola (1938), the archdiocese of Lusaka in particular was initiated in 1962. It is a metropolitan Archdiocese. Most importantly, Lusaka is a Primatial See of Zambia and as at now has the following Suffragan Sees of Chipata, Livingstone, Mongu, Kabwe, Ndola and Solwezi (Hinfelaar, 2015). In an interview with a former Catholic Education Secretary, he indicated that:

> The archdiocese of Lusaka covers about 35,000 kilo metres although initially, it comprised the Central and Lusaka provinces. However, recently, in 2011, the diocese of Kabwe was created catering for central province. Mumbwa and part of Chibombo and Chisamba districts of central province are still under archdiocese of Lusaka. It was initiated by Jesuits who earlier settled at Kasisi which was

> simply a mission of the Jesuits. Later another established centre was across Great East Road slightly opposite from the University of Zambia. At the Catholic Secretariat from which they established the education of the Mission schools throughout the country under the leadership of the first Archbishop, His Grace, Adam Kozlowiecki. Through the influence of the Archbishop, the Marianist Brothers were invited to come to the Archdiocese of Lusaka in 1965 and ever since they have been members of the Archdiocese. Marianist oriented school of Matero Boys' Secondary has been members of the Archdiocese of Lusaka since its inception in 1966.

The leadership of the Lusaka Diocese came with the Jesuits. According to Carmody (2020), the Jesuits in Zambia came from Ireland, Poland and western province of United States of America after the Second World War (1939-1945). Some Jesuits came also from Croatia (Carmine, 2020). The leaders of Lusaka Diocese were mainly from St. Ignatius Parish which was the strongest parish of the Jesuits. It is worth noting that, the Jesuits were the foundation of the Catholic Church with regard to provision of education in Zambia. Education was not a priority for the British Government prior to independence. Instead, they provided a good police and military force as well as good courts (Carmody, 2015). It is from this point of view writers such as Snelson (1974), and Mwanakatwe (2013) argued that the postcolonial government faced challenges in provision of education due to lack of infrastructure in secondary education, especially at independence and soon after. Meanwhile Catholic schools thrived.

1.2.2 Catholic Schools at Independence in Zambia (1964-1970)

Carmody (2021) observed that in the years following Independence in 1964, Zambia, like many African states, viewed education to be pivotal to its development as a nation. This belief in the power of school was partly grounded in what is known as the modernisation approach which emphasised investment in the formation of the labour capital. The political leaders were concerned with economic progress and the need to build an inclusive nation (Carmody, 2021). However, Zambia's new government was challenged due to its different ethnic groups as Mwanakatwe (2013) a Zambian government official who worked as a teacher, politician and lawyer, observed from his teaching experience that the new government realised the need of its diverse people to be educated. It was also argued by Colson (1999) and Larmer (2014) that the need of the new government was greatly a concern to ensure that unity prevailed among diverse ethnic groups in the new state. Thus, education was seen to be an important part of this need so

that one of the new government's first actions was to assume large-scale control of it (Carmody, 2015). It is from this point of view that after Vatican II (1962-65), which largely coincided with Zambian Independence in 1964, the Catholic Church adopted a more open approach by cooperating with the state and other Christian and non-Christian groups. This harmonised with the new Zambian state's approach which emphasised a non-denominational approach to schooling (Carmody, 2016).

Most importantly, the newly independent nation was largely concerned with providing skilled labour for national development. According to Carmody (2016: 6), "by highlighting development through modernization, the Zambian Ministry of Education (MoE) did not exclude religion. Rather, it called for the kind of religion that would unite its emerging national community." For the Catholic education, this concern of government with a somewhat Universalist approach to religion in schooling led to an increasing separation between the church's specific religious ethos and learning (Carmody, 2016).

Additionally, at the time of independence, Zambia was an exceptionally booming country. This was due to the country's thriving mining sector. Annunziata (2016: 68) recalled what the founding president once said, 'Zambia was born with a copper spoon in its mouth' meaning that the newly independent country had enough resources to expand its infrastructure. As such it was possible for the new government to construct a new international airport, expand the main university campus, build a new parliament, Mulungushi Conference Centre, and arrange to finance and construct another twenty-seven secondary schools. President Kenneth Kaunda realised the need to expand the education sector at secondary and university levels which were not a priority for the colonialists. Mwanakatwe (2015) noted that about twenty-seven secondary schools were to be built in different places in Zambia.

In its endeavour to construct several schools in the country, the Zambian government requested some missionary organisations who were already serving in Zambia and were willing to take the task to build secondary schools join forces with it. The Jesuits came on board to help the government and with the Vatican Council (1962-1965) directives, the Marianist religious order, from the United States of America (USA) were expected to reach out to Africa and provide education too. The Jesuits invited and supported their counterparts to take one slot in this new

building project. The Marianists were allotted to build a Catholic secondary school in Lusaka's Matero compound, a densely populated low-income section of the city. In this respect, the poorest seemed to have equal opportunity to education with the richest (Annunziata, 2016 and Carmody, 2021). From the point of view of the Catholic Church, what was new within this education scenario was that liberation of the poorest assumed a social structural or political framework. While the old system of assisting individuals to uplift their standards remained, the church began to focus on social structures and their capacity to promote or impede social justice (Carmody, 2021).

Mwanakatwe (2013), Annunziata (2016) and Carmody (2021) alluded that, in 1928 with the visit of Monsignor Arthur Hinsley, the voice of Rome, Catholic missionaries were told to place their schools within the state framework. For the most part, they did this though sometimes reluctantly. In the long term, this proved to be a good means of outreach in so far as it promised people from the remotest areas escape from the village and the opportunity to find wage labour in the developing mines and towns. Carmody (2021) noted that attending school was a means for Northern Rhodesians (Zambians after 1964) to become what has been called the fortunate few.

In order to achieve its goal, the new Zambian government enhanced its education system through the 1966 Education Act. This act empowered the MoE to direct the running of the schools in terms of preparations of school calendars, syllabuses, subjects of instruction, admission of students, terms of punishment, conditions of suspension, expulsion, and transfer of students and the appointment of staff (Education Act, 1966: 8-9). In the interim, the church supported the new government in providing education in the country. This need should be seen in the light both the church's ambivalent movement and in the context of the Vatican Council's (1962-1965) directives (Carmody, 2015).

Furthermore, Cheetham (2008) wrote that after Vatican II, the church itself saw its evangelistic mission in a fundamentally new way. While it continued to emphasize conversion to Catholicism as a pivotal means to salvation, it also spoke of other manifestations of Christianity. Carmody (2011: 106-119) and Giddy (2011: 536-538) argued that, at the same time, despite misgivings about the wisdom of continued investment in education, the church reaffirmed the

value of the school in evangelisation. Most importantly, this re-conceptualisation of conversion shifted the emphasis from Catholic doctrines to a personal stance, opening the way to a fundamentally new approach to Catholic education (Carmody, 2014). The current study sought to examine Marianist Brothers' operations in Zambia, during the first twenty-five years, in its endeavour to provide moral and integral boys' education to the boys at MaBoys.The next segment is important in that, it gives origin background information of the religious order under investigation.

1.2.3 History of Marianist Religious Order: William Joseph Chaminade

Tracing the roots of Marianist religious order in Catholic education and their existence in Matero Township helped the researcher to give a clear picture about them. According to Stefanelli (2005) a Society of Mary (SM) advocator and writer, the word Marianist is derived from Mary, the mother of Jesus. The Marianist Brothers are a Catholic Religious order known as Society of Mary (SM) and its lay communities are regarded as the family of Mary. The SM originated from France in Bordeaux and was founded by William Joseph Chaminade, a French Catholic Priest who was inspired by the Holy Spirit more than two centuries ago to lead the family of Mary within the Church towards the future (Stefanelli: 2005).

According to Albano (1994), William Chaminade was born on 8th April 1761 in Perigueux to Catherine Bethon and Blaise Chaminade, in the former province of Perigord, now the Department of Dordogne. After he was confirmed as a priest, he took the name Joseph to honour his saint. He was the fourteenth child of a deeply religious parents. Three of his brothers Jean, Louis and Xavier became Priests, feeling called to serve in this way as well. Chaminade entered the minor seminary in Mussidan at the age of ten. He was ordained priest in 1785 for the Local diocese. Albano (1994) further indicated that the three brothers eventually oversaw the entire establishment and devoted a great deal of time, creativity, and their income to expand and provide support to the school they were running. The school attracted students from as far away as Bordeaux and Pau. The future seemed bright and William no doubt planned to devote his life to the work of his heart: providing Christian education to the young men of France. However, their well-established school was later confiscated when the French revolution broke out in 1889 (Albano, 1994).

Stefanelli (2000) asserted that Fr. Chaminade focused his life on worshipping God by private vows of poverty, chastity, and obedience. Father Chaminade's understanding of his Christian faith and of the place the mother of Jesus, Mary, held in his faith continued to develop. From the days he was a boy to the years as a young priest, he spent hours at prayer in the chapel, celebrating the Eucharist and enrolling his students in religious associations. Stefanelli (2000) further asserted that his life was guided and marked by the influence of his oldest brother, Jean-Baptiste, who had been a Jesuit for a few years before the Society of Jesus was supressed in France. The influence of Jean-Baptiste remained with Chaminade for the rest of his life. This was evident in the religious associations and religious institutes he was to found and direct (Stefanelli, 2005).

In general, the decade of the French revolution (1789-1799) affected the religious order in the country. Chaminade found himself among another religious clergy who were banished from France. Stefanelli (2005) added that when he was finally free to return to France to the city of Bordeaux, Chaminade brought with him the basic insight that only a "community apostolate" could possibly begin to restore the losses to the Christian life and its supportive structures inflicted by this decade of the revolution. Stefanelli (2005) further explained that there was no way in the founder's mind that he could by himself directly minister to people's needs of religious indifference and isolation. These were social disorders that called for social responses. However, Fr. Chaminade responded immediately by building up sodality and devotional Roman Catholic laity in Bordeaux as a supportive structure to heal and nourish the Christian life of the city. Unexpectedly, the society captured something of the spirit of the French revolution's motto: Liberty, fraternity and equality. According to Stefanelli (2005), the method worked. It was built up and multiplied itself in cities elsewhere.

1.2.4 William Joseph Chaminade and his Mission to Education

Some writers on the background of Marianist religious order such as Beithier and Dhombre (1982), Albano (1994) and Stefanelli (2005) argued that most of France's education system disappeared during the revolution because prior to that period, most schools had been constructed by religious orders, which then were suppressed and dispersed. Albano (1994) stated that during the revolution, schools were operated under the dictates of anti-clerical and atheistic elements. Though the situation was more moderate under Napoleon's rein years, the government attempts to control

education were often spearheaded by anti-clerical or anti-papal elements. Moreover, the French government saw schools not so much as educational establishments for the progress of the citizens but as propaganda instruments (Albano, 1994). This was in the favour of Chaminade who also saw schools as propaganda instruments, but in his case, for proclamation of the Good News. Chaminade therefore wrote to the pope in 1838 asking approval of the constitution. According to Stefanelli (2005), Chaminade's explanation included the following:

> … I believe before God that two new religious institutes should be founded, one of young women and the other of young men. They are to prove to the world, by their good examples, that Christianity is not an absolute institution, and that the Gospel is as practicable today as it was 1800 years ago…

Beithier and Dhombre (1994) noted that, among many new religious groups founded by Chaminade the challenge was clear: a need for religious and secular education and a struggle for the minds and hearts of the rising generations. Therefore, the branches of Chaminade's institutes centred most of their energies, though by no means all on conducting and improving schools, both elementary and secondary (Beithier and Dhombre, 1994). Chaminade's dream was re-Christianisation of France; he realised the need of spiritual retreats and pedagogical updating because schools were spreading all over France. Consequently, Chaminade clearly grasped the potential at hand to train the teachers of all France's elementary schools. He found pleasure to fulfil his dream in providing education to young people. Beithier and Dhombre (1994) added that with the help of his associates, he moved towards creating a network of 'normal' that is, 'teacher training schools'. Trained teachers, upon completion were sent to open Christian schools in and later outside France to influence the potential youths (Beithier and Dhombre, 1994).

The Matero Moto Jubilee Committee editors, Hamungala and Sakala (1991: 5)'s edition showed that Chaminade wanted a Christian society that "was to be composed of men of different backgrounds and status in society called to live and serve each other and others as equal brothers in one family." Fr. Chaminade saw this very composition as a new method of evangelization in which people of different talents, skills and educational backgrounds worked harmoniously and zealously for the development of the Faith in a union without confusion (Hamungala and Sakala, 1991). As this went on, more recruits came and the society began to spread throughout France, taking up especially the work of education, the

running of schools for future teachers and agricultural schools. Hamungala and Sakala (1991) further asserted that the society eventually spread outside France, establishing houses in Spain, Italy, Switzerland, Austria, Belgium and in 1850, at the time of Fr. Chaminade's death, to the United States. Later development saw the society move to Japan, South America and to Africa. However, the real mission efforts in Africa began only in the 1960s after Pope John Paul the VI put out a call to all religious societies in the Church to come to the assistance of the church in Africa, especially in education (Hamungala and Sakala, 1991)

Stefanelli (2005) described Fr Chaminade as a "Pragmatist with a vision." A vision is preconceived knowledge and imagination needed in planning for the future with a clear purpose. Stefanelli (2000) further indicated that vision generates dynamism. The Marianist tradition is grounded in the vision of its founder. It is a vision of faith in God and people, the never-ending hope for a better world and its transformation into the kingdom of God (Stefanelli, 2005). Father Chaminade's vision depicted the words found at John 2:5 "Do Whatever He Tells You"; Mary's words are a word of confident faith expressing patience and perseverance of hope and joyful commitment. Fr Chaminade used this same expression to designate the vision and scope of his founded Marianist mission. Therefore, Stefanelli (2000) continues to write that to advance the kingdom of God the members of Marianist family emulate their founder Blessed Father William Joseph Chaminade: "Do whatever he tells us." Thus, they are to be engaged in the ministry of Christian education wherever they are and whatever they are doing (Stefanelli, 2005).

Ross (SM) (1973), a French Reverend, wrote extensively on Marianist religious order and its founder's vision, Fr. Chaminade. Ross (1973)'s research work done in France showed that from its onset Chaminade's vision was to form Christ in young people's souls through education. Further, Ross (1973) interprets Chaminade's charism as a common bond that existed between Mary and her son Jesus. Community, words, deeds, and personal lifestyle were all of great importance in the educational ministry of Jesus. In this case Chaminade took the example of Jesus to form community Christian education. Education for Marianists then focused on imparting Christ's messages in individual students. According to Ross (1973), Marianists believe that the best way to live a spiritual life is to share their faith with others, work with the poor and educate and nourish the mind, the body and the soul. This

was unlike the early missionaries in Zambia whose aim was to use formal education as a tool for evangelizing Africans to fulfil their mission in expansion of the church. In this study, the Marianists' mission was to meet the vision of their founder, Fr. Joseph William Chaminade who trained young men to go out in different countries in the world and teach young people from different backgrounds with different beliefs in a Christian environment following their mission from Society of Mary, *do what he tells you to do* (Ross, 1973).

Marianist family, world over, reinforced their founder's mission to enable them reach out to all categories of communities including the community of Matero Township in Zambia. Ross (1973) described the mission as follows:

> Empowered by the Holy Spirit and inspired by the dynamism of Blessed Chaminade's charism, we 'brothers and priests' vowed religious in the Marianist family live in community as equal. Through lives of prayer and Gospel service, we dedicate ourselves to the following of Jesus Christ, Son of God become son of Mary. Wherever we are sent, we invite others to share in Mary's Mission of making Christ present in every age and culture by forming persons and communities of apostolic faith that advance justice and reconciliation. Committed to education, we minister with youths and in solidarity with the poor.

The Marianist mission of education is well distinguished by its founder Father Chaminade, in Marianist Charism *Nova Bella Elegit Dominus* (The Lord Has Chosen New Wars) and the Lord had chosen Marianists to fight the wars (Stefanelli, 2005). Therefore, at MaBoys, the Marianist Brothers emphasised the five-fold Marianist charism as the school mission statement. These include Educate for formation of faith, provide an integral quality education, Education in Family spirit, Educate for service, justice and peace and Education for adaptation and change.

Figure 1: Matero boy's School Statement

In the 1980s universal Catholic social teaching emerged and focused more on service, justice and peace. To provide these values in boys' education in a Christian environment, the Marianist Brothers followed a local curriculum whose aim emphasised holistic teaching of learners. Henceforth, the five-fold Marianist charism helped the researcher in examining how the Marianist Brothers 'five-fold charism helped in imparting moral and integral education to their learners at MaBoys (Ross, 1973).

1.2.5 Marianist Brothers in Zambia

The Marianist Brothers at Matero Boys Secondary School came from the United States Province of Cincinnati (Annunziata, 2016). The mission effort in Africa began only in the1960s after Pope John Paul the VI in Rome put out a call to all religious societies in the Roman Catholic Church to come to the assistance of the Church in Africa especially in the area of education (Albano, 1994). It was at that meeting where the New York Province was considered to open a school in Zambia. In 1964, the Society of Mary in the United States took up the challenge. The Province of New York Superior, Fr John Dickson paid a visit to the then Archbishop of Lusaka, Adam Koziowiecki S.J., and arranged with him and the Catholic Secretariat for the building and administration of a secondary school in Matero Township.

> The Superior, Fr John Dickson SM, approached Br. Carmine in New York asking him if he would like to go to Zambia in Africa. The founder of MaBoys, Br. Carmine's response was, 'Where the heck is that?". That was the first time he heard the name of the country Zambia. However, by chance the *May Issue of America*, a Jesuit magazine had an article by Fr. Vincent MacCory SJ, entitled '*From Lusaka with Love*', and had an article partly with the words: "… before 1965 Zambia was a colony. On the 24 October 1964, Zambia gained its independence from Great Britain. Before independence, the colony was known as Northern Rhodesia…." Fr. MacCory's mission was to facilitate a smooth transition for the new Zambian government (Annunziata: 2016).
>
> His Excellency, President Kenneth Kaunda became first Republican President of Zambia with his party, the United National Independence Party (UNIP) in 1964. The new government also immediately launched a new wave in education with the expansion of the University of Zambia, along with twenty-seven new secondary schools. Additionally, other major infrastructures were constructed such as the parliament, Mulungushi Conference

Centre, and Lusaka International airport (Annunziata, 2016). Coincidentally, His Grace, Adam Kozlowiecki, SJ, travelled to Rome to visit the General Administration of the Marianists to request the society to take over one of the twenty-seven schools which was earlier portioned to the Society of Jesuits. Upon accepting the request, the archbishop designated a number of the Jesuits to assist in making necessary arrangements for the Marianists to begin construction of the school. Carmody (1999: 3) stated that this was because the Jesuits had already been entrusted with responsibility for what was known as 'the Zambezi mission' therefore, Lusaka was indeed their mission territory.

Figure 2: MaBoys construction (1965)

The preparation of the school began with the Jesuits working closely with the Mayor of Lusaka city and the MoE for the designation of the property. The Jesuits had been given two properties in Matero where they would set their mission. They surrendered the property along Lumumba Road to the Marianist Brothers to settle and embark on their mission. It is from this background of Marianist characteristics, mission statement and the famous motto 'Deeds not Words' that prompted some of the Marianist Brothers who were dedicated to come and work in such communities like Matero to provide integral and holistic education to boys in Zambia. According to Annunziata (2016) to the Marianists, education was for the nourishment of the young people's mind and the soul and guide them in spiritual life. Whereas at Chikuni, Carmody (1992) observed that the Jesuits attracted the locals to Catholicism through schooling and the boys who joined were baptised and professed Catholic faith. On the contrary, the boys who joined MaBoys were not baptised but were educated for spiritual and personal advancement. The study at hand sought to investigate the Christian teaching of the Marianists

at MaBoys from the former pupils' point of view. This would enhance the understanding of the contribution the Marianist Brothers made to moral and integral boys' education in Zambia in the first twenty-five years cohorts of 1966-1991, in line with Chaminade's view *Nova Bella Elegit Dominus*-the Lord has chosen new wars.

1.3 Statement of the Problem

Many studies, for example by Otiende (2014) and Munsengo (2015), have been carried out on the Marianist religious order and its mission to provide moral education to young people both abroad and in Africa; there appears to be no specific study exploring the distinctiveness of this religious group in the Zambian context. The problem seems to be two-fold: First, whether the Marianist five-fold mission's impact on former pupils has received adequate attention. Second, whether the moral and integral education of Marianist Brothers at MaBoys had been achieved in keeping with the founder's vision, *Nova Bella Elegit Dominus:* The Lord has chosen new wars. In addressing this two-fold problem, this researcher sought to establish whether the Marianists' mission at Matero Boys' Secondary School could be an example of pedagogical practice leading to moral and integral education. These new insights can provide policy makers and other stakeholders in improving pedagogical praxis which promotes morality and capacity building of well-rounded citizens needed as human capital for a developing nation like Zambia in keeping with the 2013 Zambian Curriculum Framework and other future frameworks.

1.4 The Purpose of the Study

The study sought to examine the contribution Marianist Brothers made to moral and integral boys' education in Zambia. The study focused on how the Marianist Brothers' pedagogical practices enhanced or did not enhance former pupils' lives after leaving the school.

1.5 Research Objectives

The objectives of the study were:

1. To establish aspects of morality that have been integrated with education by Marianist Brothers of MaBoys.
2. To examine how particular moral values in the education philosophy of the Marianist Brothers have shaped the way of life of MaBoys.

3. To establish the motives of Marianist Brothers' selection of particular cornerstones of moral values.
4. To explore challenges and mitigating measures the former pupils encountered while at MaBoys.

1.6 Research Questions

The research questions were as follows:

1. What aspects of morality have been integrated with education by the Marianist Brothers of MaBoys?
2. In what ways have the moral values in education philosophy of the Marianist Brothers shaped the way of life of MaBoys?
3. Why did the Marianist Brothers of MaBoys select particular moral values in their education system?
4. How were the challenges former pupils encountered at MaBoys resolved during their school time?

1.7 Significance of the Study

Studies on moral education offered to boys in Zambia have been carried out prior to this one. However, these studies did not investigate the contribution made by the Marianist Brothers on moral and integral boys' education. Marianist Brothers have indeed contributed to educating boys in a Christian environment that later produced responsible citizens and who in turn enhanced the needs of the nation. It was critical, therefore, that a study of this nature was conducted so that the views collected from selected key participants could be used by other researchers who might intend to carry out further research on Catholic education. The results of the study might provide and contribute knowledge and data on the form of education the boys acquired which made them uphold values and principles as responsible citizens of Zambia. Further, it is hoped that the findings of this study might provide the knowledge and data to already existing knowledge on moral education provided to young people.

This information on moral and integral education might also be essential to researchers, students in tertiary education, education planners, Non-Governmental Organisation (NGOs) and other stake holders whose aim is to support moral teachings meant to help young students develop

into responsive youths. In addition, the results of the study might help faith- based schools to make improvements and attain high standards in their endeavour to provide education to boys and girls in Zambia. The findings of the study might be found useful by education policy designers in the Ministry of General Education who might use the results in formulating policies to help shape the morals and education of boys and girls in Zambia and beyond. The study might also serve as a guide to fellow researchers who may wish to continue where the current researcher has left. Finally, the study might help the Catholic Church, in general, and the Marianist Brothers, in particular, to evaluate their work in Zambia.

1.8 Limitations of the Study

The study was limited to the views of selected participants since it was a case study, a smaller number was required. The researcher was limited to hold one-to-one interviews because of the pandemic disease COVID-19 and its preventive measures. As such, the researcher provided face masks, hand sanitizer and avoided hand-shakes with the participants during interview sessions.

1.9 Definitions of Terms

Below is a list of terms which have been defined in relation to how they have been used in this research study:

Moral- means customs and manners that a society expects from its members to express in daily lives.

Morality- can be defined as the way people behave. Therefore, it is a system of behaviour with regard to standards of right or wrong behaviour.

Religion- focuses on creating a morally upright community or a community that has a moral sense.

Education- education is the process of learning and acquiring information.

Contributions- the part played by a person or thing in bringing about a result or helping something to advance.

Christian education- faith based instructions and skills.

Marianist education- offering service to nourish the young mind and soul.

Nova Bella- the Lord's wars.

Value- value has to do with decisions that man makes on something that is of worthy. Baldwin (1999) asserts that, "To value something means to hold it up to a certain standard of quality; it is a way of *rating* things." Values are long lasting virtues that hold society.

Indigenous education- is an unstructured type of education system followed by ethnic group.

Curriculum- a set of courses well-designed and followed by a particular national.

1.10 Theoretical Framework

Sever (2012) postulated that, theories exist to help people explain how and why particular phenomena occur as they do. In research, theories are employed as tools that enable researchers to make sense of the world and are systematically developed from existing knowledge and tested against empirical evidence. Besides having five human research approaches namely, ethnography, grounded theory, hermeneutics, empirical phenomenological research and heuristic research, in the study, the researcher utilised the phenomenological theory in the context of religion. A short background of Husserl's (1970) 20th century philosophical phenomenology was outlined through the modern works of Moustakas (1994) to give the backbone to phenomenology of religion propounded by Cox (1994).

1.10.1 Theory of Phenomenology

Phenomenological theory was earlier developed by Edmund Husserl (1970) in the 20th century. Although Husserl's phenomenology was based on philosophy, later in the 1920s, religious phenomenologists appeared on the scene with James Cox as its main proponent, inheriting the topic from the earlier proponents and modernising it to phenomenology of religion. Phenomenology of religion was found to be the best way of studying religion as a science. Cox (1994) and Smart (1969) described religion as that which provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and right or the nature of reality and wrong and what it means to be human.

In this study, Husserl's phenomenological theory is explained in view of Moustakas' (1994) argument which postulates qualitative research in a scientific orientation worldview. The utilisation of phenomenological theory provided a backbone to the study of religion, giving the students of religion an opportunity to manipulate the science of religion and make possible conclusions. Henceforth, Husserl's philosophical phenomenology, justified the on-going debate that religious experiences cannot be empirically proved. While the scholars of religion (Cox, 1994) viewed religion as any other discipline whose results could be tested and proved.

Taking Cox's (1994) view into consideration, Moustakas (1994) observed that Husserl's ideas on transcendental phenomenology, where phenomenology attempts to eliminate everything that represents a prejudgment or presupposition, requires the researcher to look at things openly, undisturbed by the occurrences of the natural world. The challenge is to describe things as they are, to understand meanings and essences in the light of intuition and self-reflection. Meaning is created when the object as it appears in our consciousness, intermingles with the object in nature. As Moustakas (1994:27) puts it, "what appears in consciousness is an absolute reality while what appears to the world is a product of learning." The act of consciousness and the object of consciousness are intentionally related. Intuition is therefore essential in describing whatever presents itself and in his transcendental philosophy, Husserl preferred using intuition over deduction (Moustakas, 1994).

Moustakas (1994: 24) states that, "the relation between phenomenology and human science inquiry has once been complex." Transcendental science grew out of a discontent with science based exclusively on studies of material things. According to phenomenologists, science failed to consider the consciously experiencing person. Husserl's phenomenology is transcendental because it adheres to what can be discovered through reflection on subjective acts and their objective correlations. It asserts that the only thing that human beings know for certain is that which appears before them in their consciousness, and that fact guarantees its objectivity (Moustakas, 1994). Cox (1994: 36) argued in line with the same view that "to understand the objects that appear before us we must return to the self, to know and recognize ourselves in the experience that is investigated." Transcendental phenomenology is a scientific study of the appearance of things, of phenomena just as we see them and as they appear to us in our consciousness (Moustakas, 1994; Cox, 2006).

According to Husserl (1970) whether the object actually exists or not, it makes no difference, things can as well emerge in our consciousness. Husserl preferred to use the word, 'act' to refer to experiences of meaning, since the meaning of a phenomenon is in the act of experiencing it, and not in the object itself. Acts are intentional experiences. According to Husserl (1970), intentional experiences are the combination of the outward appearance of something and how it looks like 'inside your head', based on memory, image and meaning. Perception is regarded as the primary source of knowledge (Husserl, 1970).

Furthermore, Moustakas (1994) noted that intentions and sensations make up the full concrete act of perception and allow the object to achieve full bodied presence. Phenomenology commits itself to descriptions of experiences, not explanations or analysis. The data of experience, your own thinking, intuiting, and judging are primary evidence of the scientific investigation. In phenomenological research the researcher also has a personal interest in the research question. For this Husserl (1970) states from the presupposition that one can achieve a pure and absolute transcendental ego, that one can be totally unbiased, and without presuppositions. Lastly Husserl (1970) and Moustakas (1994) identified that, what appears to be real, is real as it appears.

Most importantly, Moustakas (1994) noted that in Husserl's phenomenology theory, intentionality, *noema a*nd *noesis* are concepts central to phenomenology. *Noema* is that which is experienced. *Noesis* is the way in which it is experienced. Both terms refer to meanings. Husserl's "back to things themselves" is a way of emphasizing knowledge that is rooted in meanings, rather than in an analysis of physical objects (Moustakas, 1994). In reflecting on what one has "seen", one will start to grasp meanings that have been concealed. The challenge is to look, look again and keep looking and reflecting to obtain complete descriptions (Moustakas, 1994:47). Shifts occur when one looks from a different angle, a different frame of reference, a different mood. No perception of a thing is conclusive and deeper layers of meaning may always unfold when you keep searching. To finally arrive at essences of a phenomenon, one must unify the *noema* (external perception) and the *noesis* (internal perception) (Moustakas, 1994).

Moustakas (1994) pointed out that in Husserl's central meaning of phenomenology are important principles of phenomenological research such as epoche, phenomenological reduction, imaginative variation and synthesis. The first person's report on life experiences is what makes phenomenological research valid. The freedom from suppositions needed for this is epoche: things cannot be felt to be known in advance or felt to be known without internal reflection and meaning. Only your own perception can point to truth (Moustakas, 1994).

After epoche, comes phenomenological reduction, whereby, the interpreter's intention is to find-out whether the text being interpreted was edited for specific purposes over its history. Therefore, it requires the researcher to look and describe repeatedly, always with reference to textural qualities like rough and smooth, small, and large, angry and calm, colourful or bland, and descriptions with a context in experiencing. This is transcendental because it uncovers the ego, and it is phenomenological because it transforms the world into mere phenomena. It is called reduction because it leads back to our own experience of the way things are. Since it is a never-ending process, the approach of this unlimited possibility for discovery is known as horizontalization (Husserl, 1970).

The next step in the research process is that of imaginative variation, varying the frames of reference and the perspectives, employing polarities and reversals. In this stage, intuition is purely imaginative and not empirical. Through imaginative variation, the researcher can derive structural themes (Moustakas, 1994). The final step Moustakas (1994) identified in the phenomenological research is the synthesis of meanings and essences. The essence is the condition or quality without which a thing would not be what it is: it is 'the final truth' (Moustakas, 1994). It was from this point of view that in the 1920s, religious phenomenologists such as Cox (1994: 103) explained what became known generally as the phenomenological movement in the study of religions resulted from the writings of three seminal thinkers working in Dutch universities: W. Brede Kristensen, who for 36 years was Chair of the History of Religion in Leiden University, Gerardus Van der Leeuw, Kristensen's student, who was Professor of the History of Religion in the University of Groningen; and another of Kristensen's students, C. Jouco Bleeker, who was Professor of the History of Religion in the University of Amsterdam.

Naguib (2000) noted that Kristensen's name was generally associated with the Dutch phenomenology of religion that came to play such a central role around the middle of the twentieth century, a position which was also shared by many of his students. During his lifetime, Kristensen was known primarily as a scholar in the religions and languages of the Ancient Near East, with specific expertise in the historical religions of Egypt, Greece, Rome, Persia, and Mesopotamia. His major work in English on theory and method in the study of religion, *The Meaning of Religion*, was not published until 1960, seven years after his death, and comprised lecture notes he delivered in Leiden, which were compiled and translated by John B. Carman of Harvard University (Cox, 1994). Molendijk (2000: 26) observed that, it is perhaps this contention, at once its most controversial and most lasting, that caused to refer to the 'Dutch science of religion' as 'notorious for its contribution to the phenomenology of religions.

Cox, (2006) and other scholars in the field of the study of religions, throughout the first two-thirds of the twentieth century, defined the basic tenets associated with the phenomenology of religion. By so doing, they claimed to have identified the epistemological tools necessary for students of religion to attain objective knowledge of religious life and practice while at the same time reflecting accurately and fairly the perspectives of believers. The product of this method was the phenomenology of religion, whose advocates claimed to have combined the empirical investigation of religious phenomena with an in-depth understanding of the faith of adherents. This contention became the cornerstone supporting the persistent argument that religion constitutes a unique category, sui generis, within human experience making the discipline, which studies it, phenomenology, irreducible to any other field of scholarly investigation (Cox, 2006).

The study at hand, investigated the Marianist religious order and their lived experiences at MaBoys as they endeavoured to provide moral and integral education to boys in a Christian environment, Matero Township, in Lusaka, Zambia. To get empirical and testable conclusions on the overarching question under scrutiny, Husserl's key principles of phenomenology were applied. In this case scholars of religion such as Cox and others, went extra miles in their arguments in the study of religion and adapted Husserl's phenomenology and interpreted its importance in religion. It is, therefore, important to give in-depth detail of the nature of the study being underpinned by phenomenology of religion by defining its concepts and how they

were applied in the study to avoid fraud and short comings in the researcher's presentations of findings. Hence, a clarification of the theory of phenomenology of religion in this study, would give the reader the grip of the inner core of religion.To define phenomenology of religion, Cox (1994: 103) used Chantepie's (1991: 67) definition who stated that phenomenology of religion as a method for classifying and comparing religious beliefs and practices, "would produce a new discipline, falling midway between the history of religions and the philosophy of religion". Chantepie (1991) divided the history of religions into ethnographical and historical sub-disciplines, with ethnography providing details of the religions of the 'primitive tribes' while history recounted the development of the religions of the civilized nations. Phenomenology of religion was primarily regarded as a method for creating typologies out of the vast material produced from historical and ethnographic studies (Chantepie, 1991).

Cox (1994) also described how Chantepie (1991) explained philosophy of religion that it also consisted of two parts: a psychological one focusing on the subjective elements of religion and a metaphysical emphasis which outlined the objective side of religion. Van der Leeuw (1963) further described the subjective and objective outlook in phenomenology of religion. Van der Leeuw's 91963) first component in phenomenology of religion directly addresses the subject-object problem, which he seeks to overcome through the concept of supernatural power, defined as the insider's core experience of religion, and described from the outside, in its many forms and variations throughout history, in scholarly accounts that were subject to verification or falsification following sound scientific principles. Most importantly, the interplay between subject and object is rooted fundamentally in our perceptions, a fact which cannot be avoided even in our most intimate personal experiences (Van der Leeuw, 1963).

To clarify the subject-object problem in the study of religion, Chantepie (1991) admitted that every religious act should be preceded by a thought or a doctrine, but he argued that doctrines often attempted to explain rituals. For this reason, phenomenology of religion, although concerned with religious doctrines, should regard ritual customs to be more stable than doctrines. Chantepie (1991: 67) continued to say, "Rituals carry us 'back to the most distant times', whereas doctrines tend to adapt themselves to new requirements." Additionally, Chantepie (1991: 69) described religious acts, cult, and customs, particularly as they are expressed in rituals, as the 'richest material' for phenomenology of religion.

In the same light, Kristensen (1960) asserted that for the study of religion to be worthy of the name 'science', a clear methodology was needed to ensure that the researcher's conclusions remained fully empirical and hence testable. In addition, it is worth mentioning that the above stated basic elements in Kristensen's approach, later became synonymous with the phenomenological method in the study of religion (Cox, 1994).

Scholars of religion found the definition of religion an important aspect to discuss alongside phenomenology of religion because it gives the reader a clear demarcation between research in study of religion and those of other disciplines. To begin with, Chantepie (1991: 71) defined religion as "a belief in superhuman powers combined with their worship". For him, this means that religion everywhere directs attention to 'the living God who manifests Himself among all nations as the only real God'. When scientists of religion observe, describe and classify religious phenomena, they actually are recording the revelations of God. For Chantepie, the very existence of religion confirms that God has been at work everywhere and that God has implanted within humans the innate capacity to respond to the divine revelation. According to Chantepie (1991: 71), if God did not exist, religion would not exist, and no scientific study of religion would be possible. This view is supported by Platvoet (1998). Cox (1994) noted that religious sentiments, which Chantepie regarded as the inner state of the religious person, give rise to the outward expression of religion, and thus vary according to historical periods, social groupings and individual predispositions. Since religious sentiments cannot be observed directly by the scholar, the most important outward expression of a religion is found in its rituals, which, because they are practical, show how the religious person "desires in his religion ... an attainment of certain benefits" (Chantepie, 1991: 70).

Additionally, Cox (1994: 106) outlined in successive stages what he regarded as essential tasks for the science of religion. He first defined religion as "those manifestations of the human mind in words, deeds, customs, and institutions which testify to man's belief in the superhuman and serve to bring him into relation with it". Cox (1994) further asserted that to investigate religion, the scientist begins with an accurate description of all religions of the civilised and uncivilised world, dead and living, including all the religious phenomena, which present themselves to human observation. Tiele (1973: 97) also pointed out that at the next stage, the scholar compares

religious phenomena in order to determine their origins and to classify them according to their place in the evolution of human religious development.

Cox (1994) and Tiele (1973) concluded that the inner core of religion is best described by the word 'adoration', which refers to a universal essence that is expressed through the cultural values of one generation and then handed down to the following generation, which in turn reformulates it into more sophisticated levels of understanding. The enduring quality of 'adoration' is ensured by its uncanny ability to bind together the seemingly opposing tendencies in religion, one which stresses transcendence and the other which values immanence (Cox, 1994; Tiele, 1973). In adoration are united these two phases of religion which are termed 'transcendent' and 'immanent' respectively, or which, in religious language, represent the believer 'as looking up to God as the Most High', and as 'feeling himself akin to God as his Father' (Capps, 1995: 119).

To further apply the theory of phenomenology in the study of religion, Cox (1994) agreed with Kristensen's (1960) view on science as a method to study religion. The duo began by clarifying the relationship between scholars of religion and adherents within religious communities. Secondly, they discussed what constitutes objective and subjective knowing, and finally introduced intuition as a key hermeneutical tool (Cox, 1994). It is from this point of view that Kristensen later anticipated controversies in the study of religions, such as the insider outsider problem, the issue of self-reflexivity on the part of the researcher and the problem of identifying meaning within religious data. Kristensen did this in the first instance, by giving absolute priority to the perspectives of believers, arguing that adherents understood their own religion better than anyone from the outside ever could (Kristensen, 1960; Cox, 1994).

This view led to Kristensen's (1960) assertion that the scholar of religion experiences a peculiar dilemma, in a way quite unlike researchers in other disciplines. Cox (1994) explained that on the one hand, a researcher is required to fairly represent a religion, which requires that the religious community should in some sense be described from the inside, that is, from the standpoint of its own practitioners. On the other hand, a scholar can never enter sufficiently enough into a religion of which he or she is not a part to appreciate it as a believer does (Cox, 1994). He further asserts that every believer looks upon his own religion as a unique, autonomous, and absolute reality and thus incomparable. Cox (1994) further indicated that, the

resolution to this problem could not require researchers literally to become believers in the religions they were studying. Cox (1994: 128) cited an example that, "we cannot become Mohammedans when we try to understand Islam, and if we could, our study would be at an end, and we should ourselves then directly experience the reality."

The primary technique Kristensen (1960: 7-10) advocated to overcome the problem of understanding from the inside was what he called in one place, 'empathy' and later, 'an indefinable sympathy'. By these terms, Kristensen (1960) further stated that, a scholar tried to relieve in his own experience that which was "alien" through 'an imaginative re-experiencing' of a situation strange to us" (Kristensen, 1960: 7). He also noted that the researcher's mind engaged in an action of representation but did not replicate the actual religious experience itself. According to Kristensen (1960) the existential nature of the religious datum is never disclosed by research. In terms of empathy, Kristensen (1960) asserts that it involves more than play acting, since it is virtually impossible for a scholar of religion to employ this technique unless the scholar has some personal experience of religion. Kristensen (1960: 10) further asserted that "we make use of our own religious experience in order to understand the experience of others." This implies that the principal way to overcome the distance created by being an outsider is not to convert to the religion one is studying, but to employ one's own religious sensibilities to attain a feeling for how adherents experience and understand the absoluteness of their own religion. The use of empathy deepens the personal faith of the researcher, as Kristensen (1960: 11) further said, "when religion is the subject of our work, we grow religiously."

Furthermore, Cox (1994) argued that a genuinely scientific methodology was disclosed only by the research findings. Kristensen (1960) admits that scholarly investigation is primarily concerned with theoretical issues and not with matters of practice. Nevertheless, the descriptions and interpretations that are provided in research bear evidence as to whether or not a scholar has employed an empathetic technique. If the results of theoretical research cannot be affirmed by believers themselves, the method has not been utilized and the results do not reflect scientifically the religious data. This is because phenomenology principles demand that researchers should be able 'to forget themselves' and 'surrender themselves to others' (Kristensen, 1960: 13). This self-surrendering has the effect that those who are being studied will likewise surrender themselves to the scholar. To implant one's own preconceived notions

and biases into the research findings is to contradict the evidence that comes from the believing communities. Kristensen (1960: 14) also noted that, the sign that empathy has been employed and a degree of self-surrender has been accomplished is that the researcher gives full credit to the interpretations of the adherents, so much so that the researcher affirms the adage: "the believers were completely right" (Kristensen, 1960).

According to Kristensen (1960: 13), "if a researcher cannot accede to such a testimony, empathy has not been utilized, the religion has been described and interpreted in ways that are foreign to the believers and the religious reality has been negated. For there is no religious reality other than the faith of believers." In support of the use of phenomenology in the study of religion, Kristensen argues that the most glaring prejudice that has been foisted on the study of religions has resulted from the application of Darwinian biological evolution to an interpretation of religious development. This widespread idea has resulted in the misrepresentation and distortion of believers' perspectives. Kristensen (1960) emphasised that, scholars of religion should become aware of this and any other biased evaluations of religious data by refusing to use them as interpretative tools. If one considers the implications of evolutionary theory when applied to religion, the distorting bias beneath its assumption becomes clear. In this regard, Kristensen anticipated how later phenomenologists would use Husserl's notion of *epoche.*

The notion of *epoche* in phenomenological methods was further explained by Kristensen's student Van der Leeuw (1963: 120) which he describes as "a technical expression employed in current Phenomenology by Husserl and other philosophers", to indicate, "that no judgment is expressed concerning the objective world, which is thus placed between brackets" (Van der Leeuw, 1963). Van der Leeuw (1963: 646) refers to *epoche* as observing restraint by concerning itself only with phenomena and not by assuming what is behind appearances. It is precisely all such prior assumptions which are restrained, or put within brackets, thereby suspending judgments about their real existence, or their value (Van der Leeuw, 1963). So, in the current study, the researcher paid attention and recorded what the participants said so that assumptions could be gotten rid of.

To avoid biases in the study of phenomenology of religion, Cox identified how Kristensen (1960) employed intuition in the study of religion in order to understand religious phenomenon. Kristensen (1960) noted that, intuition defines the way a scholar attains such an understanding

in depth. This, as we have noted, draws on personal experience, the researcher's own religious awareness. Understanding in the fullest sense never occurs strictly from a rational or logical description of religious data. Kristensen (1960: 10) explained that "in Phenomenology we are constantly working with presumptions and anticipations that do not take place outside our personality." Cox (1994) explained further the principle of intuition in the study of religion to obtain empirical data by posing a question: "How then can we be assured that our predetermined biases are not causing us to fall into evaluative as opposed to informed comparisons?" Cox (1994) then returns to Kristensen's idea of empathy through which one's own experience of religion creates an attitude fully disposed to understanding. Intuition depends on personal experience, which in turn leads to a sympathetic understanding of that which might otherwise seem strange, exotic, or bizarre in the behaviour of others, and thus which we might tend to evaluate negatively (Cox, 1994). In the current study, the researcher avoided viewing the participants' responses negatively by ensuring that the responses were in line with what she recorded.

To justify his view, Cox (1994) argued out that intuition nonetheless does not provide an excuse for inventing what religious acts mean. Phenomenological insight works hand in glove with empirical studies. "Sympathy is unthinkable without an intimate acquaintance with the historical facts thus again an interaction, this time between feeling and factual knowledge" (Kristensen, 1960: 10). This is in line with Van der Leeuw's (1963) argument on phenomenology of religion that, the use of the twin techniques of epoche and sympathy led to a unique understanding of religion, a result which he contended established phenomenology as a scientific discipline rather than a theological enterprise.

In the same line of argument, Bleeker also put emphasis on Husserl's principles of phenomenology in the study of religion. Cox (1994) noted that Bleeker (1972: 41) stated that, "phenomenology of religion is not philosophy of religion, but a systematization of historical facts in order to grasp their religious value." Bleeker accepted that for the phenomenology of religion to refrain from imposing pre-formulated biases into the study of religion, it had to follow Van der Leeuw's use of three philosophical concepts: the *epoche,* the eidos of religion and intuitive insight. In his discussion of this subject at the Italian study conference of 1969, he defined *epoche as* the "suspension of judgement, in this case of the decision in regard to the

question of the truth of religious phenomena" (1972: 40). He added that "the concept indicates the attitude of impartiality, the attentive listening which is the absolute condition for a right understanding of the import of the religious phenomena" (1972: 40). Van der Leeuw also affirmed that the aim of phenomenology was to discover the eidos, or the essence of religious phenomena. The eidetic vision is the search for the eidos that is the essence and the structure of the religious facts. Bleeker (1972: 40) admitted that the terms *epoche* and eidos were obtained from the school of philosophical phenomenology founded by Edmund Husserl, but he insisted that phenomenologists of religion do not use these terms in any other than a 'figurative' way in order to provide historical data with a systematic structure. To attempt to apply these terms in the technical sense used by philosophers, as Van der Leeuw had done, took the phenomenology of religion away from its empirical aims towards an oftentimes obscure analysis of ways of knowing (Cox, 1994:128; Bleeker, 1972: 41).

Although Bleeker (1972) distanced himself in this way from Husserl, Bleeker borrowed from Van der Leeuw (1963) the concept 'intuition', which he closely connected to the essence or eidos of religion (Cox, 1998: 244-62). In an article entitled 'The Key Word of Religion', which appeared in his book *The Sacred Bridge* (Bleeker, 1972). He argued that detecting the structure of religion would be aided by identifying 'a key word of religion, by which the heart of religion would be touched, so to say in one shot'. Bleeker's (1972) 'key word' is intuited; 'The student of the history of religions and the phenomenology of religion starts his/her study with an intuitive, hardly formulated, axiomatic notion of what religion is'. Empirical studies follow on from the intuition in order to produce 'an inclusive formulation of the essence of religion', which, when constructed, comprises the crowning of the whole work (Bleeker, 1972: 36). The key word provides the connection between the initial intuition and the completion of empirical studies through the identification of the fundamental structure of religion (Bleeker, 1972; Cox, 1994).

Several possibilities for the key word, such as power (Van der Leeuw, 1963: 40-2) because it is too vague, 'personal god' and because it is too limited as described by Widengren (1963: 42-3) and Rudolf Otto's (1963: 44-5) idea of 'the holy', because it is too individualistic, were rejected. Nevertheless, Van der Leeuw (1963) repeatedly stressed that the role of the phenomenologist is to describe, interpret and understand the acts of religious people and not

the 'power' to which believers attribute the source of their religious experience. Therefore, it is not surprising that the researcher focused on the experiences (or acts) of the former pupils of MaBoys and how they received the integral education and not on whether they were converted to Marianism or not.

Further, Bleeker (1972) offered his own suggestion for the key word of religion; 'the divine'. The selection of 'the divine' as the key word of religion assigns historians and phenomenologists of religion the task of enquiring "into the original significance of the terms by which the deity is indicated in the different religions" (Bleeker, 1972: 46). After first intuiting 'the divine' as the key word of religion, the scholar then can study how the concept has been understood and practiced in various religions. Bleeker admitted that to produce conclusive results, his method would have to involve a vast empirical study, one that would extend beyond the range of any one scholar. It would be impossible for a researcher to catalogue all the ways the divine has been understood throughout the history of religions. An alternative would be to study a limited number of the notions of God in various religions, which could then serve as a paradigm for all religions. The conclusions of such a limited study would be open to debate and modification, but this process 'would at any rate shed new light on the question of the key word of religion' (Bleeker, 1972; Cox, 1994). As such, the current researcher focused on an aspect of the key word 'divine', as moral education offered by a religious group.

In summary, to investigate the Marianist Brothers' provision of moral and integral education to MaBoys, the researcher exercised the principle of epoche as earlier alluded by Bleeker (1972) and Vav de Leeuw (1963) in the study of religion from phenomenology of religion point of view and collected in depth information that gave empirical evidence to the phenomenon under investigation. Hence, the researcher came up with unbiased and trust worth information based on what the Marianist Brothers and their pupils disclosed as their lived experiences, religious experiences, stories, and narratives of their first twenty-five years at Matero Boys' Secondary School.

Further, to validate the collected data, the researcher recorded and interpreted it as received from participants' point of view. The categorised data generated themes, which were interpreted and analysed to give the reader an understanding of the Marianist Brothers' moral and integral education to boys provided in a Marianist environment. This was ideal and justifiable because

the researcher did not affiliate to Catholicism faith but belonged to a local Zambian neo-Pentecostalism Church; Bread of Life Church, as a result, the firsthand information collected from the Marianist Brothers, was not altered in any way to fit the researcher's faith. In addition, the Marianists religious order under scrutiny did not attract or compromise the researcher's faith. The researcher remained neutral as much as possible in interpretation of the findings in order to retain empirical data, and testable conclusions. Lastly, in the current study the researcher did not convert to the religious order under investigation but concentrated to gather empirical data that would answer the research question under scrutiny.

1.11 Delimitations of the Study

Matero Boys' Secondary School was the only school captured in the study because it was the only secondary school run by the Marianist Brothers in Zambia. The study was restricted to one boy's secondary school. Since the school was situated in Lusaka Province, it became imperative that the province was the only school included in the study.

1.12 Summary

The goal of this first chapter was to give an overview of the study. This chapter began by stating what spurred the researcher to carry out the study. Next, the chapter discussed the background to Christianity in Zambia and in particular Catholic missionary work. This was followed by a discussion of the history and background of Marianist religious order and Marianist Brothers in Zambia. This was done to give a clear and comprehensive context of the issue that was investigated. Additionally, the chapter presented the statement of the problem, the purpose of the study and the research objectives from which the research questions were derived. Next, the chapter presented the significance of the study and limitation of the study. The chapter next discussed the theoretical framework before presenting delimitation of the study. In the next chapter, a discussion of the literature review which critically examines different studies related to the current topic is presented.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Overview

The present chapter provides a review of available and related literature relevant to the study. A review of related literature entails identifying, selecting, reading, analysing and evaluating different scholars' work related to the researcher's study. A thoughtful and insightful discussion of related literature builds a logical framework for the research (Selvam, 2017). Further, Goshi (1992) noted that the researcher has to survey the related in order to have insight into what has been done in the field or subject being studied, how it was done and what conclusions and recommendations were arrived at and pinpointing the strengths and weaknesses. Goshi (1992:198) asserted that "the researcher should have the ability to pick and choose the best available materials, discarding the useless and unnecessary ones." The researcher's review of literature may further give her or him better insight into the problem being studied so that she/he may be more familiar with the subject. It is worth noting that a review of related literature helps the researcher to have further knowledge and skill in the field of study. As Rwegoshora (2006:60) stated that "studies on related problems are useful for indicating the type of difficulties that may be encountered in the present study." I reviewed related literature on aspects of morality integrated with education in both indigenous traditional education and modern education in general and Zambia and in faith-based schools. I also reviewed literature on teaching moral values through education philosophy of mission run schools in Europe, Asia, and Zambia. Lastly, the chapter presents related literature on motives in selecting moral values, guided -by Weber's motives in qualitative research and a summary is given at the end of the chapter.

2.1 Aspects of Morality Integrated with Education

Kent Kerley (2005) an educationalist and lecturer in religion at the University of Texas Arlington in United States of America (USA), in his study on moral rehabilitation behaviour defined the word morality as *moralitas*. *Moralitas* is a Latin word which means manner, character, proper or behaviour. He further described morality as the differentiation of intentions,

decisions and actions between those that are distinguished as proper and those that are improper. Morality can be a body of standards or principles derived from a code of conduct from a particular philosophy, religion or culture, or it can derive from a standard that a person believes should be universal. Therefore, morality may also be specifically synonymous with goodness or rightness (Kerley, 2005).

Similarly, Aminigo and Nwaokugha (2006), stated that morality is an accepted code of human conduct in a society. They further asserted that, being moral or being morally conscious means adopting standards or principles to guide one's actions and conduct in society. The duo further asserts that good morals are inculcated in learners through different institutions, be it traditional, modern or mission organizations. Morality, therefore, is emphasized by expert teachers in different fields to children and others determined by the institution. In this research, the researcher sought to find out values integrated in the moral and integral education provided by Marianist Brothers in their endeavor to educate the boys at MaBoys.

Uyanga (2014) defines values as things considered worthwhile, desirable, right and good and thus craved for and applied on a daily basis to enhance co-existence by the people. In simple words, values are about ideas of what is right or wrong or what is important in life. Additionally, values are linked to beliefs and attitudes and guide human behaviour (Rennie, 2007). Rennie concluded that values determined people's identity and cultural continuity.

Regarding moral values, George and Uyanga (2014) assert that these are essential values that determine individuals' perception of morality and moral consciousness in society. In their study, George and Uyanga (2014) established that moral values included truthfulness, patience, obedience, honesty, integrity, hard work, responsibility, respect, tolerance, loyalty, public spiritedness, freedom, respect for human life and dignity of persons, justice, fairness and equality. Similarly, Kinnier et al (2000) collectively considered virtues such as compassion, justice, truth, and forgiveness as moral values. While Ariyanti (2016) describes moral values, simply as values which always represent human daily lives whether at home, school, work, or anywhere. Ariyanti (2016) further states that moral values are one basis on which people make decisions, either right or wrong.

According to Scott (2000), moral values are beliefs about what is good and evil behaviour within the individual's control, bearing on relations to self, to others, to God and to the natural

and animal world. Whilst she agrees that no definitive list exists for her definition, Scott (2000) further argues that there is some agreement that four categories, namely respect for life, respect for property, honest communication, and respect for religion describe important values resulting into moral dimensions. As put by Amingo (2003), moral values are also manifested in an individual when a person becomes capable of understanding the principles of moral conduct and is committed to behaving morally in his dealings with others.

According to Adeyemi and Adeyinka (1993) morality, morals and values are self-pollinated through education which they describe in general as, "the process of cultural transmission and renewal, the process whereby the adult members of a society carefully guide the development of infants and young children initiating them into the culture of the society." Education has been defined differently by various scholars all directing to the Latin words educare and educere, meaning to bring up, to rear, to direct, to guide, to educate (Adeyemi and Adeyinka, 1993). In short, education is a process of bringing up children by adult members of the family and society (Adeyemi and Adeyinka, 1993).

Paul Crittenden (2007) a lecturer and professor in philosophy at University of Sydney in Australia, wrote widely on moral education. He noted that a process of rearing, guiding, directing, and educating is not limited to children but it extends to adolescents in post primary and secondary institutions such as students in universities, who all need guidance and direction. Snelson (1974), Crittenden (2007) and Mwanakatwe (2015) noted that the process is more than what school can offer. Therefore, the education process is more prominent than schooling because education takes place within and outside the school (Crittenden, 2007).

Srivastava (2017) elaborates more on the term education as a process of developing one's personality and not just gaining a certificate and skills. He further defines education as, a process by which character is formed, strength of mind is increased, and intellect is experienced, and a student learns to stand on one's feet. Therefore, education should be capable of stabilizing social order, conserving culture in the society and acts as an instrument of social reconstruction (Srivastava, 2017). Education should not only preserve the social heritage but also be able to enrich it, this therefore entails that, education being a multipurpose process, not only inculcates social economic and cultural awareness in humanity but is also an important medium for grasping and promoting life enhancing values among human beings (Srivastava, 2017). This

study investigated how Marianist Brothers integrated morality and education to boys' education, so as to find out how responsive the graduates were, in their endeavour to participate in national development in Zambia.

Further in the Zambian context, Melvin Simuchimba (2005) a lecturer and educationalist in Religious Studies department at the University of Zambia, has been teaching the historical background of Religious Education (RE) and Moral Education (ME) in Zambian education curriculum from missionary education to post-independence. In his unpublished work entitled "An examination of the need for openness, commitment and truth claims in the theory and practice of the light education today", he gives two definitions of the term moral. Firstly, he stated that the word moral is derived from the Latin word *mores* which society demands that members should observe. Secondly, he referred the word moral as something more profound than human custom. According to Simuchimba (2005), there is something imperative about morals which men and women must discover and to which they ought to conform. However, for religious minded people, this something which is imperative is God, Allah, and Brahman and so on (Simuchimba, 2005). The imperative thing (God, Allah and so on) is the source of moral law. Additionally, Simuchimba observed in his study that religion and morality go together. To teach a person religion includes giving him or her moral training. Simuchimba's (2005) conclusion indicated that Religious Education and Moral Education (ME) are inspirable. Simuchimba (2005) further, posted that (ME) is teaching young people what elders have decided as good behaviour. It also means that young learners are trained to obey by adhering to certain habits.

Stephen Mwewa, (1977) a theologian, priest and educationalist equally wrote on moral theology. In his publication of a doctorate thesis entitled "Traditional Zambian Eschatology and Ethics Confronting the Advent of Christianity." He constructively argued in the same line with Simuchimba's (2005) view on the importance of moral education. According to Mwewa (1977), moral education is one of the fundamental aspects of human life and society. It consists of some basic principles like honesty, truthfulness, kindness, sympathy, and many others. Mwewa further asserted that moral education referred to the teaching of children to acquire those virtues and moral values which would help them individually to live a good life and be productive members of the community. Mwewa (1977) emphasised that, learning through religious and

moral education enabled children and young people to attain discernment, critical thinking and to act decisively when making moral decisions. This might lead students to make a positive difference to the world by putting their beliefs and values into action (Mwewa, 1977; Simuchimba, 2005).

Most importantly, Mwewa (1977) argued that Zambian traditional culture could only be understood and embraced through Christian values. He inter-twinned the Zambian values with Christianity without allowing Zambian traditional values to supersede the Christian values. In this regard, Christian values played a vital role in Zambian traditional society in shaping people's habitual moral behaviour (Mwewa, 1977).

Moreover, Mwewa (1977: 122) argued that morality differs from custom or tradition. It is imperative from this point of view to define these contrast terms: custom and tradition. *Oxford Advanced Learners' Dictionary* defines custom as an acceptable way of behaving or doing things in society or community. It can also be the way a person always behaves; this concerns habits and practices. Whereas tradition is a belief, custom is the way of doing something that has existed for a long time among a particular group of people (Mwewa 1977). A set of these beliefs or customs are those of religious or cultural aspects. Mwewa (1977: 123) further pointed out that "customs and traditions have standards, but these are more cooperate than personal." Customs are more aligned to the visible execution of socially accepted norms rather than on the internal motives and personalities of concerned individuals (Mwewa 1977). According to Mwewa (1977), the accepted patterns of conduct which have been handed down from generation to generation are regarded as embodying the well-being of the group. So, the authority of custom or tradition arises from the group. In African traditional societies, anyone who acts contrary to such patterns of behaviour meets with disapproval from his/her community (Mwewa 1977).

To clarify the definition of morality, Mwewa (1977: 122) explained the following:

> We speak of an act being moral in as such an act is the expression of a person's inner convictions and is neither the result of an unconscious deliberation nor of external coercion. The adjective 'moral', in the strict sense of the word, can only be applied to an act that proceeds authentically from the personality of whoever performs it. But a moral act is more than a specific, authentic act of a particular person. It is, at the same time an attempt at self-realisation on the part of the

> whole personality of whosoever performs it, of the person, that is, in the personal and supernatural relation to God.

From the definition given above, it is inevitable to argue that, to morality belong terms such as, motivation, conscious deliberation, conscience, personal decision or conviction and freedom (Mwewa (1977). Additionally, human acts include a person's decision in relation to his/her final destiny. This shows that humans are to blame or to praise for their performances or actions, which are the result of free and conscious options. According to Mwewa (1977) these are considered as human acts. Accordingly, all human actions should be considered moral actions. For Mwewa, (1977) humans are responsible for their actions because they plan their lives freely and execute their plans freely, though with a paradoxical sort of freedom. Mwewa (1977) also pointed out other factors which contribute to the behaviour of an individual as: personal responsibility, social conditions, historical, cultural traditions, and the goal which a person has in view.

Therefore, Mwewa's (1977) work provides the researcher opportunity to analyse the Marianist moral education in the context of Zambian traditional cultural context.

2.1.1 Aspects of Morality Integrated with Education in Indigenous Societies.

Prior to Western formal education indigenous education existed for as long as human beings lived in their societies in Africa. This type of education is known as traditional African education. Traditional indigenous education existed in Zambia and Africa before the coming of Western missionary education. Snelson (1974), Kelly (1999) and Mwanakatwe (2013) define indigenous education as a life-long process in which the older generation impart skills, values, and knowledge into young people for their survival. Michael Kelly (1999) who was an educationalist and professor at the University of Zambia with wide knowledge in the history of education in Zambia, argued:

> Education is not the same as schooling, but it is a life-long process whereby every individual acquires attitudes, values, skills and knowledge from daily experiences and other educational influences and resources each one's environment for their own survival. This is the type of education where one learns how to survive in life through experience and instructions from the elders by adapting to the environment.

Adeyemi and Adeyinka (2002) argued that before the advent of western civilization into Africa, the philosophical foundations of African traditional education were aimed at achieving five principles of preparationism, functionalism, communalism, perennialism and holisticism. This constitutes the physical, social and spiritual content of African traditional education and its practical method of teaching and learning (Adeyemi and Adeyinka, 2000).

Further, Jakayo Ocitti former Makerere and Guru University lecturer and professor of education, in his work "African Indigenous Education: The Growth of Education in Zambia Since Independence", identified the principle of preparationism which underlined both formal and informal education practices, as the role of learning and teaching of equipping boys and girls with skills appropriate to their gender in preparation for their distinctive roles in the society. For instance, on one hand, male education produced farmers, warriors, blacksmiths, rulers, and other male dominated occupations. On the other hand, female education was predominantly designed to produce future wives, mothers, and home makers (Ocitti, 1973).

Additionally, Ocitti (1971) asserts that the principle of preparationism meant that male and female education prepared its recipients to adjust to the community and to play useful role in it. Children developed a sense of obligation towards the community and grew to appreciate its history, language, custom and values (Ocitti, 1971). In terms of acquiring skills, boys accompanied their fathers, uncles and other male members of the community learnt skills which prepared them as men; girls were taught by female members of the community. Therefore, learning was through observation, imitation, and repetition (Ocitti, 1971).

Related to the principle discussed above, Ocitti (1971) noted that the principle of functionalism, was predominantly utilitarian. It was a participatory kind of education in which people learnt through imitation, initiation ceremonies, work, play and oral literature. In this way the learner was productive as he/she learned and was integrated into the community (Ocitti, 1971). Ocitti (1971)'s argument is in light with Peters Snelson (1974), a Zambia educationist who pioneered research on development and growth of education in post-independence in Zambia. His works inspired many other educationists in Zambia. As a teacher and later inspector of schools in the Ministry of Education, Snelson acquired vast experience and wrote widely to better education standards in Zambia. He valued indigenous education and pointed out that learning was intensified at puberty which was marked as a significant event and provided a concentrated

course of instructions which were given to each age group through initiation ceremonies. For example, among the Luvale and Lunda tribes in North-Western Province and the Chewa of Eastern Province, boys were separated and put in camps for a certain period where moral values in sexual related life and other survival skills were imparted to guide them to adult life (Snelson, 1974).

The third principle of African indigenous education is communalism. In African traditional education all members of the society owned things in common and applied the communal spirit of life and work (Ocitti, 1971). Morals are imparted in children communally. In terms of disciplining a child who misbehaves in the absence of his or her parents, any other adult has a stake to correct the victim on the sport (Snelson, 1974). Communal work prevails, for example, clearing, planting, and harvesting of the fields as well as building huts, is done in groups on a shifting basis, and that is, members are committed, show truthfulness and un selflessness (Ocitti, 1971). Whatever one member benefited; it applies to all members of the community. Morally, young people learned how to live as a community, the spirit of being one's brother's keeper and responsible beings (Ocitti, 1971).

The fourth philosophical foundation Ocitti (1971) highlighted is the principle of perennialism. Under this principle, most traditional communities in Africa perceive education as a vehicle for maintaining or preserving their cultural heritage. This partly explains why traditional teachers discouraged learners from experimenting with the unknown and impose heavy sanctions on those who tried to do so (Ocitti, 1971).

Writers such as Ocitti (1971), Snelson (1974), Adeyinka and Kalusa (1996) criticised African traditional education for being was conservative in nature and only provided little progressive influence in the minds of young people.

The fifth principle of African indigenous education according to Adeyemi and Adeyinka (1993), was holisticism or multiple learning. It is true that in economically, socially and practically advanced societies like the Zulu, Ashanti and Nupe there was a high degree of specialization in learning. However, only a few African societies developed to this extent. In the former less advanced societies, education provided little or no room for specialization, but equipped both boys and girls with knowledge and skills to undertake a multitude of occupations. For example, a boy who is taught to construct a house is also expected to learn related lessons

like the geography of the building site with regard to the source of water, geology and location of neighbouring villages. He is also expected to possess knowledge of the right type of trees and grass for construction of walls and for thatching huts and other building (Ocitti, 1971).

Similarly, Snelson (1974) noted that a child destined to become a fisherman, learned not only to catch fish but also to preserve and market it, to make and mend nets, to manufacture canoes and erect temporary fishing huts. The holistic nature of customary education enables young people to acquire a variety of skills that make them productive in many ways. Snelson (1974) asserted that in most non-literate communities, a male individual could embark on a variety of occupations without difficulty. He could work as a builder, farmer, or fisherman. A woman worked as a gardener, housewife and cook, besides being a caretaker and nurse to her children (Adeyemi and Adeyinka, 1993). In social religious life, apart from being equipped with their beliefs in ancestral spirits, good manners were inculcated; for instance, respect for others in society was a social obligation to all the young people (Snelson, 1974). They were taught how to greet, receive visitors and being hospitable to strangers (Adeyemi and Adeyinka, 1993).

Though African indigenous education was based on respect and preservation of values. It had its own weaknesses in a way that, it was conservative and not progressive to influence the young mind as it did not evoke critical intelligence in problem solving (Mwanakatwe, 2013). Mwanakatwe (2013: 36) argued that "traditional education was essentially practical training, which was designed to enable the individual to play a useful role in society. However, it lacked skills of reading, writing, and computing of numbers. "African studies on African indigenous education were relevant to the current study. They provided information that helped the researcher to examine how the Marianist Brothers imparted moral values to their leaners through integral education at MaBoys.

2.1.2 Aspects of Morality Integrated with Education in Early Mission Run Schools in Zambia

Snelson (1974) and Mwanakatwe (2013) noted that the first mission school was set by Frederick Arnot who had internalised Dr Livingstone's speeches about Central Africa. The young missionary went and established a mission station from which the gospel could spread. He lived among the Lozi people where he established a school for boys in 1883 in Lealui, now Western

province of Zambia. This was the first boys' school and enrolled only three boys (Snelson, 1974). According to Snelson, boys learned well as the numbers grew, though the school faced challenges of lack of skilled manpower to give perfect language instructions. As Arnot continued his mission teaching the boys both academically and the word of God. Mwanakatwe (2013) asserted that Lewanika intervened and wanted to know what was taught to the boys in formal education curriculum because he did not want the children to embrace Christianity and do away with their traditional belief system. Mwanakatwe (2013) further asserted that the argument revealed a clash of interest in education between the traditional chief and the European missionary. The latter's intention was to teach the word of God, the New Testament in particular, besides other life-giving skills. Mwanakatwe added that the missionary mainly based his teachings on the Bible which emphasised good morals in learners and to do away with their traditional ritual practices, by embracing universal values. Though the local chief did not appreciate the missionary's efforts, he maintained the running of the school as it taught secular subjects. Despite the insecurity felt in mission education, Lewanika sent eight more boys to attend school, among them were his two sons (Mwanakatwe, 2013).

Unfortunately, due to overwhelming misunderstands, the school was closed in 1885. Mwanakatwe (2013) observed that the curriculum that missionaries followed, included teaching the boys how to read, write and to know numbers. He also observed that education also aimed to teach pupils about the world children lived in and other things the white man knew.

Regarding Catholic missionaries and provision of education in Northern Rhodesia, Carmody (2015) indicated that the first Catholic missionaries settled in Zambia in 1891. In the same view, Mwanakatwe (2013:8) stated that in the period of 1882 and 1905 there were intensive missionary activities which led to the establishment of several mission stations throughout Zambia. Among others were the two major groups of Roman Catholic churches, in the Northern region, the White Fathers, the missionaries of Africa and the Society of Jesuit Fathers mainly at Chikuni in southern province (Gifford, 1999). To achieve their goal, missionaries worked in one accord with the practice of the day and within a relatively short time, they adopted the school to establish themselves and their church (Carmody, 1999:8-9). Thereafter they launched a campaign for the evangelisation of the indigenous people. History has it only boys were eligible to be enrolled in those schools and were taught literacy and Bible lessons (Carmody,

1999). However, later in 1915 girls' education was introduced by Catholic sisters belong to London Missionary Society. Missionary Mable Shaw opened the first girls' school at Mbereshi mission in Luapula province of the then Northern Rhodesia (Snelson, 1973).

Guillon (1975), Omenka (1989) and Carmody (2015) observed that the Catholic Church in Africa has long employed the school as an instrument of its evangelistic mission. This has been especially true since the late nineteenth century when it was considered that the 'Christian village' ideal was no longer satisfactory considering Protestantism's success (Omenka, 1989: 98). In the early days the school was basic, as indeed was its purpose to bring people to Catholicism, for it was considered that outside of the Catholic Church there was no salvation (Carmody, 2015). In pre-independent Zambia, the school played a role of convincing young people to convert to Catholicism, aiding the expansion of the Church. Hence, all young people who were admitted to the Roman Catholic Church run schools converted to its doctrine automatically. However, Berman (1975) argued that with the aftermath of the Vatican II, African countries became independent. As such the role of the Church school changed significantly even to the point where it subordinated its message to the rigor of academic preparation.

Carmody (2015) further explained that the Catholic schools assumed wider ecumenical and interfaith perspectives. From the point of view of education, this meant that leaving behind what Arthur (1995: 231-235) called a holistic model of school where it would no longer be primarily catechetical.

With regard to Catholic provision of education in Chikuni mission, Carmody (2015) outlined how the Tonga people converted to Catholicism at the mission. He pointed out that, religious conversion in the Africa context generally meant a change from traditional to universal religion, entailing a psychological transformation through which the converts underlying assumptions about the world are reconstructed, accompanied by a socially recognised display of change. Carmody (2015:141) further indicated that "at Chikuni Mission, conversion to Catholicism embodied a minimal degree of psychological transformation in that baptism frequently was followed by some basic instructions in Catholic dogma and moral theology with little attention devoted to the experience of God's gift of grace." It was also observed that baptism was a sign of membership to the Roman Catholic Church (Carmody, 2015). However, the missionaries

envisaged a gradual growth in conversion after baptism on the part of their converts which was, from the missionary point of view, manifested in reception of the other sacraments such as marriage, confirmation, Eucharist, penance, extreme unction and burial in the mission cemetery, constituted some of the main socially recognised displays of full-scale acceptance of Catholicism. (Carmody, 2015). In short, these measures were put in place in order to maintain membership of the new converts (Carmody, 2015).

Carmody (2015) study also showed that, conversion at the Chikuni Mission was in two categories; the first target was of the older generation and later the youths. Carmody observed that the older generation perceived a few advantages for themselves in becoming Catholics at Chikuni so a few of them converted. Carmody (2015) affirmed that, although the elders largely accepted the missionaries and some of them adopted Fr. Moreau's new method of ploughing with oxen, not many of them desired baptism. The elders found it difficult to convert to Catholicism because their lives centred on traditional occupations. The greater part of their religious lives would focus on the lesser spirits (Horton, 2001). Nonetheless, even those elders who clearly had close contact with the macrocosmic sector of the economy seemed to be reluctant to convert to Catholicism. This was because the religious messages of the missionaries appeared unattractive, foreign, paradoxical, and demanded a long period for assimilation (Carmody, 2015).

For instance, Carmody (2015) observed that Chief Monze remained a close friend of Fr. Moreau all through his life but made no attempt to receive baptism. Similarly, the local headman Ufwenuka where the mission station was built, received baptism only at the point of death. It was not only the ruling group that had negative attitude to baptism but even the progressive older people who had no direct link with positions of political power in the community or who would appear to have had little interest in preserving the status quo in itself rarely converted (Carmody, 2015). For instance, the mother of Kachesa, widely acknowledged as the most progressive Chikuni farmer, seemed to typify the attitude of the old to conversion as Carmody (2015: 147) noticed:

> Some years ago, a good old woman the mother and grandmother of many of our Christians, who was baptised of danger of death from sickness, did not die. On the contrary, she made a perfect recovery, but to get her to church was more than the priest could do. She remained quite friendly, was proud of the fact that all

> her children were good Christians but as she put it, these new things, doubtless very beautiful in themselves, were not for an old woman like her.

Chikuni converts therefore chose to become Catholics initially principally because of the socio-cultural inducement which the mission presented (Carmody, 2015). For instance, Fr. Moreau introduced the plough, not initially by preaching. Carmody (2015:144) stated that, "although Moreau himself did not appear to see any major conflict between spending most of his day instructing people how to plough with oxen and his priestly vocation, he was conscious of the need for conversion." Fr. Moreau realised one of the best ways of interesting people in the mission was by offering employment.

Carmody (2015) further observed that lack of sustained interest in school and what it had to offer, including its religious message, continued to be a source of concern to the missionaries during the first twenty years. However, during these early years almost all the converts were youths who had been employed on the mission or who had, as mission wage earner, attended school (Carmody, 2015). By 1908 the group of sixteen converts were baptised. This showed that the religious messages of the Chikuni missionaries appealed to the younger generation and their acceptance of it received approval from their elders most probably because of the practical uses of the school.

Furthermore, Carmody (2015) argued that in contrast to the earlier years of the mission's life from 1926 onwards students came freely to Chikuni Mission's School, principally, it would appear, and because of the opportunity it offered them to learn English. Additionally, opening of St. Joseph's Training School in Monze, added advantage to attract more converts as English became a core, compulsory subject in the curriculum. Even though the younger generation who formally accepted the Catholic message through baptism, seemed to have problems with the missionaries and their message embodied ambivalence, sometimes approaching paradox, the students endured to attend school (Carmody, 2015). The Chikuni missionaries themselves presented their students with the hope and the promise of a more prosperous way of life, but they did not identify with the materialism of that modern movement which provided the economic and political underpinnings of such prosperity (Carmody, 2015).

Therefore, the school was one of the main cornerstones used by missionaries to convert young people to Christianity by providing moral values such as alongside formal education. The study on early missionaries in Zambia, was relevant to the current study, as it provided guidelines to answer the problem at hand.

2.1.3 Aspects of Morality Integrated with Education in Post- Independence in Zambia

The Government of the Republic of Zambia educational document on education, Educating our Future (1996: 4) indicated that, "education in Zambia is intended to serve the individual's social and economic wellbeing and to enhance the quality of life for all". To achieve this aim, there are some principles that guide educators to their endeavour in provide education to their learners. In a liberalized education system, parents have the right to take their children to a school of their choice, be it public, private, religious or communal, as long as it provides sound attitudes and transforms behaviour that can enable the learners to uphold societal needs in future. The education should work also towards a common goal of seeking to mitigate further economic problems.

The GRZ document (1996) reports that the government also chose to decentralize education as one of its principles to suit the local environment, which provides a wider world view to the learners. The localised activities that educators impart in the learners might help to make them (learners) responsive. Decentralization promotes broad-based participation in management of children with great emphasis placed on creativity, innovation and imagination (GRZ educational document, 1996).

Further, the government allowed various stakeholders to share in decision making and to take responsibility in participating in education at the local level. GRZ document reports (1996) that decentralization fosters a sense of local ownership and promotes better management of schools. The GRZ document was relevant to the current study as it adopted some of the values espoused in the GRZ educational document of 2013: 'Educational Curriculum Framework'. Additionally, the 1996 document emphasizes that, "a conducive learning environment, is one that is caring, supportive, with motivating and teaching materials activities, learners can develop holistically". This can help to strengthen the social, economic, and political well-being of Zambia. This is like what the researcher sought to find out: whether MaBoys used and integrated the values, ethos and charism of the Marianist brothers during teaching and extra-curricular activities. In

the process of interaction between the learner and the learning environment, a fully developed and accomplished human being, might be formed. This is a human being who might exhibit the values of excellence, professionalism, integrity, humility, discipline, and hard work among others. These were some of fundamental values attained by boys at MaBoys, as shown in the diagram below:

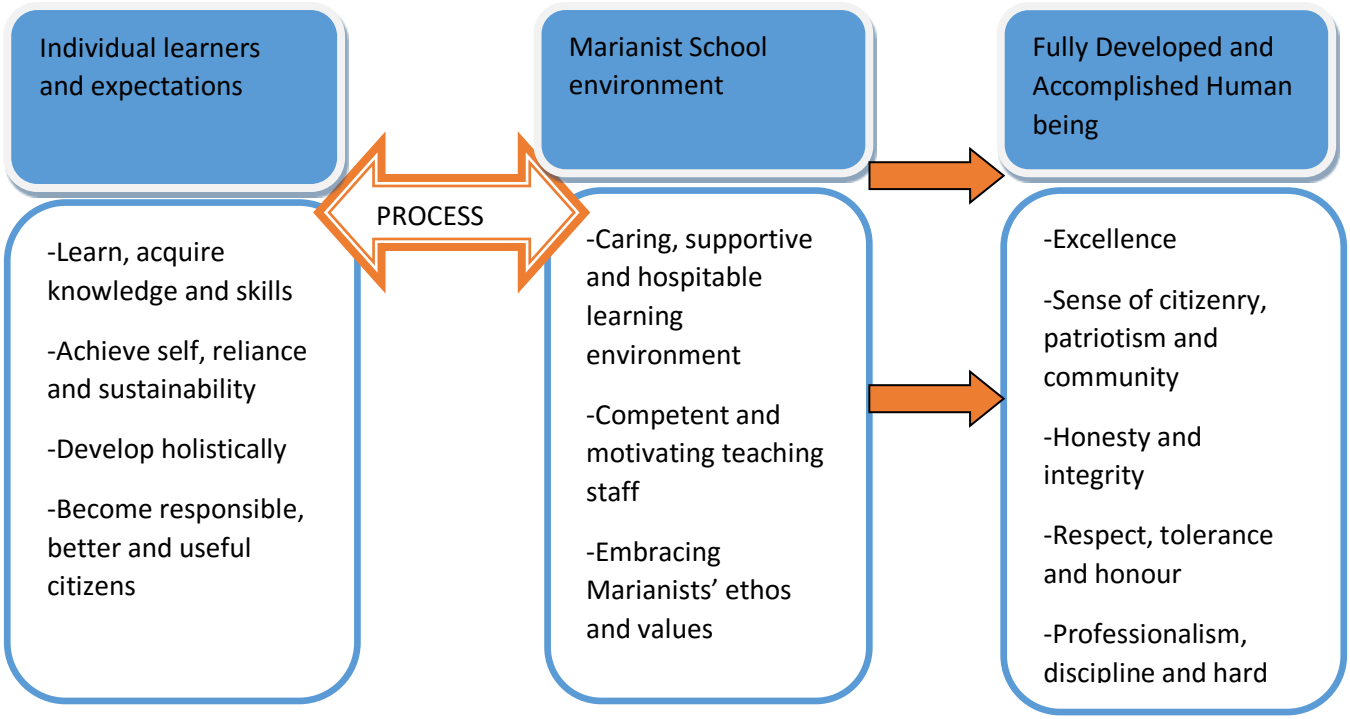

Figure 3: Illustration of Expected Marianists' Educational Environment

The above diagram derived from the Revised Zambian School Curriculum (2013) on the expectations of Marianist environment, is in line with the third principle of equality and equity outlined in the GRZ document (9196: 3-4). It motivates all Zambians to acquire education. The system is fair to all and seeks to promote equality of access, participation, and benefits for all in accordance with individual needs and abilities. The government seeks to eliminate the challenges faced in education to enhance equity. Therefore, in all its education endeavours the state aims at making it possible for its citizens to have useful lives considering knowledge and skills appropriate to their age and the environment in which they live. The GRZ document also reported that the education policy deals with Zambia's cultural and intellectual heritage, in addition to knowledge, skills and values to be transmitted to future generations. Furthermore, the document states that equity in education necessitates the diversification of the curriculum

to accommodate learners with different abilities and disabilities, talents and interests (GRZ Document, 1996). The government also advocated for quality education as one of its principles. GRZ document (1996:4) described quality in education as follows:

> The government has a bounden duty to promote the highest standard of education and learning for all. This entails giving attention to various interdependent factors including the quality of the curriculum, teaching and assessment, the quality of teachers in schools and institutional arrangements and planning processes. Government will also develop rigorous procedures for the evaluation of educational effectiveness and outcomes with due regard to the legitimate autonomy of individual institutions.

Partnerships build on the principle of liberalization and on the creation of an enabling environment, for the learners. The government therefore follows an education policy that encourages and strengthens' partnership in educational development. Partnership is an important principle and should be accepted by all parties so that various partners participate by right and not by sufferance in education provision (GRZ, 1996). To motivate various parties to take part in education provision, the government provides suitable conditions that allow the partners to use finance and other resources and control private, voluntary agencies, communities, and religious bodies. This information is relevant to the current study because MaBoys is a Grant Aided mission run school which receives financial assistance in form of monthly grants from the Zambian government through the Ministry of Education (MoE). Apart from paying salaries to the staff seconded to teach in this school, the government provides, seventy-five percent (75%) capital funding for projects. MaBoys therefore cooperates and works with the government so that the welfare of the learners is enhanced. To do so, the Marianist Brothers have to ensure that the education policy guidelines are followed. They also must be mindful that the morals imparted among the learners are in line with morals of other faith-based schools.

2.1.4 Aspects of Morality Integrated with education in Faith Based Schools in Zambia

Simuchimba (2005) described the benefits of teaching Religious Education (RE) as a curriculum subject in Zambian schools. In mission run schools especially Catholic schools, the subject has been made compulsory and learners take it from Grade 8 to 12. According to Simuchimba (2005) RE is seen as a vehicle to transmit ME to learners from multi-cultural beliefs and backgrounds. Religious Education includes educative aims of promoting religious

literacy or a critical understanding of different religious traditions and helping to impart life skills such as critical and analytical thinking, logical argumentation, innovativeness, and positive attitudes such as respect and tolerance for other people's views, beliefs and values (Simuchimba, 2005). Kamanga (2013) in his unpublished work entitled, 'Religious Education in Zambia: Towards Religious Literacy, Religious Pluralism and Liberalism', highlighted how RE as a subject benefited learner in teaching of morality and moral values. He agreed with Grimmitt's (1987) work (old though it might seem) which states that:

> RE being in the service of education rather than religion; this means that the subject should serve educational aims and not those of religion. As such, despite being called Religious Educators, RE teachers are essentially secular educators concerned with the educational value of studying religions with a prime commitment to achieving educational goals by conforming to general educational principles.

Additionally, Kamanga (2013: 67) asserts that, "the study of religions has an important contribution to pupils' personal, social and moral development." Kamanga (2013) describes Moral Education (ME) as the inculcating of desirable positive attitudes, values, and forms of behaviour through the teaching of different religious and cultural beliefs. Since morality is an integral part of all religious cultures and teachings, it is expected that moral values and behaviour will result naturally from the learning of these beliefs (Simuchimba, 2005 and Kamanga, 2013).

Simuchimba (2005)'s and Kamanga (2013)'s views on teaching of RE to learners were relevant to the current study because they focused on values like those imparted by the Marianist Brothers of MaBoys. Additionally, RE was taught to all the pupils (Grades 8 to 12) at MaBoys.

2.2 Moral Values in the Education Philosophy of the Catholic Education in Europe

Before looking at Catholic educational philosophy in different nations, it is worth noting to consider what Hambulo (2016) a lecturer in Religious Studies Department at the university of Zambia, in his unpublished work entitled 'Catholic Secondary Education and Identity Reformation in Zambia's Southern Province', stated that Catholic Church has been involved in all the three stages of education in Zambia. Further, Hambulo (2016: 50) pointed out that "Declaration on Christian Education' is an exposition of a major 1965 educational development

within the Catholic Church referred to as the Philosophy of Catholic Education or The Declaration on Christian Education." This is because all notable features and characteristics of Catholic education emanate from the philosophy of Catholic education. This philosophy of Catholic education is the source of what is considered as the genuine or identity of Catholic education (Schmiesing, 2004)

Hambulo (2016) also commented that, whenever necessary, the philosophy of Catholic education is adapted to the educational context around the world by the educational wings of the Catholic Church to reposition it with contemporary educational concerns. Hence this philosophy of Catholic education is dynamic and not static with regards to the passage of time especially pertaining to fundamental issues in education circles globally (Schmiesing, 2004; Hambulo, 2016).

2.2.1 Moral Values and Catholic Ethos in the Education Philosophy of British Catholic Schools

Before reviewing literature on education philosophy of British Catholic schools, it is important to note that Zambia was a British colony and its education system has been modelled on British schools system. So, Catholic societies from USA, Canada and many others followed the legacy of British system in Zambia. As already alluded in chapter one that the Catholic Church had contributed a great deal in providing western education in Zambia. According to Barber (2014: 22) "the Catholic Church is the largest non-governmental provider of education and health care in the world." The universal charism found in the Catholic Church include sanctification through faith and evangelisation of the Gospel as well as Catholic social teaching which emphasizes voluntary support of the sick, the poor and the afflicted through the corporal and spiritual works of mercy.

Barber further illustrated the Christian values in his work entitled: *Education Service*. Basically, he asserted that the British Values and ethos were derived from the teaching of Jesus Christ and taught by Christians throughout the history of the religion. He argued that Catholic Schools were communities governed by the teachings of Jesus Christ, that is, 'the love of God and neighbours' as they endeavoured to develop the whole child in a spiritual, moral, academic, physical social and emotional way within a caring and supportive environment.

The following diagram supports his argument on Catholic ethos and values taught in Catholic run schools.

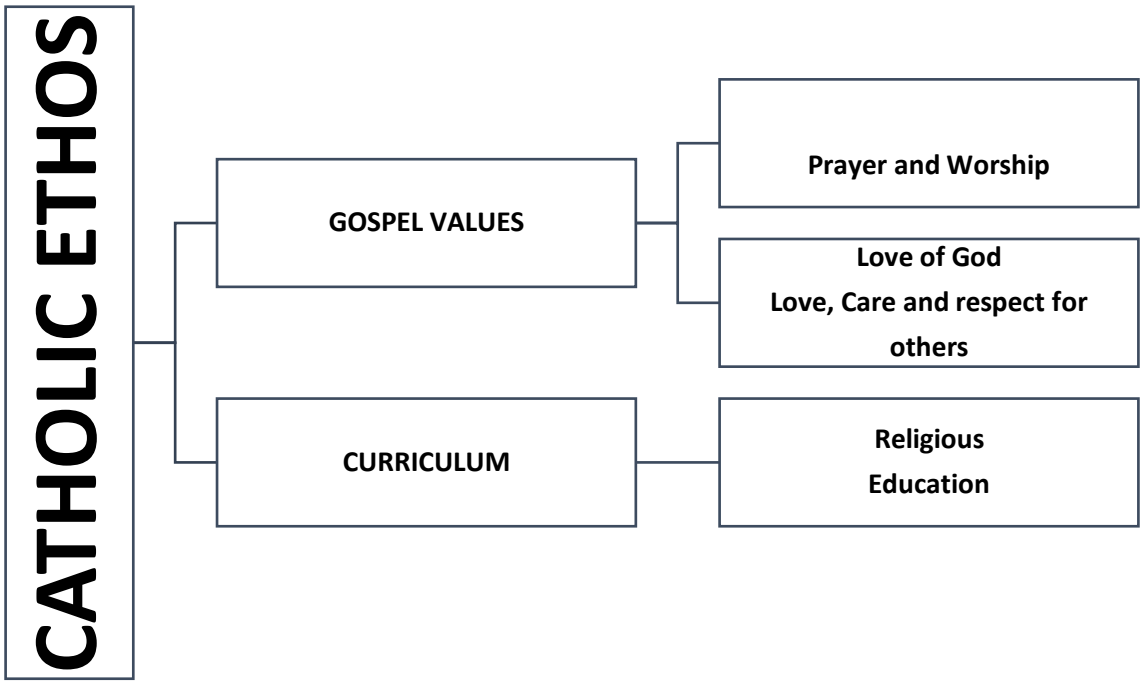

Figure 4: Catholic Ethos and Values

The above illustration shows how the curriculum in British Catholic run schools incorporated the teaching of moral values to its learners. In order to produce well-rounded beings, the curriculum and gospel values were at the core in providing holistic education (Barber, 2014). Additionally, Barber (2014) asserted that the Curriculum provided the learners with RE which incorporated the beliefs, values, and practices of communities where the learners came from. Therefore, learners in Catholic run schools were equipped with beliefs, traditions and practices of Catholics and other religious faiths and cultural backgrounds included in the syllabus, thereby helping the learners to develop awareness for respect of other religions. According to Barber (2014) RE enhances character formation which in turn develops traits such as purity, perseverance, faith, sincerity, obedience, fortitude, veneration, humanistic, tendency, and many others. Additionally, Barber, (2014) noted that, this kind of curriculum was progressive because it helped learners to make a positive contribution to the world, they live in. Hence, Barber's contribution on moral values offered in British Catholic run schools helped the researcher in

the current study to interpret how the lives of MaBoys had been shaped by Marianist Brothers' teaching of moral values in their education philosophy.

2.2.2 Moral Values in the Education Philosophy of Wales Schools

The national document (Income Deprivation Affecting Children Index: 2014) elaborated the commitment made by the Catholic Church in transmitting education to young people in Wales. The document indicated that, education was central to the mission of the Catholic Church. In Wales, Catholic Education has been in existence since 1850s and the church's aim has been to provide a place in a Catholic School for every Catholic child. It was also observed that Christians were called to fulfil their potential and strive for excellence in all aspects of their lives (IDACI: 2014). Catholic education, therefore, strived to offer students every opportunity to develop their talents to the full through their academic work, spiritual worship, and extracurricular activities as it has been earlier alluded by other scholars such as D'Souza (2018) that Catholic schools aim to educate the whole person. Furthermore, IDACI (2014) document reported that in Catholic education the human and God were inseparable. In Catholic schools and colleges, management, organisation, academic and pastoral work, prayer and worship all aimed to prepare young people for life as Christians in the community. The document further stated that Catholic schools and colleges had a duty to care for the poor and to educate those who were socially, academically, physically, or emotionally disadvantaged. This was the mission of Catholic education.

According to IDACL document (2014) Catholic education in Wales consisted of two aims: firstly, to provide young people the experience of life in a community founded on Christian virtues. Secondly, the church aimed at transmitting to learners the Catholic faith. Both through religious education and in the general life of the school, young people are prepared to serve as examples of people who have acquired moral, spiritual and social and religious values (IDACI: 2014).

Lastly, the IDACI (2014) also reported that the Catholic education philosophy followed in Wales, ensured that schools were responsible for adhering to policy related to the Catholic, secular and religious education curricula. Therefore, the curriculum followed includes all subjects of the national curriculum, supervised by the local Bishop. However, the Catholic

community valued the way in which its long-established partnership in education with local and national government had enabled it to develop and strengthen the distinctive nature of Catholic education. The IDACI (2014) document further reported that in Wales, the Catholic philosophy was merged with the Catholic faith within Catholic run schools. Education boarders were not felt; so, in the schools run by the Catholic Church pupils professed the Catholic faith. This information on the Catholic educational philosophy followed in London and Wales was found significance to the current study, because it was similar to how the Marianist Brothers inculcated morals in their learners as they provided education to boys at MaBoys.

2.2.3 Moral Values in the Education Philosophy of Ireland

Carmody (2019) in his work, 'Ecclesial to Public Space: Religion in Irish Secondary School' revealed that RE in Ireland over the past two decades has achieved a new status in the public funded schools at the secondary (high school) level. This happened largely because RE became examinable and was now a subject like any other. Further, Carmody (2019) pointed out that, historically, RE was central to the Irish school curriculum, reflecting the largely religious nature of Irish society. Initially, in the 1830s, the British colonial government designed the subject, RE, to be non-denominational, but this was unacceptable to both Protestants and Catholic churches. Both wanted and eventually each got their own syllabuses. Consequently, most of the primary and secondary schools, until recently, were denominational. This meant that the study of religion was almost entirely Church controlled with limited space for the study of theology at a university or for the academic study of religion at school (King, 1970, Coolahan, 1913; Condon, 2014; Carmody, 2018).

However, over the past two decades in the Irish Republic this has changed, as the population became more ethnically and religiously diverse and the prevailing culture became less conventionally religious (McGrail and Rhatigan, 2009: 26). This social change dates back to Ireland's becoming part of the European Union in 1973 as industrialization and modernization became a major concern, leading eventually to a period of unprecedented prosperity with the so-called Celtic Tiger (Irish rapid economic growth) in the 1990s. MacDonald (2017) asserts that this somewhat secularist development was accompanied by a decline in church attendance. It was intensified by a wave of church scandals from the mid-1990s (MacDonald, 2017). An interpretation of this social phenomenon may need to keep in view a distinction between faith

and culture where for various reasons faith became more clearly distinguished from culture (Gallagher,2008).

Carmody (2019) contended that because of this large-scale social transformation, in Ireland since 2003, religion at the secondary level (12–18-year-olds) could be taken as an examinable National Council for Curriculum and Assessment subject. As such, RE was optional and strived to be multidenominational and interfaith (Carmody, 2019). This development in the Irish curriculum was seen as a significant development in shifting the study of religion from ecclesiastical spaces to public spaces (Carmody, 2019). It was noted in the National Council for Curriculum Assessment (NCCA, 2017) that after fifteen or so years it would seem worthwhile to identify its strengths and weaknesses with a view to making the subject more educational. Cullen (2017: 18) observed that "although we are engaged with the Irish experience of placing RE more centrally in the curriculum of publicly funded schools, it has international implications."

Additionally, I'Anson (2010) and Carmody (2015) observed that traditionally RE, like any other subject, evoke critical thinking in learners both academically and in life after school. Therefore, the Irish curriculum included RE as an examinable subject just like any other subject, giving it, status and credibility and it needed to be acknowledged that RE should include a personal dimension (Carmody, 2015). Additionally, Carmody (2015: 6) asserted that, "one could say RE needs to strike a balance between being academic and personal." Thus, it was not adequate to speak about the search for meaning in a purely academic way; more was needed. If it was not to be purely theoretical, it needed to address the person existentially (Carmody, 2015). According to Grimmitt (1987) in a religious education class where the person's search for meaning would normally feature, understanding what was factual, accurate, and verifiable in terms of sense experience was part of the task. However, it also needs to include the learner her/himself. This is what Grimmitt (1987) supported in his discussion of 'learning about' and 'learning from' religion (Grimmitt, 1987).

Grimmitt (1987: 225) mentioned that in learning about religion, pupils learnt about the beliefs, teachings and practices of the great religious traditions of the world. Children also learnt about the nature and demands of ultimate questions that they failed to answer in life. They would also

be exposed to learn about the nature of a 'faith' response to ultimate questions. Grimmitt (1987) pointed out that learning about religion causes learners to know the normative views of the human conditions and what it means to be human as expressed in and through traditional belief system or stances for living of a naturalistic kind. Grimmitt (1987) further asserted that they would learn about the discernment and interpretation of core values and the shaping influence of religious beliefs and values on culture and personal histories and many other religious aspects in man's daily life. Grimmitt (1987) also affirmed that this type of learning might be said to be initiating pupils in impersonal or public mode of understanding and he termed it as 'object knowing' (Grimmitt, 1987).

Whereas, learning from religion according to Grimmitt (1987:225) was what pupils learn from their studies in religion about themselves, pupils learn about discerning ultimate questions and signals of transcendence in their own experience and considering how they might respond to them. Pupils also learn about discerning core values and how to interpret them. Pupils learn from religion to recognising the shaping influence of their own beliefs and values on their development as persons (Grimmitt, 1987). Further, learning from religion cause unavoidability of learners holding beliefs, values and making faith responses from what they have learned. Therefore, pupils will know the possibility of their being able to discern a spiritual dimension in their own experience. Additionally, they will also learn about the need for them to take responsibility for their own decision making, especially in matters of personal beliefs and conduct (Grimmitt, 1987).

This type of learning might be said to result in self-awareness and personal knowledge which Grimmitt (1987) termed as subject knowing. The process of learning from religion or developing the abilities in applied religion involves two types of evaluation in one's life. That is impersonal and personal evaluation. Grimmitt (1987: 226) states that, "impersonal evaluation involves being able to distinguish and make critical evaluations of the truth claims, beliefs and practices of different religious traditions and of religion itself." Learners can only attain this type of knowledge through learning RE so the Irish curriculum was inclusive to promote critical abilities in learners (Grimmitt, 1987 and Carmody, 2015).

Another scholar, Grimmitt (1987), noted that impersonal evaluation contributed to the learners' object knowing. This is so because its relevance to any form of truth had a bearing on personal evaluation. Personal evaluation, however, has a direct concern with promoting self-knowledge or subject knowing. To confront the religious traditions, learners use this knowledge and ask questions such as, 'Are these beliefs, values, practices and attitudes attractive or persuasive to me?' 'Why or why not?' 'If I adopted such beliefs, values, practices, and attitudes, what difference would it make to me?' 'What beliefs do I hold which are like or different from these?' 'Why do I hold these views? Should I continue to do so? and What are the alternatives?'. From this point of view, Grimmitt (1987) further explained that in personal evaluation, what begins as an attempt to confront and evaluate religious beliefs and values becomes a process of self-evaluation. It is at this point that the type of interaction which underlies learning about and learning from religion enhances the pupils' knowledge of religions to become formative in promoting knowledge of self (Grimmitt, 1987). The Irish curriculum was designed in this manner in order to facilitate this process.

Carmody's (2015) study in Ireland was done in both faith based and public schools. It was significant to the current study because it gave optimistic views or reasons on teaching RE to learners. Carmody's study therefore helped the researcher to analyse the Marianist Brothers' motives for teaching of REto boys as a compulsory subject. With regard to Grimmitt's study, It is worth stating that, ultimate questions are usually asked in RE by the learners. The answers to these questions help learners to learn about religion and learn from religion by applying what is learnt to real life situation. This study, therefore, was an important guide to the researcher in terms of examining the Marianist Brothers' contribution to moral and integral education to boys and how former pupils of MaBoys responded to learning about and learning from religion in the Marianist environment and away from it.

2.2.4 Moral Values in the Education Philosophy of Pakistan Mission Run-Schools

In Pakistan, D'Souza (2018) revealed the Catholic philosophy of education and Roman Catholic Council Education's (CCE) declaration on education with its aim to form the "whole person", D'Souza added that the Catholics thought on education, was influenced less by philosophy and more by scripture and theology. However, both emphasized personal conversion and promotion of the common good (D'Souza, 2018).

D'Souza (2018) argued that Catholic school education, as for human life in general, was union with God though the proximate aim of schools was to help students gain knowledge. Priests in Catholic schools are educators too responsible for imparting Christian doctrine not merely in homilies (D'Souza, 2018). Students require an education that feeds the whole person and allows them to critically integrate learning that comes from multiple sources, including culture and a complex of academic subjects. D'Souza (2018) argued further that in Pakistan while academic growth was the main purpose of schools, the Catholic school had as its aim the critical communication of human culture and the total formation of the individual. Therefore, Catholic education provided to individuals was not simply to serve her or him and grow in power and wealth but rather grow in freedom and heed the call to serve and to be responsible for others. D'Souza (2018) also asserted that Catholic schools sought to transform society by an educational programme that promoted care for others, for the cosmos and for one's relationship with God. Students groomed from such schools were expected to be intellectually developed, having gained knowledge of facts to serve others and the nation at large. Students were also expected to have the ability to dialogue and to think critically in issues pertaining to the well-being of others (D'Souza, 2018).

D'Souza's (2018) study and the Catholic Council Education (CCE, 2016) document advocated for holistic education to learners. Therefore, they do not turn down the teaching of moral education due to the reason that, young people are exposed to bewildering arrays of competing viewpoints on what is true, good, and beautiful. For example, D'Souza (2018) observed that for un-known reasons, students at times turn to drugs and alcohol or premature sex, to alleviate loneliness or worries about their future. D'Souza (2018) further asserted that young people needed adults who had the wisdom of experience to help them make informed critical assessments. He further applauded that to assist in this, school should educate students in discernment to help them to use their freedom well and to become ever more free. D'Souza further lamented the following:

> Freedom is understood not simply as the absence of constraint but the result of knowledge and good choices. Education, when done well, should increase freedom rather than constrain it. It should make us more human, more at peace within and with others.

D'Souza (2018) agreed with the CCE that the Catholic School promotion of holistic education towards freedom. He writes:

> Teachers are forming whole persons, not just their minds, but also their behaviour, their language, their expressions, the very heart of their being. Freedom is an internal disposition, and teachers must be aware of all that hinders this disposition from being realised in the integral development of the student as a person. Particular attention is paid to the role educators at Catholic schools play in fostering Christian faith and love in their students. Faith is principally assimilated through contact with people whose daily lives bear witness to it (D'Souza, 2018).

It was also described in CCE (2016: 145) that "there is a parallel need for the comprehensive education of lay teachers, particularly in religious education." Though Catholic teachers are called to adopt a common worldview and attitude to life, secured on a hierarchy of values, they should make good use of new technologies. They should also be aware that easy access to information when it is not inclusive of critical awareness, may ultimately leads to widespread superficiality and impoverished reasoning, as opposed to critical thinking CCE (2016). D'Souza (2018: 115) argued that "religious instruction is essential to the personal formation of students." In an interreligious world, the religious identity of each student should be recognized and protected. D'Souza (2018) draws out the role of teachers as artists and doctors, whose work pays close attention to nature and cooperates with natural patterns of growth. D'Souza also noted that the Catholic philosophy encouraged teachers not to try to turn the school into a stronghold of the established order nor to make it into a weapon to change society.

To promote harmony in diverse communities, D'Souza (2018) celebrated the opening of Catholic culture to all cultures and disciplines, and he called on members of all disciplines to work together to form Catholic philosophies of education sensitive to local, national, and continental particularities while still maintaining an appreciation of the whole human being. D'Souza (2018) acknowledged the three virtues of 'goodness, discipline and knowledge' that could unite democratic societies marked by religious diversity and cultural plurality.

Additionally, D'Souza's (2018) review of Maritain and Lonergan's thoughts about Catholic philosophy education showed more emphasis on transforming whole human being by providing

education in a Catholic environment regardless of various cultures learners possessed. It also aims at producing a learner who shall not only benefit her/himself from the education gained but one who would serve the entire society through use of acquired knowledge. D'Souza's study was relevant to the current study as it guided the researcher to investigate the Marianist Brothers' education philosophy at MaBoys. However, the study did not show how Christian education was disseminated alongside academic learning processes to support moral and spiritual values in its holistic education philosophy.

2.2.5 Moral Values in the Education Philosophy of Philippine Mission run Schools

Another study carried out in Philippine by Madrigal (2018) in his article entitled, 'Rethinking Catholic Education' delineated that, Catholic education aimed at providing an integral formation with a religious dimension that would equip the human person to become alive, work and attain salvation. Madrigal (2018) argued that by its nature, Catholic education was inseparable from the church's work of evangelization. In the same line of argument, Pope John Paul II (1990) asserted that evangelization was the primary concern of Catholic educational institution. The aims of Catholic Education were further spelt out at the Catholic Bishop's conference, entitled 'Episcopal Commission on Catechesis and Catholic Education' (ECCCE) held in 1992 in Philippine.

Madrigal (2018) outlined the aims as follows: Catholic Education aims to transmit the Catholic faith and to provide an integral formation of the human person grounded in the person of Jesus Christ for the attainment of man's salvation. Secondly, as an ecclesial enterprise, it is also a potent instrument that can promote and contribute to the spiritual and secular wellbeing of the society (ECCCE: 1992). In this context, a Catholic school is an ideal place for this holistic and Christian education of the human person. Madrigal (2018) vehemently argued that apart from developing the human faculties, Catholic education forms in its students the ability to judge and to hand on the legacy of previous generations and impart values to prepare them for professional life. Madrigal (2018) quoted Popo John Paul VI (1965) who stated that Catholic schools led their students to promote the good of the earthly city efficaciously and equipped them to spread the kingdom of God through a life of love and service.

Unlike the Catholic educational philosophy followed in London and Wales, the ECCCE (1992), indicated religion has never been treated as the core of the curriculum of Catholic schools in Philippine. Instead, the Catholic life permeated all aspects of the academic and non-academic life of the school. As a result, in Philippine, graduates of Catholic schools did not seem to have sufficiently assimilated Christian Values for the renewal of their Christian life and witness of their faith (ECCCE, 1992). Henceforth, graduates of Catholic schools contributed in one way or another, to the dismal of economic, social, political, cultural and moral problems of that country. Madrigal (2018) noticed that also in Philippine Catholic education was attained only by the wealthy and famous like in the case of some prominent Catholic universities such as Ateneo, De-la-sake and the University of Santo-Tomas. This to some extent reduced Catholic education into a status symbol that discriminated the poor due to offering expensive education. Madrigal (2018) further observed that in Philippine there was active involvement of parents in Catholic schools. In fostering the climate of any education in the community, members of the academic community should commit themselves to the mission of their Catholic schools. Doing so, promoted and strengthened the service provided to the community.

Madrigal (2018) further observed that in Philippine the school employees were co-missionaries who took part in the vital role of contributing to promoting, establishing and sustaining the unique climate of the Catholic school community. However, their teaching and learning activities were mission and church oriented, fulfilling the purpose of the Catholic School. The other concern that confronts the Catholic education today, is how to embrace the multicultural education; yet, remaining faithful to its mandate to teach the Catholic faith and morals (Madrigal, 2018). Madrigal (2018) further proposed the revitalization of the education programmes and activities of the Catholic schools which did not only promote respect and tolerance of other religions but also responded to the changing landscape of the 21st century philosophies of education.

The study by Madrigal show-cased the operation and aims of Catholic education in Philippine although it was more inclined to the Catholic faith. Madrigal's study also gave a criticism of Catholic run school being biased to wealthy individuals due to its high standards including tuition fees which the poor could not afford. This study was useful to the current study because it helped the researcher to determine how Christian moral values and secular education were

disseminated to the learners in a mission run school and how the values were applied later in their lives. The study also helped the researcher to examine the status of the learners enrolled at MaBoys, run by the Marianist Brothers.

2.3 Moral values in the Education Philosophy of Marianists Brothers

Rev Ross (1973) elaborated some of the main teachings in Marianist Catholic religious order. He asserted that from teaching the love of Jesus Christ, they distinguished their charism as unique. A charism is a gift given by Holy Spirit for the benefit of God's children (Ross, 1973). He further writes, "Our charism guides our lives and all our ministries." In a study Rev. Robert Ross (1973) carried out in France, he interpreted Fr. Chaminade's charisma as a common bond which existed between Mary and her son Jesus. Ross asserted that community, words, deeds, and personal lifestyle were all of great importance in the educational ministry of Jesus. In this case, Chaminade took the image of Jesus to form community Christian education (Ross, 1973). Education for Marianists, therefore, focused in forming Christ in souls. They believe that the best way to live a spiritual life is to share their faith with others, work with the poor and educate and nourish the mind, the body and the soul (Ross, 1973).

Further Rev Ross (1773) explained how Fr. Chaminade's ethos underpins the mission followed by the Marianist family. He stated that:

> Empowered by the Holy Spirit and inspired by the dynamism of Blessed Chaminade's charism, we – brothers and priests – vowed religious in the Marianist family live in the community as equal, through lives of prayer and Gospel service; we dedicate ourselves to the following of Jesus Christ, Son of God who become son of Mary wherever we are sent. We invite others to share in Mary's Mission of making Christ present in every age and culture by forming persons and communities of apostolic faith that advance justice and reconciliation. Committed to education, we minister to the youth and in solidarity with the poor.

Rev. Robert Ross (1973) also gave emphasis on the values of Marianists education that are formation of faith, integral quality education, family spirit, service, justice, peace adaptation and change. Additionally, he described the Marianist core values, such as individual spiritual life, service to others, praying and supporting one another in community, which enriches their faith and strengthens their ability to meet the world's challenges especially problems associated with poverty, ignorance, and discipleship of equals. The Marianists' main aim is to provide

education to the poor. The Marianist institutions of learning, according to Shrivastava (2017), emphasize moral values education which provide meaning to the learners' lives. He further described moral values as guiding principles of life. They are responsible for the all-round development of an individual. Values reflect one's personality, his or her attitude, behaviour, his/her mission, and vision (Shrivastava, 2017). It is also noted that, values are a backbone of any personality, religion, society, and nation. Most importantly, moral values can bring in peace of mind, joyful environment, better quality of life, sustainability, and harmony in the global society (Shrivastava, 2017).

However, Rev Ross' study generalised the charisma, ethos and values offered by Marianist education in other countries. The charisma, ethos, and moral values in the Marianist education philosophy helped the researcher to establish how the Marianist education at MaBoys influenced the lives of the learners later in life. In other words, the researcher sought to explore the motive of Marianist Brothers for provision of moral and integral education to boys at MaBoys.

2.4 Weber and Motives in Qualitative Research

Campbell (1996:103) asserted that, "what is clear is that for Weber the concept of motive was absolutely central to the sociological enterprise, for it lies at the very heart of his programme for the interpretive and illuminating account of human life." According to Weber a motive is a complex of subjective meaning which seems to the actor himself or to the observer an adequate ground for the conduct in question (Campbell, 1996). According to Campbell (1996) Sociologists have come to adopt their current position with respect to motive through a quite extraordinary series of substitutions and conceptual slippages in which, first, Weber's concept of motive was redefined to make it equivalent to that of the goal of action or the reasons for pursuing that goal. Campbell (1996) also suggested that the only part which 'motive-reasons' of this kind play in human life or which is amenable to study is through that form of public talk which constitutes the 'giving of reasons' to others (Campbell, 1996).

Additionally, Campbell (1996) noted that a concern with the issue of motives in human action had become distinct and replaced by the study of 'motive talk', or how it is that an individual's conduct is perceived as acceptable or meaningful by others. More specifically, this slippage can be seen as involving two vital stages. First, it involved moving from viewing the concept of

motive as embracing a range of phenomena including both current states and future ends to using it to refer just to future ends or intentions and then to refer just to the reasons for choosing those ends (Campbell, 1996). Second, it involved moving from using it to refer to the reasons given for actions referring simply to the words used to articulate these reasons to others; and finally, to using it to refer to just the words used to articulate reasons while defending one's actions to those who have queried it (Campbell, 1996). So, one passes through goals and intentions to reasons, to words and then accounts, and finally to justifications and excuses: a quite remarkable evolution of usage (Campbell, 1996). Hence, this process of understanding what essentially consists of placing the act in question in 'an intelligible and more inclusive context of meaning' (Campbell, 1996).

Additionally, Macionis and Geber (2010) asserted that a motive as purpose, passion, intention or desire, is meant to carry out a mission. To understand motives of any given social group, intend to carry out a mission to achieve its goals, was described by Campbell (1996) and Macionis and Geber (2010). The description showed how Weber interpreted the motives of human lives. Weber used the following terms to express its meaning: Deuten, according to Weber the term, means to interpret and grasp the significance or subjective meaning of the phenomena under scrutiny; Erklaren, meaning to explain causally or reveal the constant of human behaviour, focusing on the mutual orientation of social actors and on the understandable motives of their actions. Lastly, Verstehem, meaning "understanding." This emphasizes the need to develop an empathic understanding of the subjective meanings and motives of social action, thus, to organize the subjective meaning of the human actions into concepts (Macionis and Geber, 2010). So, Weber noted that social action might be influenced by the action of the past, present and future (Campbell, 1996). Therefore, Weber's interpretation of motives in human lives, was significant to the current study which sought to establish the Marianist Brothers' motives in selecting particular moral values in integral education of their learners.

2.4.1 Missionaries' Motives in Provision of Education in Zambia

According to Snelson (1974) missionaries who came to Central Africa, before implementing their motives, saw the need in education to the people they had come to evangelise. As such, different mission groups-built schools to enlighten the local people. Through schools which

emphasised on providing literacy in reading and writing the missionaries were able to deliver the Christian messages they had (Snelson (1974).

Mwanakatwe (2013) observed that there was close agreement among themselves in their assessment of the problem they faced and in devising the strategy and tactics of their evangelistic campaigns. As it has been already alluded in the preamble of this thesis, there was general disgust expressed by the missionary pioneer groups at the way of life exhibited in traditional tribal societies. Further, Missionaries regarded the locals as immoral, lazy, drunken, and steeped in superstition and witchcraft and doomed in spiritual damnation (Snelson, 1974). For missionaries to deliver their Christian message, there was need for them to replace the African culture with the Christian faith. According to Snelson (1974) missionaries had two main motives: the zeal to educate the people to read the Bible and understand the gospel message so that they could spread the Christian message to Africans. The second motive, which included missionary provision of education was the belief that education would be a civilizing force and would become a powerful weapon against the pagan beliefs and sorcery which they held accountable for the traditional culture (Snelson, 1974). Among other objectives set by missionaries, the Rev. J. L. Fell of the Primitive Methodist expressed the educational objectives at the first General Missionary Conference held in 1914, Snelson (1974) asserted that:

> As a civilizing force, education has no equal. It will make rational, thinking men who perceive, cause and effect, instead of those believing the silly notions arising from generations of paganism. It is a valuable adjunct in Christianizing. Indeed, the spread of Christianity is largely dependent on education.

However, the chief educational motive for missionaries was to accelerate the conversion of the people (Snelson, 1974). Some missionaries worked to achieve their motives. Those who felt conversion to Christianity alone was not enough, went an extra mile and made determined efforts to raise the living standards of the Africans by teaching western skills which would help to make life a little more comfortable and less precarious (Snelson, 1974). Missionaries were motivated to provide craft training as a form of education to all converts. Snelson (1974:13) gives an example of the London Missionary Society and wrote about what prevailed at Kawimbe Mission Station in 1900:

> It is important that the converts should learn to read in order that they may attain to a fuller knowledge of the scriptures, but I think it is even more important that

> they should learn to live self-respecting, progressive Christian lives. The mission that turns out good carpenters and blacksmiths does more among people such as you have than that which turns out good readers and writers.

The early missionaries in pre-colonial period in Zambia, based their mission on motives that were set in order to enable them spread Christianity and offer formal education to locals so that they could read, write and calculate simple arithmetical concepts. At MaBoys, the Marianists' motives in selecting particular moral values in their teaching was significant to the current study. The motives of the early missionaries helped the researcher to understand why the Marianist Brothers set up a community in a densely populated area of Matero compound and provided a learning environment to the local boys coming from different faith backgrounds. Furthermore, Weber' motives helped the researcher to investigate the Marianist religious order and understand their moral and integral education to boys.

2.5 Summary

The chapter presented various literatures relevant to the contemporary study. The next chapter is the methodology that was executed in gathering empirical data, how data was analysed and ethical considerations.

CHAPTERTHREE

METHODOLOGY

3.0 Overview

This chapter discusses the methodology used in this study. It gives an explanation of the philosophical orientation of the study, followed by the research design. The chapter also discusses the population, sample, sample size, sampling procedures, data collection procedure and research instruments. Then the chapter presents the discourse and thematic data analysis methods that were used to analyse the raw data generated using different research instruments. The chapter also provides the ethical consideration during data collection and review of literature as well as presentation of findings

3.1 Philosophical Orientation of the Study

In social research, the methodological approach usually depends on the existing epistemological position of the researcher. According to Bryman (2008), there are two epistemological positions, namely, positivism and interpretivism, which are referred to as quantitative and qualitative paradigms respectively. Positivism is an epistemological position which posits that the goal of knowledge is simply to describe and measure the phenomena that the researcher experiences (Krauss, 2005). It seeks the application of natural sciences to the study of social reality (Bryman, 2008). Positivists are ontologically objective (value-free) and employ deductive reasoning to study causes of behaviour, which are the social structures rather than their effects on human behaviour.

Interpretivism emerged as an opposition to positivism. According to Whitley (1984: 166) interpretivists look for subjective understanding and the need to interpret meanings of words spoken and meanings behind people's actions, such as their behaviour during interactions with other people. Therefore, interpretivism is an epistemological position, which allows social scientists to grasp the subjective meaning of a social reality.

This research orientation is subjective in nature and enables researchers to interact with the social phenomenon. Interpretivists are not expected to have a priori, well-delineated conceptualisation of the phenomenon but rather, this conceptualisation should emerge from the

interaction between the participants and an investigator (Krauss, 2005). From Grix (2004: 179), the researcher, therefore, grounds his search within the knowing subject. Most importantly, an interpretive epistemological approach provides in-depth insight into the complex world of lived experience from the point of view of those who lived it and does not exclude the researcher's interpretation as well (Schwandt, 2000).

Denzin and Lincoln (2005: 6) argued that unlike positivist epistemology which seeks knowledge through using justified concepts, theories, theoretical frameworks or generalisable laws, the interpretivist social world tends to bring out meaning of what people say and their actions. Therefore, in the long run of bringing out these meanings, the researcher is an interpreter and does so automatically. This is because interpretivist epistemology assumes that there is no single correct knowledge or fact about life and that there is no one way of expressing meaning of concepts or human actions (Selvam, 2017: 78). Cohen (2011) also noted that interpretivism as an epistemology holds the position that reality is multiple and relative. This epistemology is value laden in its search to seek ideographic information, it is therefore important for the researcher to understand motives, meanings, and other subjective experiences in regard of time and context bound (Lincoln and Guba, 2000).

It is this subjective nature of qualitative research which makes it possible for researchers to construct multiple realities as opposed to a singular reality found in positivism. In the current study, in line with the purpose of this study, an interpretivist approach was employed to capture in-depth descriptive information from the participants. It was necessary that the researcher interact with the participants in order to collect as much information on the issue as possible.

Further, using interpretivists approach, the researcher sought to understand the information or data collected from the participants she interacted with. The researcher found this approach viably suitable for this study due to its unique feature of understanding the social reality from the participant's experiences and interpretations (Bryman, 2004). Theassumption by use of this approach is that "society is actively produced by human beings, social worlds being interpretive nets woven by individuals and groups" (Marshall, 1994: 484). Therefore, the researcher had to spend time to interpret and understand the information gathered and experiences of the former students. This helped the researcher to appreciate that the moral and integral boys' education in

Zambia was a product of interactions between individual boys and the school as an organisation or society within their context. As Chaminade's motto in Latin saying goes; *Nova Bella Elegit Dominus*, indeed the Lord had chosen new wars, to come to MaBoys and help change the community, not negatively but positively.

According to Selvam (2017), in a subjective social world, researchers endeavour to understand the context of the participants by making visits to the context and gathering information personally. In the current study, the researcher visited MaBoys so that she could corroborate or refute and expand on the findings collected from the current Head teacher in order to answer the research questions at hand. Additionally, the researcher was mindful that qualitative researchers interpret their findings personally. She was also mindful that researchers had their own cultural, historical or religious backgrounds; so the researcher might influence everything in qualitative research. It was therefore essential for the researcher to keep in mind that her experiences might influence the analysis of the results of the study. To avoid this influence, the researcher relied upon the views of the participants as much as possible. Furthermore, she gathered information from the participants through qualitative methods that is, in-depth face-to-face interviews, phone and email, Focus Group Discussion (FDG) and document analysis. As the researcher visited the school, she was aware of the patent factor that her own social and religious experiences could influence her interaction with the participants. To avoid such biases, the researcher exercised bracketing the preconceived knowledge about the religious order under investigation.

3.2 Research Design

A research design is a scheme or plan that is used to generate answers to research problems. According to Bryman (2008: 20), a research design is a framework for the collection and analysis of data, one gathered in a research study. Since a good plan has to be designed in such a way that it is orderly and focused, a research design can be regarded as an arrangement of conditions for collection and analysis of data in a focused manner.In choosing the research design, the researcher is being informed by the principle that the selection of a research design is based on the nature of the research problem or issues being addressed and the audience for the study (Creswell, 2009). Thus, a design is used to structure the study in order to show how all the major parts of the study work together when addressing the central research question. It

is worth noting that, the research design helps the researcher to show how data was collected and analysed. In this study, I carefully chose a design that enabled me to avoid giving misleading conclusions as Kothari (2004: 98) asserted that the research which is thoughtlessly designed might result in rendering the research exercise futile.

This study was qualitative in nature and employed a case study design. Ghosh (1992: 224) defines a case study as "an intensive study through which one can know precisely the factors and causes of a particular phenomenon." The case study design was found to be appropriate to this study because this design aims at describing and explaining the unit it studies (Yin, 2003). It also studies the general characteristics of a given class, in this case, the only Marianist religious order in Zambia, its institution, and former pupils of the first twenty-five years, particularly the cohorts of 1966 to 1991. Yin (2003: 28) defined case study as an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and the context are not clear. So, it was appropriate in the current study, for the researcher to use case study design since the Marianists were studied in the context of the school they oversaw.

In this study, to study a particular unit, the researcher employed a follow-up case study design. Among other types of case study designs, the follow-up study investigates individuals who have left an institution after having completed a programme or course of study to know what the contribution of the institution and its programme upon the individuals has been. A follow-up case study was found to be appropriate to this particular study compared to other types as described by Selvam (2017: 46) as follows, community study, causal comparative study, content or document analysis and follow-up study. Community study also known as descriptive study carefully describes and analyses a group of people living together in a particular geographic set up. Causal comparative study is the type of study, which seeks to find answers to specific problems through the analysis of causal relationships. Content or document analysis is the type of case study, which deals with systematic examination of current records or documents as sources of data (Selvam, 2017).

Follow-up case study design was more appealing to the current study which looked at the first twenty-five years of the Marianist Brothers provision of education at MaBoys. Further, follow-

up case study was appropriate because the researcher traced the participants who were at MaBoys during the period under investigation. These included the Marianist Brothers, former teachers and former pupils. Additionally, the researcher found follow-up case study to be more useful because it concentrates on one particular phenomenon which allows the researcher to have deeper interaction in its social setting. To strengthen the follow-up case study design, the researcher triangulated with analysed documents such as books and pamphlets on MaBoys so that information which might not have been given by participants could be captured.

3.3 Study Population

A population is a universe of units from which a sample is selected or chosen (Bryman, 2004). Best and Khan (2008: 21) define a population as any group of individuals that has one or more characteristics in common, distinguished from other individuals and are of interest to the researcher. For example, the researcher might want to study boys who attended school in Catholic-run schools. This would be a large population with diverse characteristics such as age, family background, religious affiliation, among others and so on. Thus, a study on this population would not be feasible on account of its size and diversity. To overcome the challenge, the researcher needs to narrow the population to, perhaps, a group of boys who attended school at one Catholic-run school within a specific period. The target population from which the researcher drew the sample for the current study consisted of five categories namely: all Marianist brothers, all former pupils, administrators in Catholic run schools, all former teachers and Catholic Education Secretaries for Catholic run schools in Zambia.

3.4 Sampling and Sample Size

A sample is a small representative proportion of the population that is selected for observation and analysis (Best and Kahn, 2008). The researcher observes the characteristics of the sample and makes inferences about the characteristics of the population from which the sample was drawn. To this end, Rwegoshora (2006: 109) observes that the concern in sampling is "not about what types of units (persons) who will be interviewed or observed but with how many units of what particular description and by what method they should be chosen". Sampling is, therefore, the procedure used by researchers to gather people, places or things for the purpose of study. It could also be defined as the process of selecting a number of individuals or objects from a

population such that the selected group contains features representative of the characteristics found in the entire group (Kombo and Tromp, 2006).

Sidhu (2006) presented two types of sampling namely, probability sampling and judgment or non-probability sampling. Probability sampling encompasses a number of sampling techniques including simple random sampling, while non-probability sampling encompasses sampling techniques such as purposive, snowball sampling and Respondent Driven Sampling (RDS). In purposive sampling the investigator selects a particular group from the entire population to constitute the sample because this group is considered to have characteristics which are representative of the whole group (Sidhu, 2006). The researcher purposively selects and purposively leaves out some members. Simple random sampling means that the researcher selects every member of the sample in such a way that all members of the population have the same probability of being selected (Sidhu, 2006). So the key issue in random sampling is random selection. Since units are randomly selected, every unit has equal chance of being selected. Rwegoshora (2006: 123) states that:

> In qualitative studies, sampling does not resort to numerical boundaries to determine the size of the sample. Similarly, when purposeful or accidental sampling is employed, the researcher can decide the 'sufficient' number of respondents. In such cases, generalizations are concerned with quality rather than quantity.

Thus, in qualitative research, a researcher may choose a sample because he or she feels the number is suitable and sufficient to provide the needed information. In the current study, the researcher used purposive and RDS procedures. Purposive sampling is a sampling procedure used to select unavoidable participants to take part in a particular study (Selvam, 2017).

The researcher sought to utilise purposive sampling in order to answer the research questions under investigation. The participants who were sampled were: three (3) administrators, five (5) Marianist Brothers, five (5) former MaBoys teachers, two (2) former Catholic Education Secretaries and twenty (20) former pupils. The Marianist head teacher was purposively included in this study being the first Marianist Brother appointed to undertake the school project at Matero and first appointed principal/head teacher for Matero Boys' Secondary School in Zambia. He was selected because he could share his lived experiences and avail the researcher with information on the Marianist motive for providing integral education to boys in Zambia.

The Non-Marianist head teachers could give information on the curriculum used by the Marianists, including the hidden curriculum. The head teachers were also suitable to give information on the contribution made by the Marianist Brothers to moral and integral boys' education in Zambia. Furthermore, since the head teachers were responsible for the daily activities (academic, social, and religious) of the school, they were in a better position to provide information on how morality was integrated with education in both academic and or non-academic activities provided for boys' education.

Further, it was cardinal that the current Head teacher participates in the study because he was at Matero Boys' Secondary School as a pupil from Form 1 to 5 (1981-1985). He later joined MaBoys as a teacher and in 2019 was appointed as Head teacher, a position he held at the time of the research. He was purposively included in this study because he could give useful in-depth information about the Marianist Brothers' integral boys' education in Zambia in general and in particular the academic, social and religious activities. It is rare opportunity to have a former pupil teach and later become Head teacher at the same school to learn from about a subject matter such as this study. The researcher wanted him to share his experiences as a pupil, teacher and Head teacher.

Five Marianist Brothers were purposively chosen to participate in the study by virtue of their being the only Marianist Brothers who taught at MaBoys. The researcher found it vital to include them in the study because they could share their first experiences as teachers in Zambia at MaBoys and share the history of their founder Fr Chaminade. From these experiences, the researcher could examine how Marianist Brothers contributed to moral and integral boys' education at MaBoys.

Additionally, five (5) former teachers were purposively selected to take part in the study because they were the first teachers at MaBoys. They had massive experience, having been grade teachers and house masters at the school between 1966 and 1991 and having taught there. Some of them were Marianists Brothers and teachers of European origin. The former teachers might obviously have contributed to the inculcation of morals in the pupils. The former teachers were vital to the study as they provided answers for research question number two.

It was also desirable for the researcher to get broader information from the Catholic Education Secretaries. In this study the former Education Secretary was selected because he had more experience and had worked with the Marianist Brothers in their endeavour in education provision to the local boys in Lusaka province. The assistant Catholic Education Secretary was also purposively chosen because of the knowledge she had on Catholic education of boys in Zambia. She could give information on whether boys in Lusaka had received moral and integral education from the Marianist Brothers because she had had physical contacts with the former MaBoys in Lusaka Province who held different positions in the government and other different organisations. The former and assistant Education secretaries provided information on the Marianists' moral teaching integrated in education and shared the progress Marianist Brothers made in their contribution to moral and integral boys' education in Zambia.

Additionally, the researcher used Respondent Driven Sampling (RDS) to sample the old former Boys of MaBoys. Schonlau and Liebau (2012) described RDS as a network sampling technique developed by 1997 typically employed to study hard-to-reach populations. RDS is a recent development in sampling methodology which was designed to overcome some of the limitations encountered in providing breath of coverage with statistical validity (Schonlau and Liebau, 2012). Therefore, to assist in reaching the hidden populations, sampling methodologies have been developed that help to increase access to population while maintaining a scientific basis that allows results to be generalised. RDS is one of these methods. However, Furthermore, RDS assumes that peers are best at recruiting other members of a hidden population (Schonlau and Liebau, 2012).

According to Schonlau and Liebau (2012), some populations are difficult to sample. For instance, drug users, homosexuals, lesbians and people living with HIV. Heckathorn (2004) noted that in some cases, it was not possible to construct a sample frame because there were no registries or other reasonable complete lists indicating the population being investigated. Therefore, he offered an alternative method that allowed inference in populations for which traditional sampling methods were unfeasible or impractical. Heckathorn (2004) further stated that RDS is designed for univariate population inference in situations where traditional strategies are not possible. For a categorical variable, the primary purpose of RDS is to obtain unbiased estimates of population proportions (Heckathorn, 2004).

In the current study, RDS was employed to recruit the hard-to-reach population of the old former MaBoys. The researcher chose this technique to sample the old former MaBoys of the first twenty-five years (1966-1991) cohorts because it was difficult to trace such participants unless through the initial seed that existed within the homogenous sphere (Johnston and Sabin, 2010). The researcher alone could not identify the old former pupils of the first twenty-five years without involving those who were still in touch with their former school. These referred the researcher to their peers who were also included in the study.

Johnston and Sabin (2010) explained further that in RDS, recruitment begins with seeds. In this study, the Marianist Brothers present at MaBoys, and Old Boys alumni Committee were the initial seed participants to recruit additional participants from their network of friends. Johnston and Sabin (2010) further asserted that seeds are participants who are well-known and respected members of the key population. They may be referred to the study by steering committee members, or by other means. Seeds should have a sincere interest in accomplishing study goals and be capable of gaining buy- in from their peers. The recruiting process repeats iteratively thereby forming long referral chains. Unlike other traditional long referral chains, RDS limits the number of individuals a participant can recruit (Johnston and Sabin, 2010).

Schonlau and Liebau (2012) explain that in RDS seed respondents recruit a fixed number of additional respondents from their net friends. At each wave recruits continue to recruit from among their friends. When the desired sample size is reached, the process is terminated. At MaBoys the Old Boys Alumni Committee recruited their friends to take part in the current study. To some extent, RDS is like snowball sampling in that each respondent must be able to give an estimate of his or her network size number of people known in the target population also known as a required degree population (Schonlau and Liebau, 2012). This is because hard-to-reach populations often have no sampling frame; RDS uses each participant social network size to set up the required sample. However, in RDS unlike in traditional snowball sampling, respondents are traceable who recruited whom and the waves are clearly shown as they expand to a required sample size (Heckathorn, 2004). It is also worthwhile to mention that in RDS, the recruiting chains are sufficiently long to convergence to a sample equilibrium. Most importantly, Heckathorn (2004: 60) stated that RDS is a favourable sampling method because it maintains participant privacy, can reach less visible groups and it generally requires less

logistical and financial investment. The researcher found RDS viable to the current study because the old former Boys of MaBoys of the first twenty-five years were hard-to-reach; as such, they were referred as a hidden population that needed to be accessed through social networks of friends.

Twenty former pupils of MaBoys were selected from the entire population of 1966 to 1991 cohorts to constitute the sample of key respondents. The sample had characteristics which were representative of the whole group, that is, they all did their education in a Marianist school between 1966 and 1991. The researcher found RDS most suitable due to the nature of the research which was qualitative. Using RDS, the researcher did not have to use a sample frame to select the sample. In other words, the researcher did not have to select the sample using a pre-planned sample frame, as is the case in quantitative research. Instead, the sample was selected by "an interviewee identifying other possible respondents for the researcher" (Newby, 2010: 249). In this case, the identification of the initial seed was done by the current Head teacher because he still had contact with the Old Boys Alumni Committee (OBAC).

In the present study, the researcher used respondents who were in the Old MaBoys alumni Committee to identify the sample. Respondent Driven Sampling was preferred because it was difficult for the researcher to identify former pupils of MaBoys. Well known respondents were, therefore, used to identify other possible participants because they were more likely to know others with similar characteristics. So, using the Old Boys Alumni Committee, the researcher identified several initial contacts so that if one of the referrals withdrew, others replaced him. The researcher also ensured that the former pupils who had been identified had completed school within the first twenty-five years and in this study, were referred or identified according to their year of exit from the school. In conclusion, RDS was found to be more efficient to trace hidden population of MaBoys who attended school in the first twenty-five years (1966-1991).

The former pupils of MaBoys were the key respondents. Matero Boys' Secondary School was the only school in the study because it was the only secondary school run by the Marianist Brothers. A small sample was chosen to allow for the use of qualitative in-depth interviews so that data collection from documents could be checked. A small volume of data was also preferred so that, the researcher could use all of it in the analysis. Finally, a total number of thirty-five (35) participants was included in this study.

The table below shows the categories of respondents and the research questions they answered:

S/N	RESEARCH QUESTION	RESPONDENTS
1	What aspects of morality has been integrated with education by the Marianist Brothers of MaBoys?	Marianist Brothers and non-Marianist Head teachers and former teachers
2	In what ways have the moral values in education philosophy of the Marianist Brothers shaped the way of life of MaBoys?	Former teachers, Catholic Education Secretary and former pupils
3	Why did the Marianist Brothers of MaBoys select particular moral values in their education system?	Marianist Brothers
4	How were the challenges former pupils encountered at MaBoys resolved during their school time?	Former pupils

3.5 Research Instruments

To elicit the attitudes or feelings of the Marianist Brothers, administrators, former teachers and pupils towards the research topic, the researcher in this study used interview guide, FGD guide and document review to collect data from the thirty-five participants.

3.5.1 Interview Guide,

Mauldin (2021:8) defined an interview guide as a list of topics or questions that the interviewer hopes to cover during an interview. Selvam (2019) described an interview guide as simply a list of the high-level topics that you plan on covering in the interview with the high-level questions that you want to answer under each topic. The questions are designed by the researcher to elicit information from interview participants on a specific topic or set of topics. In qualitative research, the researcher is usually guiding the conversation with the goal in mind of gathering specific information from a respondent. Therefore, the guide helps the researcher with pacing during an interview (Selvam, 2019). In this research, interview guides used questions therefore, specific words or phrases for follow-up in case the participant did not mention those topics in their responses, probes were generated. This allowed the researcher to interact more with participants and kept the conversation go on.

The researcher found the interview guide useful because she was able to administer it personally to the participants to get in-depth information. The advantage was that the responses were collected there and then. To do so the researcher developed an interview guide consisting of

unstructured questions to interview the selected participants. Each group of participants had its own interview guide as attached in the appendices.

In this study the researcher found the interview guide helpful because she could refer to it as she interacted with the participants. Where the participants failed to provide responses, the researcher was able to adjust the question in order to continue the conversation. The guide consisted of preplanned questions or guidelines which guided the researcher to conduct the interview. The interview guide was flexible as it included open ended questions to collect in-depth information so as to get a complete and detailed understanding of the Marianist Brothers' contribution to moral and integral education to boys in Zambia.

Additionally, Selvam (2019) asserted that interview guides should outline issues that a researcher feels are likely to be important. Because participants are asked to provide answers in their own words and to raise points, they believe are important, each interview is likely to flow a little differently. While the opening question in an in-depth interview may be the same across all interviews, from that point on, what the participant says will shape how the interview proceeds. Sometimes participants answer a question on the interview guide before it is asked. When the interviewer comes to that question later on in the interview, it's a good idea to acknowledge that they already addressed part of this question and ask them if they have anything to add to their response. Mauldin (2021) all this uncertainty can make in-depth interviewing exciting and rather challenging. It takes a skilled interviewer to be able to ask questions; listen to respondents; and pick up on cues about when to follow up, when to move on, and when to simply let the participant speak without guidance or interruption.

3.5.2 Focus Group Discussion Guide (FGD)

A focus group discussion guide is a form of qualitative research which the researcher prepares in advance before holding and a group interview. Selvam (2019: 29) asserted that a group of people are asked about their perceptions, opinions, beliefs and attitudes towards a product, service, concept, advertisement, idea, or packaging. In this study a focus group discussion guide with open-ended questions was prepared to stimulate an informal discussion with the former pupils of MaBoys to understand their perceptions, experiences, beliefs, fears, questions and information needed with regard to the moral and integral education they had received from the Marianist Brothers. The researcher found FGD guide useful because it had the desired research

questions. The guide also provided the researcher with an opportunity to establish rapport to set the stage for the interview, and to explain the meaning of items which might not be clear. Unlike the questionnaire which does not give room for interaction between interviewer and interviewee, the interview guide and FGD guide were found useful to this research and helped the research to collect relevant and in-depth information from Marianist Brothers. The guides provided adequate information to answer the research questions on Marianist Brothers' contribution to moral and integral education to boys at MaBoys.

Due to high escalating cases of COVID-19 at the time of data collection, FGD guide which intended to capture information from two groups of former pupils, was used to gather information only from one group of former pupils. The other group of former pupils which was scheduled for a FGD, opted to answer the questions through email. Therefore, the FGD guide was forwarded to each one of them through emails. Similarly, the researcher emailed the interview guide to all respondents who could not be reached due to COVID-19 and its guideline regulations. For instance, the former Catholic Education Secretary and former non-Marianist Head teacher also opted to answer the questions using email.

The research tools were a recorder, notebooks, and pens which the researcher used to record the information given by the different respondents. Regarding reviewing Marianists documents the researcher used a notebook to write all the information. Data from document review was analysed alongside interview data.

3.6 Data Collection Procedure

In research, data collection refers to the gathering of information to prove or refute some assumptions and establish the protocol for recording information (Creswell, 1994). Data is collected to further the researcher's understanding and interpretation of the issue under investigation. Researchers should have a clear understanding of what they hope to obtain and how they hope to obtain it, like a phenomenologist who attempts to understand human behaviour through the eyes of the participants in the study. Additionally, the researchers should have a clear vision of the instruments to use, the respondents and the selected area of study. Creswell (1994: 63) further asserted that data collection further allows for dissemination of accurate information. In qualitative studies, multiple data collection procedures are used (Creswell, 1994).

This study employed the phenomenological approach to collect data from different participants. The term 'phenomenology' represents a broad category of techniques that use in-depth interviews to gather the participants' detailed descriptions of their religious and lived experiences; participants' written or oral self-reports or even their aesthetic expression such as art, narratives or poetry can also be evaluated through questions as a strategy to collect information (Merriam and Simpson, 1995). In the current study, I employed the following qualitative data collection techniques to collect primary and secondary data; Document Review, Semi-Structured interview, Focus Group Discussion. The methods were explained below.

3.6.1 Document Review

Robson (2002: 348) uses the term 'document' to primarily mean the written document, whether this be a book, newspaper, or magazine, notice or letter. He further states that document is sometimes extended to include non-written documents such as films, television programmes, pictures, drawings, and photographs. According to Sidhu (2006:141), document data "is not concerned with the general importance of the document but with certain characteristics which can be identified as relevant to the study." The researcher works directly from selected documents. However, he or she may face the problems related with collecting and selecting document data. In some cases, the researcher may need only a few books from the library but in other cases one may need to collect data from afar, using the internet for example, the researcher may have to select only certain aspects of the documents (Sidhu, 2000). Sources of document data may be "published and/or unpublished materials" (Merriam and Simpson, 1995). Published materials include books, journals, and policy documents. Unpublished sources include diaries, letters, pictures, articles, reports and theses.

In this study, the researcher collected primary data from books, magazines, letters, memoirs, maps, and pictures. The researcher also used primary data to get first-hand information from respondents who had experiences related to the study. Additionally, the researcher reviewed secondary data from journals, books and education policy documents. Furthermore, document data written by missionaries were useful because it helped the researcher to obtain information similar to that of the Marianists religious order. The researcher could further obtain information at a time convenient to her, as Creswell (1994: 60) referred it to "an unobtrusive source of

information". Document review saved the researcher's time and expense of transcribing responses, as was the case in the interview method.

3.6.2 Interview Method

According to Kothari (2019: 92), "the interview method of collecting data involves presentations of oral-verbal stimuli and reply in terms of oral-verbal responses. This method can be used through personal interviews and in most cases through telephone interviews." Sidhu (2006:145) defines interview as "a two-way method which permits an exchange of ideas and information." A definition credited to Robson (2002:269) states that "interviewing as a research method involves the researcher asking questions and receiving answers from the people he or she is interviewing." Similarly, Kothari (2019; 93) noted that, "personal interview method requires a person known as the interviewer asking questions generally in a face-to-face contact to the other person or persons."

Additionally, Creswell (2013:161), asserted that in a phenomenological research study, "the process of collecting information involves primary in-depth interviews with as many as 19 individuals. The important point is to describe the meaning of the phenomenon for a small number of individuals who have experienced it." Interviews are a widely used tool to access people's experiences and their inner perceptions, attitudes, and feelings of reality. Based on the degree of structuring, interviews can be divided into three categories: structured interviews, semi-structured interviews, and unstructured interviews (Attfield and Dowell, 2003).

With regard to structured interviews, they are used in positivist research where researchers are looking for facts (Selvam, 2019). According to Selvam (2019), questions are followed in a specific order, and each must be answered before moving on. Semi-Structured interviews has an interview guide with some main questions. However, as the interviewee answers, the interviewer spontaneously probes an idea and when exhausted goes back to the prepared questions. Open-ended questions require elaboration of answers; hence, they may not be easy to write. Finally, unstructured interviews do not follow a system of pre-determined questions and standardised techniques of recording information (Attfield and Dowell, 2003).

In this study, the researcher used unstructured interviews to collect data from the key participants. According to Patton (2002: 2) described unstructured interview as a natural

extension of participant observation because they so often occur as part of on-going participant observation fieldwork. He further argues that unstructured interviews rely entirely on the spontaneous generation of questions in the natural flow of an interaction. Briggs (2000) noted that the decision to use unstructured interviews as a data collection method is governed by both the researcher's epistemology and the study's objectives. He further stated that a researcher making use of unstructured interviews often hold a constructivist point of view of social reality and correspondingly design studies within an interpretive research paradigm. Additionally, Kothari (2019) asserted that, the unstructured interviews are characterised by a flexibility of approach to questioning. The interviewer is allowed much greater freedom to ask, in case of need, supplementary questions or at times he or she may omit certain questions if the situation so required. Kothari further asserted that unstructured interviews, the interviewer follows the interviewees' narrations and generates questions spontaneously based on his or her reflections on the narrations. The structure of the interview can be loosely guided by a list of questions called aide memoire which guides the researcher to conduct the interviews (Kothari, 2019). The researcher found unstructured interview to be viable and appropriate as she could adjust the questions accordingly. Due to COVID-19 restrictions, the researcher could not hold the interviews for more than one hour. However, intensive interviews were done within appropriate time to collect in-depth information.

Additionally, during the face-to-face interviews, the researcher used pre-planned qualitative unstructured interview questions to collect information from the participants (Selvam, 2017). Where there was need, the researcher kept on probing to stimulate a response. To suit the respondents, the researcher sometimes altered the questions. This was done so that the respondents could be helped to answer according to the way they understood the question. Respondents we encouraged to express themselves freely by asking them a question at a time. While the respondent unfolded his story, the researcher listened carefully, and asked a paraphrased question in order to stimulate the flow of the conversation. Due to restrictions of time spent during data collection due to COVID-19 guidelines, some questions that were not covered fully during one-on-one interviews, were emailed to the respondents and the participants gave feedback at their own time.

The following participants were interviewed through one-to-one interviews; the current Head teacher was one of the key respondents since he was physically present at MaBoys; he assisted the researcher in terms of communication with the Old MaBoys Alumni Committee. The current Head teacher played three roles: he was interviewed as a former pupil of 1985 G12 exit, former teacher at MaBoys from 1998 to 2014and as a current Head teacher of MaBoys from June 12, 2019, to date. All interviews took place in his office at MaBoys in Lusaka. Another former pupil of 1988 G 12 exit was interviewed as former teacher who worked for 7 years at MaBoys from 1994 to 2001. At the time of interview, he was Head teacher at Bread of Life International School in Lusaka and was interviewed from his office. Another former teacher who worked with the Marianist Brothers for twenty-seven (27) years, from his first date of appointment in 1985 up to retirement date in 2012, was interviewed from his home in Kabangwe Township in Lusaka. Unfortunately, he passed away shortly after data collection. Lastly, a teacher who was purposively chosen to take part in this study, since he taught at MaBoys during the first twenty-five years and up to 2019 was still teaching at MaBoys. Unfortunately, he passed away before completion of data collection.

Further, the Assistant Catholic Education Secretary lived in Makeni area of Lusaka and opted to be interviewed on one-on-one interview from Fox Dale Shopping Centre in Roma Township on her way to Ng'ombe Township where she ran a community school at the time of the study. One Brother was interviewed face-to-face within the vicinity of the Brothers' residence at MaBoys and he was current Deputy Head teacher of MaBoys at the time of study.

Lastly, six former pupils from different G12 exits were also interviewed. Among the six four were interviewed from MaBoys on different occasions. All interview sessions were arranged by the current Head teacher who provided conducive environment for the interviews to take place. Among the six who were interviewed, was the chairperson for OMBAC, 1970 G12 exit; he was interviewed from MaBoys Staff Room. The secretary (SG) for OMBAC from 1986 G12 exit was also interviewed at MaBoys during the annual Family Picnic held at MaBoys courtyard. Further, another former pupil, a popular musician of 1990 G12 exit, was also interviewed from MaBoys during the ceremony of Award Giving Day held at MaBoys. He was interviewed in one of the classrooms at the end of the event. Another former pupil from class

of 1991 G12 exit, was also interviewed during the special event which was organised by 1991 MaBoys graduates.

The other two former pupils were also interviewed away from school. One, the 1991 G12 Exist was interviewed from his office at the University of Zambia (UNZA) while the other one was interviewed from his home, Emmasdale township in Lusaka and he was a graduate of 1986 exist. As already alluded above, due to Covid-19 restrictions, all interviews were scheduled approximately for one hour.

3.6.3 Focus Group Discussion (FGD) Method

Another method that was used to collect data in this study was a Focus Group Discussion method. FGD is a situation where the researcher provides an opportunity for collective problem sharing and problem solving regarding everyday experiences (Maguire, 1987). According to Bryman (2008:47), FGD "typically emphasised a specific theme or topic that is explored in depth". Morgan (1988) noted that FGD involves gathering people from similar backgrounds or experiences together to discuss a specific topic of interest. It is a form of qualitative research where questions are asked about their perceptions, attitudes, beliefs, opinions or ideas. However, in FGD participants are free to talk with other group members, this might result in generating of new ideas that can be useful for decision making.

Morgan (1988) further noted that the course of the discussion is usually planned, and most moderators rely on an outline or guide to ensure that all topics of interest are covered. It helps the moderator to bring any changes to better facilitate the discussion is involved. Generally, it involves group interviewing in which a small group usually 8 to 12 people. FGD mostly lasts for 40 to 45 minutes. FGDs can yield a lot of information in a relatively short time. As Briggs (2000) emphasized, FGD permits a richness and a flexibility in the collection of data that are not usually achieved when applying an instrument individually.

In the current study, one Focus Group Discussion was held on an annual event of the year (family picnic), as per tradition of former MaBoys to appreciate and render service to their former school. This was done before COVID-19. Since the researcher provided the participants questions for them to discuss, the technique was used to complement the data that was collected using interview method. FGD was used in this study to draw upon the perspectives,

experiences, beliefs, and reactions of the former pupils about the moral education they learned from MaBoys. In this current study, one FGD was done from Matero Boys' Secondary School. The 8 participants who took part in the FGD were from different cohorts of the first twenty-five (1966-1991) and had been at MaBoys for five years. The FGD lasted for 50 minutes, from 13: 00 to 13:50 hours. All participants were organized by the OMBAC Secretary General (SG). During the FGD audio recording was done.

During the FGD, participants had enough time to discuss their individual life and professional experiences. The researcher also took into consideration the fact that the participants had chosen to take part in the discussion because they had opinions, views, and perceptions they wanted to share (Newby, 2010).

About FGD, Bryman (2008: 475) asserts:

> An individual may answer in a particular way but as he or she listens to others' answers he or she may want to qualify or modify a viewpoint or may want to voice agreement to something that he or she probably would not have thought of without the opportunity of hearing the views of others.

During the discussion, if one member left out important information, others came in to add to the point. Therefore, FGD was useful in this study because the researcher collected in-depth information from the former pupils on moral education which they learned from MaBoys. However, one method the researcher found most effective in data collection during COVID-19 was the use of telephone call and email as discussed below.

3.6.4 Phone and Email

A cell Phone was used to collect data from unreachable participants who had relocated to their country of origin, as explained earlier in this study. Four Marianist Brothers had left Zambia: the first Marianist Head teacher, Br Carmine (1965-2014), had relocated to Kenya and was interviewed through telephone. Similarly, one former female teacher, Ms. Flyn who taught at MaBoys from 1979 to 1982 was interviewed from Ireland on phone. Recordings of the conversations were taken to avoid missing any information.

The three Brothers who relocated to United States of America (USA) were sent an interview guide through their emails and feedback was sent back. Where it was necessary for further clarifications, the researcher continued to interact with the participants through email. One of

the three Brothers, the first school Chaplain, Fr. Jansen, who taught for forty (40) years from 1969 to 2009 was very old at the time of the study, he was about 96 years of age. He had challenges with hearing and was aided by his colleague to give out his views about his lived experiences at MaBoys. The colleague, Br Stan who taught at the school from 1981-1991 read the questions from the interview guide and wrote down the responses on his behalf. Feedback was sent through email. This applied to Br Stan himself and Br Mags Territt (1878-1981); they answered the questions via email.

Further, email as method of collecting data was also locally used to collect information from the following participants: the former non-Marianist Head teacher, who worked at MaBoys for 25 years (1989-2014). He opted to answer questions through email because face to face interview were restricted at the time due to escalating cases of COVID-19 in Lusaka Province**.** Further, the former Catholic Education Secretary also opted to answer questions from the interview guide through email due to Lusaka being an epi-centre of COVID-19.

Finally, four former pupils were also reached via email to reduce physical contact and avoid the spread of COVID-19. They were all from class of 1991 G12 exit. Questions were sent via their emails, and I received responses which I later transcribed with other gathered data using interview method.

The use of phone was found to be effective because feedback was received immediately, and the recorded voice helped the researcher to transcribe the collected data which was later analysed. Data from emails did not have to be transcribed.

3.7 Data Analysis

Coffey and Atkinson (1996:9) regard analysis as the "systematic procedures to identify essential features and relationships." It is a way of transforming the data through interpretations. White (2008) describes data analysis as the process which involves selecting, categorising, comparing, synthesising, and interpreting the information gathered to provide explanations of the single phenomenon of interest. According to Creswell (2013) and Padilla-Diaz (2015), in interpretive phenomenological analysis, the researcher is expected to bracket themselves away from the lived experiences of the research participants. Therefore, the researcher is required to first describe participants' experiences with the phenomenon under study. This helps the researcher

to avoid interjecting his or her personal experiences into the lived stories of the research participants.

In the current study, the researcher analysed the data phenomenologically to comprehend pure subjectivity of the phenomena under scrutiny. This entails that lived experiences of the Marianist Brothers, administrators, former teachers, Catholic Education Secretary and former pupils of MaBoys were interpreted as explained in the interviews, FGD and secondary sources. The researcher, therefore, listened to each interview repeatedly, alongside the gathered information from secondary sources. Thereafter, the researcher transcribed all the audio sounds from interviews into verbatim which were later typed into hard copy, for the researcher to further re-read and refer back and come up with common themes from both textual and structural descriptions. These common themes were further merged and narrowed into meaningful themes about the phenomenon under investigation. As Padilla-Diaz (2015) stated: credibility and trustworthy analysis requires a display that focused on viewing of a full data set in the same location and arranged systematically to answer the research question at hand. Lastly, I drew a general and unique theme for all the interviews and composite summary to tell the audience or the readers what the research participants experienced how they experienced the phenomenon in a contextual format (Padilla-Diaz, 2015).

Further, Newby (2010:459) observes that researchers "could appreciate the problem faced by all areas of qualitative research if they thought of it in terms of a symbol." In this study, to make meaning from the responses, the researcher found it useful to break down huge forms of date to create smaller particles that could be easily dealt with. This is because qualitative data should first be broken into small units, some of which are thrown away while others are put together in different ways to see which structure or data best conveys the meaningfulness of the data.

Secondly, Padilla-Diaz (2015:45) also showed how latent analysis works in interpreting qualitative data. The researcher interprets source data according to how he or she understands it. Thus, in qualitative data analysis, the researcher shapes data into a form where it can be interpreted so that the research issue and the results are understood by fellow researchers and other readers. To effectively do this, the researcher has to follow certain stages. According to Padilla-Diaz (2015) the initial stage requires the researcher to prepare the data by putting it into

a form that can be manipulated. In the second stage, the researcher identifies basic units of the data and constructs and names classes or themes significant to the research issue. Thirdly, the researcher organised the data sequentially by building and evaluating any links between the units of data; fourthly, the researcher interprets the data by identifying the hidden meanings of the source or raw data.

In this study, the researcher first prepared the raw data by classifying it; that is, placing it into the different categories: responses from the interviews, focus group discussions, phone and email. Further, the researcher listened to the data which was audio recorded so that she could determine whether there was any meaning attached to speech fillers such as 'er', 'ah' and 'uuh' or any form of laughter. Thereafter, the data was systematised, organised and divided into common themes and it was further merged and narrowed into meaningful themes about the phenomenon under study at hand. In phenomenology of religion researchers of religion, interpret data as it was collected from the respondents. In this study the researcher practiced epoche by suspending and bracketing the prior assumptions and avoided biases about Catholic education and ensured that the data had been transcribed according to the merging themes to answer the research objectives.

As Padilla-Diaz (2015) stated credible and trustworthy analysis requires and a display that is focused enough to permit viewing of a full data set in the same location and is arranged systematically to answer the research questions at hand. And lastly, during data analysis I drew a general and unique theme and composite summaries from all the interviews, FGD, phone call and emails to inform the audience or the readers what the research participants experienced and how they experienced the phenomenon in a contextual format (Padilla-Diaz, 2015).

3.8 Credibility and Trustworthiness

Phillimore and Goodson (2012) noted that, the issues of credibility and trustworthiness are often associated with the criticisms of lack of objectivity and generalizability in qualitative method which requires the researcher to rely upon responses by different participants. Extracting and analysing qualitative data is not a straightforward process due to the nature of the method. Bryman (2012: 38) "unlike the analysis of qualitative approach there is not a clear method to develop the data collected." Due to the nature of qualitative research, many doubts occur during and after the research process. In most cases, researchers question the credibility of collected

data and whether enough evidence is gathered to support the claims or even determine if the accumulated results should be published.

In the current study, credibility in data collection and analysis was observed. The researcher ensured that the data collected from the participants were interpreted as it was reported. The lived experiences of the Marianist Brothers and the former MaBoys were recorded without imposing preconceived knowledge or renaming objects to suit the researcher's position. In qualitative research, researchers learn to make meaning from all told stories at hand. In this current research, the researcher trusted the phenomena and progressed to complete the research work. The researcher did not ignore what Phillimore and Goodson (2012) wrote that, "these doubts may be minimized through the aspect of trustworthiness". A thorough reporting of the process and the results of qualitative data collection and analysis is the key to justifying and assuring that trustworthiness exists in a study (Phillimore and Goodson, 2012).

Trustworthiness concerns the establishment of the credibility of the research by protecting the authenticity or trust value of the research (Wesley, 2010). In Veal's (2011) description of credibility he/she indicates that this boils down to the question of how the researcher know that his/her findings are true and accurate. The aspects of credible and authenticity are so important in qualitative research that the researcher has the responsibility of ensuring that the research carries some form of credibility and trustworthiness. In terms of credibility, the researcher ensured that a believable interpretation of the meaning of information from interviews (phone interviews), focus group discussion (FGD) and emails is offered. In the qualitative-interpretivist tradition, the objective is "less to offer a truthful account of the information from interviews or contained in the document, than to provide a believable interpretation of the meanings found therein" (Richardson & Boyd, 2004: 410). Hence, the qualitative researchers can use triangulation to show the research study's findings are credible. Therefore, credibility is grounded in the researcher's need to provide interpretations which are believable in terms of meanings from interviews and other secondary materials used related to the study. In order to ensure trustworthiness, the researcher protected the authenticity or 'truth value' of the research by seeing to it that interview interpretations represented true reality as provided by the data, from the interviews.

The study at hand, observed both credibility and trustworthiness in its findings. In this study to show credibility, the researcher triangulated the study findings collected through interviews from the Marianist Brothers, administrators, former teachers, education secretaries and former pupils alongside data collected from document review. Further, information from all interviews and secondary sources were analysed and interpreted by generating common themes.

3.9 Ethical Considerations

Regarding ethical considerations, the researcher ensured that permission was sought from University of Zambia (UNZA) Humanities and Social Sciences research ethics committee before conducting the research. Permission was also sought from the District Education Board Secretary (DEBS). The rights of the respondents were not violated. All the respondents were consulted at the time of recruitment, and they showed willingness to participate. In addition, all the participants' names were withheld, and pseudonyms were used during focus group discussions. Thus, anonymity and confidentiality of participants was guaranteed. The researcher respected the participants' opinions, their right to be interviewed where they preferred, as well as their right to have enough information when there was need to. Additionally, the researcher respected the responses of each individual by ensuring that no respondent was interrupted but each gave his or her views freely. Further, the researcher respected the private lives of the Marianist Brothers by ensuring that interviews were held with them at their convenient time. The researcher took into consideration the fact that the Brothers led a private life and would not want to be disturbed at certain times of the day. However, at point of data collection, the only Brother residing at MaBoys permitted the researcher to collect secondary documents based on Marianist teachings from the Brothers' residence in-house library. The researcher always obtained consent from the Brothers to access the materials.

At the school level, the researcher obtained consent from the school authorities before conducting any activity with the former MaBoys pupils during their alumni events that required the Old Boys' audience. The OMBC organised events throughout the year, starting in January with a Day of Recollection, Memorial Service in March, followed by the Family Picnic in July and the Annual Banquet at the end of October. The final event takes place in December, The Old Boys re-graduation class of the year. Finally, the researcher respected and exercised

confidentiality to the former teachers who were interviewed from their offices and appreciated the hospitality shown during interview sessions. Above all, participants were free to withdraw from the study at any time.

3.10 Summary

This chapter has explained the philosophical orientation of the study and methodological design used in this study. The researcher opted to use the qualitative approach in order to interact with former pupils and investigate the contribution made by the Marianist Brothers to moral and integral boys' education in Zambia. Furthermore, the researcher used the follow-up case study design so that former MaBoys pupils could be interacted with to establish whether the education they obtained at MaBoys informed the moral aspects in their lives or not. The study sample included 20 former MaBoys pupils. The researcher used Respondent Driven Sampling (RDS) technique in order to select former pupils who had been at the school in the first twenty-five years. Different qualitative data collection procedures were used. The methodology was supported by the use of the interview method as a major technique of data collection. It was also strengthened by the focus group discussions held with the targeted former MaBoys pupils and phone calls and emails to back up the data collected from interviews.

In conclusion, this chapter has presented and discussed the methodological approaches the study used. It has discussed the research design, study population and sample, sampling technique and research methods and instruments. It also discussed the data collection procedure, data analysis and presentation, credibility and trustworthiness and ethical considerations. The next chapter presents the research findings and results.

CHAPTER FOUR

PRESENTATION OF FINDINGS

4.0 Overview

In a quest to answer the question, 'What is the nature of reality?' Creswell (2009:17) states that "reality is subjective and multiple as seen by participants in the study." This is to say that when researchers conduct qualitative research, they embrace multiple realities. For example, in a case study, the researcher might engage different participants and each one of them might have different views on the issue being investigated. The researcher reports how the individuals view their experiences differently (Creswell, 2009). This chapter first presents the characteristics of the sample of key participants. Next, it presents the findings of the study as collected from the field at the catchment area. It presents these results thematically in relation to the main ideas identified from field data. The information is presented under the following research questions:

1. What aspects of morality have been integrated with education by the Marianist Brothers of MaBoys?
2. In what ways have the moral values in education philosophy of the Marianist Brothers shaped the way of life of MaBoys?
3. Why did the Marianist Brothers of MaBoys select particular moral values in their education system?
4. How were the challenges former pupils encountered at MaBoys resolved during their school time?

4.1 It was just a Tree

Figure 5: It was just a tree MaBoys in 1965

This illustration indicates that truth is interpreted differently in a social setting. This chapter presents the findings told by different respondents. The respondents' lived experiences at MaBoys generated the truth which was utilised to analyse the findings.

The sentence in the picture above entitled *it was just a tree* might be likened to a tree as it started its journey to growth to maturity. To a passerby, the tree might be taken to be 'just a tree'. Similarly, in 1965/66 the Marianist Brothers at MaBoys could have been likened to 'just a tree'. In order for the researcher to find out the truth of that 'just tree', she collected data from different participants so that she could get date from each one of them, which would constitute the whole truth of the findings presented in this chapter.

In Husserl's phenomenology, the core of truth is generated from *noema* and *noesis* which refer to meaning. In this case, Husserl's notion "back to things themselves" is how truth in the current study was generated. In reflecting on what one has "seen", one might start to grasp meanings that have been concealed.

Further, phenomenological principles demand bracketing one's beliefs and assumptions to let the phenomenon speak for itself. Perceptions gathered from different respondents are interpreted literally and significantly. It is from this point of view that the researcher makes meaning out of the gathered information in order to answer the research question under scrutiny

(Husserl, 1970). Thus, in the current study, the researcher entered the field and bracketed any pre-assumptions and biasness towards what she already knew about faith-based schools particularly, Catholic mission schools and their moral teachings. The researcher also found the phenomenological principles significant in this study because phenomenology of religion involves underpinning of supernatural aspects in comparative religions in order to interpret data as it was collected from respondents. The researcher further applied the principle of epoche so that she could gather data from the Catholic run school, MaBoys. Since the researcher was not a member of this denomination, it was not difficult to bracket her beliefs.

4.2 Characteristics of Sample of Key Participants

First and for almost, it is important to note that the current study the names of the key persons were mentioned in full because permission was granted. See attachment on appendices. The study consisted of the following key participants: first Marianist Head teacher, Br. Carmine Annunziata SM, the first School Chaplain, Fr. Anthony Jansen SM popularly known as Fr. Tony, Br. Stanley Zubek SM, Br. Eric Otiende SM, Br. Ray Gohring SM and the current Marianist Deputy Head teacher, Br. Given Mukanshi SM. All these participants did not mind having their names mentioned in the study on the fact that they were a religious group on a mission. They had come to offer charity service to the community of Matero Township. In this study, participants will be referred by their names because they were homogenous Marianists who came to teach and had enough lived experiences on Zambian cultural context.

During interviews held on phone with the first Marianist Head teacher, Br. Carmine (1965-2014), he shared with the researcher background information about the formation of MaBoys. At the time of interview, Br. Carmine lived in Kenya. So, the most suitable method used was a phone call. He narrated that he came to Zambia on 27th July 1965 and witnessed the apportionment of the school premises and worked closely with the Jesuits, Lusaka City Council and Ministry of Education (MoE). Br. Carmine was involved in all that was to become MaBoys. He resided at the Jesuit residence at St. Francis Church in Thorn Park. In his sharing, the researcher was informed that it was Br. Carmine who designed MaBoys in a quadrangular courtyard. Such a design was meant to have a close supervision of the learners. Br. Carmine was part of the nucleus of teachers for the first classes of one hundred and five (105) pupils. On January 22, 1966, the school opened. He was appointed first Principal now referred to as Head

teacher in 1965, a post he held until 1992. Thereafter, all mission run schools experienced change in leadership. According to Br. Carmine, after heading the school for 27 years, in 1993 the post of Head teacher was localised to suit the policy of governing grant-aided schools in Zambia. This meant that only Zambian teachers were appointed to head such schools, MaBoys was not exception. However, Br. Carmine remained running the school as Marianist Educational Principal alongside the local Head teachers from 1993 until his retirement in the year 2014.

Figure 6: MaBoys nucleus staff (1966)

The other key participant in this study was the first School Chaplain, Fr. Jansen, who lived at MaBoys for 40 years (1969-2009). He had two significant roles to play in the newly opened School. He was the first Marianist School Chaplain and first School Manager. He spearheaded the religious activities including teaching of Religious Education. He was characterised as Father Chaminade of Zambia by his colleagues because he made the Marian Shrine a reality by preparing the first constitution for the school (Annunziata, 2016). At MaBoys', he founded the House system creating what it still is today 'a Home Away from Home'. In this study he is referred as Fr. Jansen.

Br. Stanley Zubek SM came to MaBoys from US in 1981. He was appointed manager of the school in 1989. His main duty was to ensure the complete and smooth hand over of the Zambian administration and to oversee the expenditure of school finances and the general maintenance of the school administration. He continued to promote the spiritual and social welfare of the staff and students more especially applying the spirit of the Marianists in the school. He also ensured that the school served the immediate community in one way or the other. Apart from carrying out administrative duties, Br. Stan taught music and he was the one who monitored and mentored two former pupils of MaBoys of 1988 G12 Exit popularly known as the Sakala Brothers who later composed Zambian country music. Br. Stan also initiated a number of clubs which he spearheaded. A prime example is the Christian Life Group (CLG) and ant-AIDS. He helped in training pupils and locals since in the 80s AIDS was running rampant in Lusaka. In this study he is referred as Br. Stan

Another key respondent is Br. Eric Otiende SM, a member of the original staff who made Zambia a second home. At the time of the interview, he was in his country of origin, US. Apart from teaching English and Religious Education, he was good at sports and put MaBoys on map. Volleyball and Basketball were new in Zambia. Coming from America where such sports originated from, Br. Eric did well in that area. MaBoys was champion in Volleyball and Basketball for a good number of years. Br. Eric also helped the boys to develop spiritually; he led by example in teaching them the Catholic tradition during Wednesday Religious Programme. As a model, outside classroom Br. Eric mingled with the boys and taught them what he wanted them to learn. He was the one who put the learners at the same level with the teachers. 'Both learner and teacher should feel valued in a classroom situation' he used to say. In our further interaction, he mentioned that he was a happy soul because he would like to teach the boys like what Jesus taught to make Zambia a better place for all. He wanted to sow good seeds that would help Zambian youths to find meaning in life. He was happy to take part in this study because his memory was refreshed as he finally narrated that, 'MaBoys graduates were a class of its own'. In this study he is referred as Br. Eric.

Further, another key participant the researcher interacted with was Br. Ray Gohring SM. He gained popularity in the 1980s when teachers regularly went on strike. Because of the strikes many classes were not being attended. On a regular basis pupils would still go to Br. Ray's

class. He was the one who coined the words 'Nonsense!' 'Right!' 'Some dumb Guy!' become memorable words at MaBoys. During interview he narrated that I admit that if one wanted a no-nonsense class whether it be in Environmental Science, Biology, English or Geography, a pupil would not want to miss my class. He loved his job, he led by example and pupils were alert in Br. Ray's classes. In this study he is referred as Br. Ray.

Lastly, the current Deputy Head teacher Br. Given Mukanshi SM, the only Zambian Marianist Brother at the time of study was also interviewed. He resided at the Brothers' residence within MaBoys premises. Br Given was helpful in making connections for the researcher with the Brothers who had retired and went back to their countries of origin. He shared the email addresses and phone numbers for aged Marianist Brothers and also provided the researcher with relevant Marianist documents that she needed for document analysis in her study. Additionally, Br. Given connected the researcher to the current Head teacher for further information about the former pupils who still visited the school. Br. Given's presence continued to provide a Marianist environment in the school even though most of the original Marianists had left the school. His presence gave a spirit of Marianism that attracted the community to take their children to the mission school, MaBoys. In this study he was referred as Br. Given.

The researcher also found it useful to have one of the former pupils from the first intake of 1966 and 1970 G12 exit as a key participant in this study because he was still in touch with the school and played two cardinal roles. He was the Chairperson for Old MaBoys Alumni Committee (OMBAC) and MaBoys' chief editor' for two Magazine publications celebrating MaBoys' first twenty-five (25) years and fifty (50) years of MaBoys' existence in Zambia. The Chairperson was in one of the creative or Art class of 1970 as shown in the picture below.

Figure 7: Art Class 1970

The Chairperson of Old MaBoys Alumni Committee belonged to this class.

The OMBAC Chairperson was excited and very much willing to be part of the study. While at school, he was one among others, who was involved in various extracurricular activities like poetry recitals, editing the school magazine, secretary of the debating society, secretary of the writers' club among other activities. His ambition was to become a journalist. He shared that, upon completion of his education at MaBoys, he worked for Zambia Daily Mail and was among the best journalists and reporters who worked closely with the first Republican President of Zambia, Dr. David Kenneth Kaunda. He narrated that he accompanied the President during his travels both locally and abroad. From December 2007 to December 2010, he was appointed to Foreign Service as Press Secretary at the Zambian High Commission in Pretoria South Africa. He was also appointed as Immigration Secretary-cum-Press Secretary at the Zambia High Commission in Gaborone, Botswana from January 2011 to January 2012. He worked as a journalist for twenty-seven years. According to the Chairperson, this was due to his invaluable character cultivated from Marianists' contribution to moral and integral education of boys in Zambia. At the time of study, he was still Chairperson of the OMBAC.

4.2 Aspects of morality that have been integrated with education by the Marianist Brothers of MaBoys

The first research question was, what aspects of morality that have been integrated with education by the Marianist Brothers of MaBoys? The question aimed at determining the aspects of morality which had been integrated with education by Marianist Brothers at MaBoys. The findings are presented according to themes as follows:

4.2.1 Marianists Charism

The researcher carried out Semi-Structured Interviews with five (5) Marianist Brothers, three (3) administrators and five (5) former teachers. To get in-depth information, interviews were conducted, and each interview took about thirty (30) minutes. To validate the findings, the researcher depended on information collected from the following participants: the Marianists, Administrators, and the former teachers. The Marianists in this case were key initiators of moral teachings integrated in education while the former teachers were the ones who executed the education curriculum in the Christian environment to the boys. Administrators were found useful because their role was to engage the teachers and learners to school activities.

To answer the research question, all the five (5) Marianist Brothers who were interviewed indicated that moral teachings in Marianist school, was the core of their education. This was further clarified by the first school Chaplain, Fr. Jansen who explained that:

> *Much of what is said concerning the education ministry of the Church must sound very familiar to Marianists who understand Father Chaminade's approach to Christian education.*

To get more information the researcher probed further by asking the following question. How does the education provided by Marianists involve Christian teachings? All the five (5) Brothers interviewed indicated that Marianists showed by their good example that Christianity was not an obsolete institution, and that the Gospel was as practical today as it was 1800 years ago. Br. Eric added:

> *Religious men wage battles against a thousand and counter all forms of propaganda, precisely in the field of schools, by opening classes at every level and of every kind, and particularly classes for the common people, who are the most numerous and the most abandoned.*

Fr. Jansen indicated that:

> *We recall that the spirit of the Society is the spirit of Mary. The mission of the society of Mary is one of forming apostles. This Marianist Brothers therefore, emulates this spirit and that is, whatever works the Marianists undertake, they undertake the spirit of Mary and hence in an effort form Christ in souls.*

When asked how morality was integrated in their education, all the respondents generally indicated that education for them consisted of forming Christ in souls. This was the mission of the society and that it was Mary's mission. It was similar to that of Christ himself.

Further, Br. Given echoed that:

> *Understanding Christian education as our founder did, we can speak of it in direct connections with our charism, that is in terms of what we are, as we teach the boys, our moral behaviour remains as an imprint in our learners' lives without drawing any separate lessons, boys learn good morals from what they see in us.*

All the interviewed Marianist Brothers admitted that Marianist education aimed at to sow and cultivating the Christian spirit in humans. Br. Eric indicated that:

> *Marianist Brothers provide holistic type of education. By the time the boys leave our school they are fully grown up and acquire good morals.*

He further said:

> *For this reason, in all our educational institutions, we do our best to engage our learners in different activities throughout the day. We therefore want to inspire our learners to participate in Christian communities.*

In order to get more information why Marianist religious order spread their mission through education, the following follow up question was asked: Why did the Marianist religious order establish schools? Out of five (5) Marianist Brothers interviewed, four (4) indicated that they were guided by Chaminade's principles in their endeavour to educate young souls. Br. Ray explained further that Chaminade spoke of Christian education as co-existence with their universal Marianist apostolate such as, *Do whatever he tells you*, just like what Mary said to the people around Jesus. Therefore, following the Marianist apostolate goal, the Brothers were

to be engaged in the ministry of Christian education wherever they were and whatever they were doing. Br. Given had the following to say:

> *For us, imparting morals in our learners is just one thing. We are apostles to carry Chaminade's vision and spread it to other parts of the world through provision of educational services.*

Further, in an interview with Fr. Jansen explained why their founder, Chaminade emphasised education of young people and said the following:

> *… God calls us as educators to extend the reign of God in the world through the Church. Education serves the Church by evangelising and working to transform the world and its people, inviting them to have a deeper following of the gospel of Jesus Christ.*

To probe further, the researcher wanted to find out how the Marianists integrated morality in their education, and she asked the following follow up question: How does your teaching cultivate morals in your learners? Fr. Jansen said:

> *Alert to the signs of the times and being faithful to Marianist traditions, we consider ourselves in a permanent state of mission, forming persons and communities in a lived faith expressed in service responsive to the needs of the time.*

Fr, Jansen further indicated that MaBoys was a grant-in-aided school which drew its curriculum from the national policy. Its pupils came from the nearby surrounding primary schools with different religious backgrounds. Both Catholic and non-Catholic who met the required cut-off point for MaBoys, were enrolled. When asked the follow up question, "How do non-Catholic pupils adhere to your teachings in a Catholic environment?" All the five (5) Marianist Brothers who were interviewed indicated that Marianist education involved everyone, and all learners received the Marianist gift of their charism. Br. Eric said the following:

> *We do not struggle to evangelise the learners from other denominations but on their own learn along with what we offer in class and what they see in our actions, they advise other boys to select our school. This is already an indication that when they come to our school, they are nurtured morally.*

4.2.2 The Marianist School Environment

The Marianist school environment in this context, referred to the school set up where learning and other related activities took place. The school atmosphere provided features that helped

teachers to control the learners during school hours. When asked the following follow up question: How the school environment was a cornerstone of teaching morality, all the respondents interviewed, generally agreed that the school environment was the source of morals for both teachers and pupils. The current Head teacher said the following:

> *By entering Marianist school, you should be able to notice a different atmosphere, one that is calm, teachers and pupils are relaxed, happy and at peace with one another. Once learners come in this school, they know what is supposed to be done. Teachers too know why they are here, meaning to carry out their duties with less supervision. The MaBoys' environment itself helps to reform unwanted behaviour among the learners and teachers.*

Br. Carmine also indicated that the features of the school were what helped the Marianist to inculcate morals in their learners. He added that to reinforce morality, the school had a chaplain who most of the times interacted with the learners through academic and non-academic activities in order to guide the learners to be responsive citizens even after they left MaBoys. In his explanation, Br Carmine had the following to say:

> *From the onset of MaBoys, Fr. Tony, besides being the school Chaplain was also the first school manager and it was he who prepared the first constitution for the school. He will forever be remembered as the one who made the Marian Shrine a reality. At MaBoys, Fr. Tony was the founder of the House System creating what it still is today, a unique way to form families within a school, creating a 'Home Away from Home' scenario. Finally, it was he who made the words 'Muchenjere', [be alert] 'Ulemu' [respect] and 'you know what I mean…. ka! [emphasis], famous.*

Br. Carmine further referred to the Marianist education philosophy as the source of moral inculcation because it offered integral education to form holistically well-rounded persons. He added:

> *In our education philosophy, the Marianist school environment is viewed to be a way of inculcating morals in learners. For us to keep the boys not to lose hope and focus, we provide a suitable learning environment.*

Out of the five (5) former teachers (T.1 to T.5) who were interviewed on how MaBoys' environment cultivated morals in their teaching, all indicated that the setup of the Marianist high school had a base of contact with many and diverse people who were already united at

least implicitly by the goals and objectives of the school. This was also explained further by T.1, he narrated that:

> *In a loose sense, we can already speak of this setting as an environment; there are many givens which if fully appreciated could provide a fertile field for the educational ministry and mission that are ours as Marianists*.

T.3 said that:

> *High school setting ought to be viewed as a community, or at least a potential community, consisting of the administration faculty and staff, students, parents and alumni. Therefore, morals are easily passed to students and in turn we harvest good characters.*

Further, all the former teachers indicated that they valued the school environment as a source of moral teaching. Out of the five (5) former teachers who were interviewed T.5 analysed how strict measures were reinforced at MaBoys to help them cultivate good morals in learners. He said that once pupils walked in school the rules restricted them from leaving the premises before time and their activities were monitored. He gave an example of the lay-out of classroom blocks clustered to each other, teachers moved from one class to the other without losing time to meet the learners. He added that the school being in the midst of Matero compound, Marianist Brothers created a good rapport with the community and any pupils who dodged were identified by the community and reported to the administration. To avoid punishment and being noted by members of their community most of the learners remained within the school environment. Br Carmine had the following to say

> *We, as Marianist educators, create a favourable environment for education. Marianist family spirit is a way of life with specific traits discernible in the educational communities it stimulates. We provide a climate of acceptance, discipline, and love. The school acts as a 'second family' fostering human growth and maturity. Apart from that, the norms, beliefs, values, attitudes, capabilities of all the people within the school, create the dynamic harmony where the school's culture emerges. When this responsibility is faithfully fulfilled, the result benefits and educates all its participants.*

He further said:

> *The Marianist intention in education is to form leaders in the apostolate, to foster community or family life and to be of service to others and this is what we expect of our learners.*

To get more information on how the school environment enhanced education for service in their teaching, the researcher asked the following follow up question, how does the value of service for others help the learners after leaving school? In response to this question T.1 indicated that Brothers and teachers followed a specific routine which engaged the learners in different duties. This was because Marianists as initiators of education, had a well designated programme and each pupil who reported for the first time underwent an orientation kind of mentorship to enable the student to adjust to the environment. T.3 further indicated that teaching at MaBoys was a form of service to pupils to be oriented into the school environment. T.4 added that serving others was a value practiced by all including the staff as they were also obliged to adhere to the School Mission Statement which states: Educate for formation of faith, provide an integral quality education; Education in family spirit; Educate for service, justice and peace and Education for adaptation and change. This was further explained by the current Marianist deputy head teacher Br Given as follows:

> *All boys are engaged in serving others; this is done through different activities related to leadership duties. Here, each boy is expected to carry out some duty and give a report at the end of the day. Apart from prefects, there are also house leaders and class monitors. There are many other leadership roles learners share. For example, at clubs, sports and religious activities, boys are encouraged to rotate the roles to involve each one of them.*

He continued:

> *Through all these activities our learners undergo, we provide them with skills in leadership. We recognise this value in our former pupils as most of them are leaders in their workplaces. They serve others for the benefit of our nation, Zambia.*

Fr. Jansen also had the following to say:

> *In the Marianist pedagogical tradition, all members of the educational community, boards of directors, administrators, faculty, staff, parents and students communicate with each other respectfully, recognising others as individuals within the same community. We strive to create a gracious environment by providing time not only to teach and organise school activities, but also frequently to praise, thank, and recognise members of the school community who have excelled in their service to others.*

To get more information, the researcher probed further by asking a follow up question, how Marianist education was a cornerstone of morality in provision of integral education to boys: All the members of staff individually indicated that this was an indicator that Marianists made themselves available and open to others, they continued to make the gospel vibrant in the daily lives of their learners. T.1 said:

> *Since we educate by our every word, gesture, and look, we listen attentively and engage in dialogue with trust and empathy. Teaching moral values at MaBoys is like teaching moral values in any one's home. The system at MaBoys is set up like a family, but ours is better because more is available besides learning what is right or wrong."*

He added that the Marianist Brothers practiced peace in their endeavour to provide boys education which was emphasised in MaBoys mission statement. This was further explained by Br. Given that:

> *There is no bullying at MaBoys because from the beginning junior boys interact with other boys from different grades as they meet in their houses and in different activities. All learners are encouraged to be at peace with one another.*

He further said:

> *This peace is extended to our community. I mean the community surrounding the school. This helped us to reach out our pupils who stayed away from school for unknown reasons, as a result, there was very little absenteeism because we knew the surrounding communities and peacefully, we would visit their homes to find out why their children were absent. The emphasis here is that education in Zambia is a privilege not to be wasted.*

Br. Eric echoed:

> *We do teach as Jesus would, to make Zambia a better place for all. We sow good seeds that will help the Zambian youth to find meaning in life.*

Additionally, T.3 and only female former teacher in this study narrated how she found Marianist environment helpful in inculcating moral values in boys' education at MaBoys. She taught at MaBoys from 1979 to 1982. She said:

> *The school environment I entered in MaBoys was an all-boys school, run by a male religious order; so, these factors I hadn't encountered in Ireland. I learnt,*

on the job, it had a distinct Catholic ethos with emphasis placed on spirituality, prayers, Catholic clubs, Catholic ceremonies to mark Graduation and Christmas, among others. Matero compound was an eye opener due to its poverty and sheer number of people living in dire conditions. However, every day Matero students came to school clean, in clean uniforms. They felt dignified and proud to be attending school. The three years I worked at MaBoys was a huge learning experience for me; it was a love affair from the beginning that has continued.

4.2.3 The House System

Marianist school management made it a policy in all their schools to group learners in Houses apart from the original homes they belonged to. The researcher wanted to know why the Marianists at MaBoys adopted the House System and probed more by asking what made them come up with the House System in a Day School like MaBoys: All respondents generally indicated that the Marianist environment in any institutional setting promoted the family spirit in everyday activities. Further, in an interview with the current head teacher 1986 G12 exit, he explained:

> *At MaBoys a deliberate formula is used to mix up leaners to enhance a sense of the family spirit. Boys are helped to grow up in a family spirit, united together and find a place of belonging to one family. The House System helps us and our staff to unite the boys of different age groups to interact and work as a team. Evidence is shown in what the boys can do outside academic work. For instance, when one is sick, the house members for that particular house, organise themselves for a visit, be it home or hospital.*

In the same line of thought Br. Carmine elaborated more on how the school environment helped to cultivate the family spirit in the learners. He indicated:

> *A basic form of cultivating the Marianist ethos was set in the infrastructure of the school. In line with the British system of education, instead of homerooms, the school set up a House System. Away from the British system, which normally had around three or four Houses, Matero Boys has fourteen Houses each composed of pupils from the five grades, i.e., Grades 8, 9, 10, 11 and 12. Each House becomes a family.*

He further explained:

> *The following is unique to MaBoys: there are four classes in Grade 8, and approximately 192 pupils; this also applies to Grade Nines. There are two*

classes with a total of approximately 90 pupils in each of Grades 10, 11 and 12. There are Houses instead of homerooms, the number is 14 Houses.

He continued:

Each House is composed of the following: Grade 8 pupils between 8 or 9 pupils per House. This is the same with Grade 9s; Grades 10, 11 and 12 with only 90 pupils in each Grade, surrenders between 4, 5 or 6 pupils for each House. Therefore, each House is composed of pupils from each Grade. Apart from mixing the learners from all grades, what makes it unique is that pupils' names are arranged alphabetically. For instance, House 1 may have pupils with Surnames starting with letters 'A' and 'B' up to the last House, which may comprise Surnames with, letter 'Z'.

The current Head teacher also clarified how leadership roles were executed and the expected duties among learners in each House as follows:

From the Grade 12 level, pupils choose their House Captain; from Grade 11 level, pupils choose their House Vice-Captain. The Vice Principal of the School appoints a prefect for each of the Houses. Each House then becomes a 'Home Away from Home'. The House Moderator, one of the teachers, will be the parent-figure for the House.

He further explained that:

Captains handle the meetings within the House; Vice Captains supervise the cleaning of the House; pupils appointed for Temporalities work with the Vice-Captain, they arrange for sports competitions, such as, track events, volleyball, and football, House Bulletin Board and Inter-house competitions such as, Spelling and History Quizzes and Jets competitions, among others. These are organized by the pupil selected to Head the Education section. The pupil appointed as Head of Zeal is responsible for prayer, Bible quizzes, home funerals and Days of Recollection. In summary five pupils are given leadership responsibilities in each House: House captain, Vice-captain, prefect, temporalities, and the Head of Zeal.

In order to gather further information on the House System, the researcher interacted with the former pupils of MaBoys. All the former pupils the researcher interviewed generally indicated

that the House System at MaBoys was one way of building the family spirit. One former pupil from 1987 G 12 exit who later came back as a teacher at MaBoys narrated:

> *The House System at MaBoys is unbelievable. The House System helps pupils to be concerned about every one of the 45 or 50 pupils in the House, from Gr 8 to 12. Their concerns go back to the very homes of each of the pupils. The House System require that the members of each house serve the other members. One prime example was that each house was responsible for its own cleaning. The House System encouraged a family spirit, which enhanced responsible behaviour towards other people.*

Another former pupil from 1990 G 12 exit had the following to say:

> *The Marianists taught the family spirit among the boys through creating the House system. All students belonged to a House, and this was done at entry point as newcomers reported for the first time. The Brothers strategically grouped the boys in Houses. Boys made families systematically because their names were similar or following each other alphabetically and in a homogenous manner. The first Marianist Head teacher favorably termed the House system as Nyumba ya MaBoys. (House for Boys). The Houses were fully established in terms of leadership and rules guarding each House; regardless of all members being males but they lived as a family.*

In the same line of thought, the Secretary General (SG) of OMBAC also echoed:

> *The philosophy of the Marianist Education was adaptive to all pupils from entry to exist. The creation of the House system was the backbone of the conducive environment exhibited at the school. Each House was and still is made up of ten (10) members each from Grades 8, 9, 10, 11, 12. A House had/has a clear establishment of 50 members led by a House Captain.*

When asked how the House system helped to shape his life in inculcation of good manners, the SG said:

> *Firstly, it was put to each one of us individually and severally that once we entered the school, good manners were expected from each one of us without being forced to behave well. Secondly, good manners were expected from each one of us as that was the basis of co-existing with one another. Thirdly, we were entering a Christian mission school whose works were to be noticed and appreciated by the outside society through good manners.*

He further explained:

> *I can say, I grew up in a community with respect for God, parents, teachers and fellow students. Students were always reminded that respect without love for one another was not respect. The Marianist Brothers always taught us to do things in order, because the God of Creation was one of Order right from the time, He created the world.*

Another respondent from 1990 G12 exit narrated his lived experience at MaBoys as follows:

> *The House system at MaBoys helped us to find brothers away from home. We were in the same house with the man I call as brother and he is a brother indeed, my colleague Moses Sakala [the famous Sakala Brothers]. We were in the same intake and same House because of our similar surnames and the system at MaBoys was to group us alphabetically in 14 different houses. We started collaborating with my brother (Moses Sakala) from there as early as possible. For me, the House System was a blessing. We lived as brothers. We trusted one another and formed a family and where possible we still get in touch with each other.*

He also pointed out:

> *As ex-MaBoys, we have continued to meet from time to time. The whole aim is to promote the family spirit and help young ones who are coming behind us to embrace the Marianist spirit and make it alive in our souls as 'Once MaBoys forever MaBoys',*

Another respondent from 1987 G12 exit said:

> *I can say that the Marianists' House System played a very significant role to combat bad behaviour from boys who were accepted at this school. By then the school accepted local boys only coming from different compounds surrounding the school, for instance, Matero, Lilanda, George, Mandevu, and Chaisa. Most of the boys were older in age. Any kind of bad behaviour was easy to control because of the Marianist Brothers' initiative of grouping pupils in Houses. It was from this House System where certain moral values such as respect for family life, empathy, and humility, were learnt. The patrons/matrons, house captains and prefects played a significant role, to guide the boys.*

He continued:

> *Most of us our parents were vendors selling simple stuff to support us in our education like paying school fees and uniforms. Some parents could not meet those needs, the Marianist Brothers' House System initiative helped us to share*

what we had within those families or Houses we belonged to. Moreover, we also helped one another spiritually, morally, socially, emotionally, and mentally.

He further added:

When one was sick, the house members paid him a visit and encouraged him. Those who had no books or pens were identified within the House and friends contributed something to help the person in need. We regarded each other as brothers.

In the same line of thought, the former non-Marianist head teacher narrated how the Marianist Christian teaching helped the boys to have good manners despite all of them coming from different backgrounds. He said:

Marianist Brothers' family spirit helped the boys to have good manners towards each other. This was done through the House System which regarded each member of the House as a family member. The boys shared each other's challenges.

Furthermore, on the findings how the education offered instilled good morals Br. Carmine indicated that:

Effective collaboration requires good communication, clear lines of authority and respect for the principle of subsidiarity. In Marianist educational communities, authority exists not for its own sake, but for the common good. When it is responsibly used, authority helps teachers to educate, students to learn, and administrators to lead in a collaborative style. This instils good morals in the learners.

He further pointed out:

Religious and lay Marianist communities associated with educational works should be a source of family Spirit, a model of Marian virtues of caring, sensitivity, humility, in the daily life of a hospitable educational community. We give and receive freely and gratefully.

Similarly, the current Marianist Deputy Head teacher, Br. Given said:

Our friendliness and hospitality signify our trust in other people and our faith in God. These are good qualities learners can emulate.

Br Carmine also echoed:

> *Prominent among the signs of Marianist collaboration is creating practical structures for teamwork among administrators, faculty and students. We also seek effective ways to work with the families of our students for mutual support and to reinforce our common mission of education the whole person.*

Furthermore, Fr. Jansen explained:

> *Marianists cooperate with educational systems, diocesan structures, ecumenical and inter-faith initiatives and national and international organisations. All these characteristics direct to the integration of morality and education to boys' education.*

Br. Stanley affirmed:

> *Since we express authority as a loving and dedicated service in our educational communities, we aim to produce outstanding products in areas of moral behaviour of our former boys.*

Fr. Jansen explained how they utilised their authority as follows:

> *We utilised authority not only to facilitate change and provide direction but also to communicate with trust and honesty, to create in our school a democratic and harmonious atmosphere. Our charism underlying spirit of love and nurturing boys encourages a prudent tendency to leniency, calling each student to personal and communal responsibility.*

4.2.4 Wednesday Religious Programme

At MaBoys, Religious Education (RE) is taught as a compulsory subject to all grades. Just like any other curriculum subject, RE draws its aims from the national curriculum 2013 revised curriculum. It was also pointed out by the current Head teacher that making RE compulsory at MaBoys was in line with the school aim to produce learners who were critical thinkers and could interpret and apply core values in their daily lives. According to the current Head teacher, "By making RE as a compulsory subject, teachers aim to teach different religions in order to keep learners abreast with their own beliefs and those of others." He further indicated that the subject also provided ways and means for the learners to come to a fuller and deeper understanding of the content of Christian life. Br. Zubek also explained:

> *So, we need to recognise that for us, we do not look at RE as a passing subject or someone just to get an O level, but the same subject is helping to transform*

these learners even in their daily learning. There are teachers who handle this subject, and they have responsibility to shape these learners to do what is expected of them as they grow up.

The current Head teacher also explained the importance of teaching RE as a compulsory subject to boys as follows:

In our school, RE is not just a subject but it is practical. It is strengthened by another religious programme which is timetabled and held every week on Wednesday from 11:00 to 13:00 hours. It is referred to as Wednesday Religious Programme. It has been made compulsory to all learners. Pupils meet with their patrons every Wednesday in their various faith groups where they learn and share Biblical knowledge.

He further explained

So, you find that RE is practical. It is not like teaching these other subjects like Chemistry, Physics, and Mathematics but the subject set our learners to acquire moral values that will help them attain faith and they will live with this faith they have learnt from here even as they leave this school. They will find it difficult to abandon the faith they learnt here.

He also pointed out:

They may not be hundred percent good but because the foundation that was laid is firm, it will be difficult to leave or abandon it. The Wednesday Religious Programme also help learners to bring out and share those values learnt in RE. We all know that out there in the world, there are strong forces, therefore school leavers from MaBoys will endure such things because of the strong background laid in acquiring moral values.

The current Head teacher continued to express his views on how the Wednesday Religious Programme was integrated in the teaching and learning activities at MaBoys as follows:

MaBoys has put together a religious structure to allow each person to find a place with God. This is arranged through the school's Wednesday timetable. There is sacred time allowed from eleven to thirteen hours in which pupils and staff members can share, pray and worship God according to each of their religious beliefs. We have assigned one teacher to assist the Chaplain for the smooth handling of the Wednesday Religious Programme.

T.4 had the following to say:

> *Pupils of all denominations are given certificates for their full participation and attendance. Besides requiring all pupils to take the religious education offered through the Ministry of Education (MoE), the main concern of the administrators has always been to be respectful of the religious persuasion of every staff member and pupil. Hence, the belief is that God is personally working with each one of us and desires that we are with Him for all eternity.*

T.2 who taught at MaBoys from 1994 to 2001 indicated the following:

> *There were regular religious classes scheduled as an academic subject. There were also regular prayer services for the Catholic students. Other religious denominations were encouraged to gather and congregate as a group as well. The religious classes gave them a sense of the presence of God and a direction in their lives. In fact, we taught them religious activities in order to reinforce the teachings of Christ and for them to follow the 10 Commandments. The entire purpose of the school was to help them develop their faith along with the other skills they acquired.*

Br. Stan gave his lived experience as follows:

> *In my second month of teaching at MaBoys, I was asked to submit a report concerning the Christian life of the school. Although I was there for a short period, I could say there were visible, supportive structures available to encourage the building up of the Christian life within the school. Since we had an environment in which most of the people were Christians it showed that we had a Christian environment.*

He further explained:

> *I understand Christian environment to be a situation in which people come together because they want to, in a regular way, over a period, to share and celebrate that which unites them as Christians, namely the person and message of Jesus Christ. This, therefore, was enhanced through teaching RE to all our boys and having interdenominational religious gatherings every Wednesday.*

Further, Fr. Jansen explained:

> *The religious programme in the high school is to be complemented by a Christian community that is available to anyone who is in any way associated with this setting. Christian community can and should be established and built up within the larger high school community and be representative of the entire high school community, that is, parents, faculty, administration and staff,*

> *students and alumni. I say so because there are two areas and two processes that are of utmost concern to Marianists who are engaged in the secondary school apostolate. Both must be covered well if we are to be true to ourselves that is to our Marianist mission and charism.*

All the five (5) Marianist Brothers who were interviewed indicated that there were two key areas of instruction and education in a Marianist High School setting. Fr. Jansen said:

> *Religious programmes and the building of Christian community, which have for our goals the understanding of and formation in the Christian way of life, are the immediate practical consequences of the Marianist apostolic vision applied to the high school setting. These are the supporting structures wherein the works of instruction and education take place. The Marianists instruct only to educate. We therefore instruct to achieve something beyond instruction, namely education, to produce citizens with proper character.*

Br. Stanley justified the two key areas in their education. He indicated:

> *To produce morally upright students in our schools, we put more emphasis on instruction in the Christian way of life and education in the Christian environment through the building of a Christian community. The purpose here is formational, that is, providing a Christian environment wherein those who wish may grow and be nourished in the Christian life. These two areas and processes must be covered well if we are to make apostolic centres of our high school settings and be true to the Marianist concept of education, namely, to make apostles and to build up the Family of Mary.*

4.3 The moral values in education philosophy of the Marianist Brothers shaped the way of life of MaBoys

To answer the second research question, in what ways have the moral values in education philosophy of the Marianist Brothers shaped the way of life of MaBoys? Interviews were conducted with former pupils, former teachers and the two (2) Catholic Education Secretaries and the findings are presented in the following themes, character formation, Home away from Home, spiritual and education, honest and hard work, discipline, service to others, the best of the best, music as a career and sports.

4.3.1 Character Formation

Characteristics in this context is the outcome expectations of the former boys after under-going Marianist's education with its emphasis in five-fold school mission statement achieved through their pedagogical praxis in their fighting the Lord's wars they were commanded to fight. To get more information on whether the former boys cultivated the acquired characteristics, the researcher engaged the former Assistant Catholic Education Secretary (ACES) in an interview. She stated that she had interacted with the former pupils on several occasions and was aware of their background characteristics. The ACES described the characteristics possessed by the former pupils as follows:

> *Pupils from MaBoys are recognised and distinguished by the way they conduct themselves. They exhibit a lot of self-confidence as they walk to and from school unlike pupils from other schools. The boys' behaviour portrayed outside school is outstanding. They treat whoever they interact with in a respectful way.*

Further, the former Catholic Education Secretary also had the following to say:

> *A person's self-presentation might appear to be of no consequence to some people and yet the way a person presents himself or herself physically along with his or her decorum have significant negative or positive impact on observers.*

Additionally, the former Catholic Education Secretary said:

> *Therefore, the unique appearance of the boys neatly dressed in their complete blue uniform and independent observers cannot miss out shirts properly tacked in. Identified by their brooch hanging on the left pocket side of the blue shirt or jersey with the name MaBoys embroidered; this dressing and the boys' decorum and demeanor constitute clear evidence of the Marianist Brothers' characteristics in their learners.*

To give clarity on the boys' acquired characteristics, in a follow up question how long she had known the Marianist Brothers of MaBoys, the ACES explained:

> *I worked as Assistant Education Secretary from 1st November 1995 to December 2012. I have known the Marianist Brothers and priests to have contributed a great deal to the development of the nation. I say so because the school has produced several students who are currently making a significant contribution to the development of their motherland Zambia in various spheres of human endeavour.*

When asked whether she had any idea what the former boys did, she indicated that:

> *Some of them are engineers, pilots, medical doctors, teachers, surveyors, and journalists, to name only a few. Most importantly, the Marianist characteristics reflect in these boys. I say so because we do meet in different forums and can tell the difference. The former boys love to render a service to people, no matter what the position they hold. I know some of them with high ranks, but they are humble, they would rather serve others more than themselves.*

The researcher probed further by asking the former Catholic Education Secretary to explain more on this religious order under scrutiny as a school that served local people through boys' education. He had the following to say:

> *Largely I have interacted with the Marianist Brothers at MaBoys as a Religious Brother, an Educationist through consultations and as a Board Member when I served as Catholic National Education Secretary from November 2013 to March 2020. The Marianist Brothers, like any other Catholic Managing Agency, involved in education, have had a rich contribution to religious education and moral inculcation in their schools.*

He further explained how the Marianists education affected the learners:

> *The character of the Marianist Brothers has a positive impact on the learners as we see a well-rounded output of their pupils who complete secondary education and excel further in tertiary education and are better placed in well-paying and leadership jobs as well as contributing positively to society. They are also stable in their marital lives.*

T.5 alluded that the Marianist environment was conducive for teaching and learning which assured a good future for the boys. He said that in his subjects, English and RE he has prepared learners holistically and they became well-rounded people who worked hard and serve others. He further indicated that:

> *As a Marianist educator with a mission of forming others in faith, I help youths search for a real meaning of life. Marianist education enables the boys to recognize and welcome the sacred, which will guide them toward contemplating the good, the truth and the beauty of Marian life, that is: simplicity and humility, personal models of prayer and of love, these bear witness to faith imparted in Marianist schools.*

In a Focus Group Discussion held with the OMBAC, all the participants agreed that Marianist education left some imprint in their lives. The Marianists encouraged them to live as brothers and not forgetting to apply Christian values in their lives. One Old Boy from 1990 G12 exit indicated that he left MaBoys as an organised person with a lot of respect for others. While another one from 1987 G 12 exit said he was helped to be a better person in many ways such as tolerance, uprightness, God fearing, good ethical standing, among others. He further indicated that he managed to obtain a distinction at G12, later graduated from university and was working in a lucrative government institution and had grown into a responsible family man.

4.3.2 Home Away from Home

The Marianist Brothers followed the Chaminadean principle of 'like on like', an attribute of the family spirit, which was one of the Marianist characteristics. Marianist Brothers saw the House System as one of the unique programmes at MaBoys. The dividing of learners in smaller units of Houses while at school created a home away from home environment. The Brothers indicated that, it was easy to handle and mentor the boys as a family under two teachers as moderators or mentors. Members were from all classes and each house has equal number of Grade 12s, 11s, 10s, 9s and 8s. T.5 explained:

> *The concept was coined by Fr. Jansen following the Chaminadean principle of 'like on like' and so, within a House, a family is created with pupils in the upper grades becoming leaders helping the young ones as tutors and mentors, encouraging them in cases of absenteeism, caring for those who may be having problems at home. The leaders are captains and prefects who build up the spirit of the school and help to bring about discipline. They felt home away from home.*

He further indicated:

> *The Houses become very competitive in sports, academic and other facets of school life. However, it is in the realm of family that the House creates the greatest impression. So far, in the history of MaBoys', only House 10 has been adopted by a graduate from 1974 G 12 exit by the name of Field Ruwe. The Old Boys have a passion for their school and that is why they are very much connected and acquainted with what happens at MaBoys.*

The former pupil from 1986 G12 exit shared what he benefited from the House System at MaBoys as follows:

> *The House System helped me to fit in at MaBoys'. I was coming from a very poor background living in one of the compounds surrounding the school. When I qualified to Grade 8, my parents could not pay my school fees and other school requirements. I was called to report and was given uniforms. I was introduced to my House, and I fitted in well. I received moral support from my Housemates. Even if I had no textbooks in certain subjects, we shared with those who had. We learnt to share with other boys. The older boys in my House were helpful and protected us through out. We lived as a family. We found a more conducive home more than the homes we came from. Indeed, it was Home away from Home. This home taught me morals, which I extended to my biological family. The people in my community and society could tell among other boys who a Matero Boy was, and that was me. However, I feel that the House system which clusters us according to Sir names is a kind of village mentality. We should be clustered as we report for the first time, according to 'First come first clustered' principle so that we can choose friends from other tribes.*

Another former pupil from 1972 G12 exit, gave his own story on how he benefited from MaBoys as follows:

> *At MaBoys we recognised the first teachers we had as our real parents. They were entrusted to raise us as their own sons. We were taught to be God-fearing, respectful and to grow to our fullest capacity. We learned how to pray at different occasions. Teachers were our mentors and they assisted our parents in this process. We gained education and we have jobs today. We appreciate the Marianist Religious order with its educational characteristics that provided us a 'home away from home' environment.*

4.3.3 Spirituality and Education

In an interview with OMBAC, the findings were that the boys adapted to the new environment. When asked the follow up question: what do you have to say about religious programmes at Matero Boys? The OMBAC Chairperson and first 1970 G12 exit said:

> *When we came to this school, we were coming from different backgrounds and communities, but once we were here an attempt was made to provide some direction in what we were expected of and one of the things deliberately put in place was the aspect of religious programme. This spiritual dimension helped to calm down certain weird behaviour that some of the boys wanted to introduce in the school.*

He continued to explain how such programmes helped the boys to learn Christian values:

> *Once they came, the boys began to learn that at MaBoys there was not only obtaining quality education but also the spiritual dimension. So, every Wednesday, learners met as groups and discussed the same theme. The school was Catholic, but everyone was allowed to practice their faith during that period. These religious programmes benefited the boys even when they left school. Moreover, I think the intention of Marianist education was to shape the boys for a better future.*

The current head teacher 1985 G12 exit further echoed in the same light:

> *Therefore, the spiritual dimension is the moderating factor to that weird behaviour that the school may record once in a while, and it helps in checking the learners' behaviour. Through religious programmes, from the first day the boys report in this school the bell will keep ringing that "I am in a Catholic school, I am in a Catholic school." A grant aided school helps to check them from first day they enter the school up to the time they successfully write their Grade 12 examinations. From the beginning, what the Marianist Brothers set for this school is the same. We do not labour so much to sensitise the newcomers what to do, we let them learn on their own because the process is visible. Even after they leave this school, that thing of Catholic-Marianist remains in them. We see the former pupils bring their children here, even those from other faiths.*

When asked to share what he had observed as the Marianist Brothers' contribution to boys' education, the former Catholic Education Secretary had the following to say:

> *Apart from Academic subjects, Marianist Brothers witness to the school pupils through their personal interaction with them in programmes such as Congregational Charism. They interact with pupils at liturgy (Mass) where the Priest who is a Marianist Chaplain periodically undertakes thematic preaching that nourishes the pupils in various aspects of disciplines, morality, ethics, honesty, responsibility, and generally humane aspects related to mature Christians and adults.*

4.3.4 Honest and Hard Work

When asked to share what they have learned from the Brothers apart from academic subjects, all the participants the researcher interviewed indicated that they learnt, from the Marianist Brothers, the virtues of honesty and hard-work. The school timetable included different activities. One Former pupil from 1986 G12 exit, narrated:

> *Teachers attended to their classes. Each class has a teacher's attendance register and the class monitor takes note of teachers who attend to them. Therefore, we as pupils were involved in monitoring and we could tell how honest the teaching staffs were.*

The study also established how attaining education in such an environment affected the learners' future positions. To gather more information, the researcher interviewed the current head teacher who was also a former MaBoys of 1985 G12 exit and he indicated the following:

> *Here at MaBoys', every minute that the child is in school is accounted for. There is no time that learners are left without learning activities. Members of staff are encouraged to attend to their classes. Therefore, there is no time that learners are left on their own. From 07:30 to 16:00 hours learners are engaged in academic and spiritual activities to instil the spirit of hard work in them. When they become adults, that spirit of hard work becomes a permanent feature in them.*

Another former pupil from 1987 G12 exit indicated:

> *At MaBoys, the spirit of hard work is expected from both teachers and learners. Teachers need to ensure that they attend to their learners at all cost without creating a gap where learners can observe the teacher's inconsistence in his or her lesson delivery. If such a thing happens, learners have the right to report the matter to the administration and the teacher in question will be answerable. Regarding the learners, hard work is encouraged for better academic performance. As such, there is competition among learners striving to be the best all the time.*

He continued to say:

> *As former pupils from such a school, hard work has been instilled in us, we have a good background. It is one of the notable features among those who passed through MaBoys. We have continued to practice this virtue, be it in university studies, you find former MaBoys excelling. Those who are in employment try to emulate the Marianist Brothers' work culture.*

Additionally, the Secretary General (SG) for OMBAC and 1986 G12 exit indicated:

> *Honesty is another value that we earned as students from the Marianist characteristics point of view. For example, Students were allowed a freehand in running and managing fundraising ventures such as Film Shows, Production Unit sales and the Tuck-shop. No student handed in less amount from all the sales. Students were entrusted to work hand in hand with the staff in charge. The*

good morals we acquired from the Marianist education, helped to build our character even after leaving school. As for me, I have served as managing director in a banking institution, and I have worked in this position for some good number of years and still upholding this virtue of being honest.

Another former pupil from 1988 G12 exit explained how the Marianist education transformed his life and said:

Moral culture as emphasised by the Marianists called for all of us to always uphold upright moral standards in society. I have been helped to lead an honest and morally upright life and look at others with respect.

4.3.5 Discipline

In terms of discipline, at MaBoys, discipline was one aspect that upheld the good name of the school. It was done justly to both teachers and pupils when school rules were broken or when the teachers committed wrong. The Marianist religious order was a member of the Board of Management for Catholic Education. In an interview with the former Catholic Education Secretary, he indicated the following:

As Board members in the School Board of Management they have an upper role to monitor School academic progress and the challenges that affect the smooth running of the school. They contribute immensely to the educational and management policy guidelines and the reinforcement of discipline among both the Teachers and Pupils.

The Chairperson of OMBAC shared his memorable and lived experiences, at MaBoys and morals he learned as follows:

My stay at MaBoys was marvellous; firstly, I loved the design and shape of the school. The school took a unique design like a barrack form of building. Discipline at MaBoys started with this kind of arrangement. Once classes began, both eastern gates leading to the volleyball and tennis courts were locked leaving one exit leading to the administration and ablution blocks. I learned to stay in school all days of the term. I suppose this taught me to be disciplined even at work where I carry out all the tasks I am assigned to diligently.

He continued:

I was at MaBoys from 1966 to 1970.In other words, I was in the first intake of MaBoys. We started with three teachers from the United States of America

(USA), including the Principal, Brother Carmine, before we had teachers from the United kingdoms (UK), Sri Lanka and India. My intake did not have the opportunity to be taught by local teachers. The administration enforced strict discipline among the students. Vices like bullying, hooliganism and other anti-social activities were strictly forbidden. This explains why the pass rate at MaBoys has remained very high to this day.

The OMBAC Chairperson further shared how the Marianist moral education shaped his life:

I benefited a lot because during my working life I was able to apply what the Marianist Brothers taught me regarding the importance of discipline. Once I became a journalist, the management at the newspaper I was working for (Zambia Daily Mail) were so impressed with my level of discipline that they entrusted me with the responsibility of covering the Head of State (at the time Dr. Kenneth Kaunda) on State Visits all over the world, including the UK, USA, France and China.

He also pointed out:

In addition, I was voted the Best News Reporter of the Year on three consecutive years from 1968 to 1970. Meanwhile, after retiring from employment as an active journalist, the late President Patrick Levy Mwanawasa recalled me from retirement and sent me into Foreign Service as Press Secretary at the Zambia High Commission in South Africa. When he died and President Rupiah Banda took over, I was transferred to Botswana in the same capacity. Even now, I cannot explain how I was selected, out of all retired journalists, to represent my country in Foreign Service. Of course, God played His part, but this was facilitated by the discipline inculcated into me by the Marianist Brothers at MaBoys.

Another former pupil from 1986 G12 exit, added:

At MaBoys the sitting arrangement was special. Each one of us was identified by a seat number, we were first known by those identity numbers. If you happen to change position in that class, then you are absent. We were easily identified, and it was difficult for one to miss class for no reason or dodging unnecessarily. Some of the brothers disciplined us during lessons. I remember Br. Ray Gohring, he always made a U-turn right at my desk. And would always ask a question which fell on me. I learnt to be alert and disciplined in his class because if I failed to provide an answer to his question, I was given a knock on my head. This went on from Form 1 to grade 12. This kind of discipline remained with me

even when I joined Zambia Telecommunication Company (ZAMTEL). I was very alert to any calls and remained disciplined in my job.

Further, T.4 also emphasised the importance of administering discipline to learners when found at fault; he said:

I have seen our graduates; most of them are disciplined people and this can be traced back to our charism which has helped our former pupils. They are service oriented, polite and generous. Of course, there might be some who may choose another path. But, mostly, MaBoys graduates are a class of its own. In fact, using my own analysis, it is like the discipline pupils received from MaBoys has helped them in life after school. Many of the Captains and Prefects have later in life become leaders in society. Here we are talking mainly of pupils who later on become military and police officers.

In terms of choosing school prefects, the Marianist Brothers and their teachers did not discriminate those with disciplinary cases. They appointed them in order to reform them. One of the members of OMBAC from 1990 G12 exit said:

I was fond of drinking with friends. One day we went to the nearby drinking place and were spotted by the locals who immediately reported to the Head teacher. The Head came and fished us out of the premises. We were beaten and given stiff punishment. To my surprise, I was chosen as a prefect from grade 11 to 12. This helped me to work on my character. I really appreciate the Brothers' efforts to mould my life to the way I am today.

4.3.6 Service to Others

When asked to explain how the Marianist moral culture had helped the former pupils to shape their lives, participants generally indicated that when they entered the school in Gr 8 they observed the way of life of the Brothers and how they helped the less privileged and the community at large. A former pupil from 1978 G12 Exit and member of OMBAC indicated that:

We learnt the virtue of service to others as we performed the leadership roles such as prefects, house captains, class representatives and serving Mass, among others. We carried out our duties whole heartedly.

Further, when asked to share the morals he acquired from the Marianist Brothers' teachings, he had the following to say:

> *As the Marianist Brothers served us, we also learnt from them certain aspects in life such as helping others voluntarily. As an Old Boy of MaBoys, I have associated myself with this school for over 30 years working voluntarily to better the learning environment of the less privileged students in terms of organising events for school fund raising. The funds that are mobilized go towards paying school fees for the less privileged pupils.*

During data collection, one of the occasions the researcher witnessed at MaBoys was a former pupil from 1990 G12 exit who was said to have contributed a great deal for his former school through exercising the virtue of service to others. Together with his friends, they donated 250 pockets of cement towards the renovation of Chaminade Hall. This particular former Boy also showed another humbling gesture of honouring one of the late Head teachers of MaBoys who served during the 1990s. He organised for a launch of a street lane within MaBoys teachers' compound and named it after the late Head teacher. The lane was upgraded with formal signpost authorised by the Road Development Agency (RDA). In his speech, he said:

> *It is what I found in this school the first day I reported that has inspired me to lead a life of service for others. The spirit of unity and service for others is what the late Head teacher, Mr Stephen Ziwa, practiced. To me, personally, he showed this virtue by reaching us, underprivileged pupils, and putting us in school. He paid for my school requirements because my mother could not afford to. Today I have this job, I think he deserves to be honoured. He has left a legacy that we need to carry on as former boys.*

4.3.7 The Best of the Best

What makes the Academic Awards programme such a 'Delight at MaBoys', are the incentives that make pupils feel potentially greater than great. The Assistant Catholic Education Secretary was always invited to officiate at the Award-Giving Day. In an interview I held with her at Fox Dale Mall in Roma Township, she expressed herself that she was very much acquainted with the Marianists Brothers, and she knew most of the boys who passed through MaBoys. This is what she said:

> *I am still in touch with former MaBoys. I came to know most of them during the Academic Award ceremonies that the school held every year. The school always relied on me to celebrate with them the best of the best students who excelled in different subjects. It was a brilliant idea for the Brothers to introduce this Award. It helps the boys to work extra hard and compete among themselves. To me this gave them less time to misbehave at both school and home. The only way to achieve this was to study very hard. The boys' performance was excellent.*

When asked if she was still in contact with some of the former boys and how the Marianist education had contributed to boys' education, she had the following to say:

> *I still meet some of the boys and they are doing well. Since they worked hard, some are Archaeologists, chemical engineers, Architectural Engineers, medical doctors, bank managers, atomic physicists and policemen. Others are clergy men, pastors, priests and Brothers. The education the boys received from the Marianist environment was, and still is, beneficial to their learners.*

On the side of the former pupils, when asked how the Marianist Brothers motivated them academically, all the respondents indicated that the school held an Award-Giving Day for students who performed better than others. The ceremony was held in the second term after the mock examinations. The best pupil in each subject was awarded and the one who scored the most points in all subjects was celebrated as the Best of the Best. As a result, at MaBoys pupils competed to score good grades in all termly assessments as well as final examinations at grades 9 and 12. One former pupil from 1983 G12 Exit explained that:

> *Best of the Best Award was one way the Brothers taught us to be responsible in our academic work so that we could pass our final examinations.*

The 1988 G12 exit narrated how he was motivated by the Brothers in the following narrative:

> *Learners were encouraged to work hard and get best results. An award was something valuable when given to a pupil in the presence of other pupils. All the showers and praises given to best performers, were some of the ways of encouraging us to compete among ourselves. Those who did not get awards were not mocked or hated but we always drew nearer such friends in order to share study materials and how they could also get awards. The family spirit was always core.*

He continued:

> *Therefore, you find everyone working hard. We were given time for studies after classes. Preparation time was compulsory to all including the prefects on duty. During weekends, one classroom block was open for those who wanted to study. Due to this arrangement, most of us made it to university. Those who did not go through university were given jobs upon passing the interviews because they had good results. It was rare to record fail at MaBoys. It helped us to be focused in life and in our families.*

Another former pupil from 1986 G12 Exit shared his experience that in academic subjects there was high competition, everyone wanted to be the best. Additionally, one 1985 G 12 exit said:

> *We appreciated the Award-Giving Day where all pupils and their parents gathered, and the Best of the Best students' names were called to receive awards. Who would not want that? We competed and helped one another in studies. In the final grade we aimed at getting the 6 points which was termed as the 'Straight Line' (SL). After getting super distinctions in all subjects you would say, "I have a Straight Line." This kind of hard work has remained in most of us.*

MaBoys was overwhelmed with student applicants at grade 8 level. This was because of what the Marianist Brothers' education provided at the school. The OMBAC SG 1986 G12 exit indicated that:

> *The culture or spirit of the school was that we were not the best School in the country, not the best students in the country BUT will always thrive to be AMONG the best. This is a spirit we have inherited as former MaBoys; we thrive in our families, places of work and communities where we render service.*

Apart from the awards the boys received through academic performance, respondents decided to share the careers they developed while at MaBoys. In the area of practical subjects and extracurricular activities, boys were encouraged to work hard. Brothers helped the young boys to grow their talents by encouraging them to take part in different school-based activities. Out of twenty (20) former pupils who were interviewed, all the respondent indicated that they did not experience any idle time at MaBoys. After class, all were involved in extracurricular activities. Those who took practical subjects like Art and Music became heroes after school.

4.3.8 Music as a Career

In an interview with one prominent Zambian traditional musician from the 1990 G12 exit, he indicated that among other graduates who had spent their five years at MaBoys, were the Sakala Brothers who were both from Matero Compound. Though the boys were not blood brothers but the House System at MaBoys helped the boys to identify talents among themselves. He added that 'Born and Bred in Matero' the Sakala Brothers were Ambassadors of Matero to the Nation. He narrated his lived experience at MaBoys and how music as a subject shaped his life after leaving the school:

> *There can be no shred of doubt that MaBoys has contributed much to my present life. Everything has been going on as I expected. MaBoys' has made me into a musician. Of course, I developed interest in music while still young but my parents urged me to complete my secondary education before I could pursue a career in music. I followed this advice as my father regarded education as the most important thing in life.*

Further, a follow up question was asked: how did you achieve your dream before completing school? He indicated the following:

> *It happened when I qualified to Grade 8. The first person I came to know was Moses Sakala who was in the same House as I. The two of us got the inspiration to join the school choir from Br Frank Annunziata who was then Headmaster of the school. Br Frank had addressed us (the students) at an assembly and pointed out that each one of us was responsible for our own lives. He also encouraged us to be active at school in extra-curricular activities. He encouraged us to develop our natural talents.*

He shared some challenges they encountered as they strived to develop the talent in music as the school had not yet introduced the subject among other examinable subjects. He said the following:

> *We found it rather difficult to become better singers due to the absence of music among the list of subjects at this school. We had to research on our own with some encouragement from some of our teachers: to go head-on with our ambition to become musicians.*

He further explained how he fulfilled his carrier as follows:

> *After passing our grade nine final examination our ambition grew stronger. The former acting Headmaster, Br. Richard Olsen, taught us how to work hard and*

eventually we could perform live shows with the Burning Youth and other Bands. We even wrote a song while in grade 11 and managed to have it recorded at (decibels) DB's Studios in Lusaka. We later signed a contract with Teal Record Company of Ndola. This was the starting point of my present profession, which I had been dreaming about. In 1989, our school won the national championship. I was the choirmaster and Moses was the chairperson. Br. Stanley Zubeck was our moderator. Our victory made us feel music was not a career but a vocation. It was a calling from God.

When asked how they managed to pursue their carrier without appropriate music instruments, he had the following to say:

The year 1990 was a blessing for us. With the arrival of the keyboard synthesiser and Br Stanley's lessons in music our career was expedited. Unfortunately, I started suffering from epilepsy. Through the Marianist Brothers' encouragement, I had hope even though the disease made me stumble in my lifeline. Nonetheless, the doctor advised me to sit for not more than four subjects during the examination. Even if I had these challenges, in the same year, we had another song recorded at Zambia National Broadcasting Corporation (ZNBC) using the keyboard. The song was instrumentally done due to technical problems at that time. The discipline I acquired at school helped me abide by the doctor's advice.

Additionally, he shared how he further developed his musical talent as a professional. He said:

My colleague and I went to study music at Evelyn Hone College. He learnt how to play the guitar while I learnt the keyboard. We have collaborated so much and composed many songs because we came from the same province. We aimed at pushing forward traditional Zambian music on to the international scene. We have recoded many songs, which were recorded at ZNBC.

When asked if he still valued music and the morals, he learned from the Marianist Brothers through his music carrier he had the following to say:

I would like to advise those who are taking music as a profession to pursue it to the fullest. They will not be disappointed. Despite having suffered from epilepsy, I am happy to have achieved my aspirations for music. After school, we have continued to compose songs. The morals we were taught at MaBoys, have helped us to gain popularity. As former boys, we always want to do the best for our country and former school. We have learned to be humble before great people. As a result, we do perform live shows and we are invited to national events. We are popularly known as 'The Sakala Brothers' because we belonged to the same House back then in grade 8 in 1986.

4.3.9 Sports

Apart from providing academic subject, Marianist Brothers also involved the learners in various extracurricular activities. The former pupils who were interviewed shared their lived experiences.

4.3.9.1 Football

Results also showed how some former MaBoys' lives were shaped by Marianist moral values not only academically but also in extracurricular activities such as sports. As far back as July 1966, one of the pioneers of MaBoys wrote in the school's first newsletter before its name changed to Matero Moto: "The newly born school of Matero Boys has thus far shown very little pride in all sports. Although the boys of the school have tried all they could to build up a good name in sports, this has been impossible." One former pupil from 1970 G12 exit added:

> *In the early years in football games, the school lost most of its games, sometimes by as much as twelve to zero. The problem was compounded by the fact that the boys usually played against schools which already had students up to Form Five and were therefore more experienced. Yes, of course there were times when the team did well like when it played Lusaka Shell Company in 1966, the game ended in a tie which as far as the Matero Boys football team was concerned, was something to boast about as it was a good sign for the future.*

Another pioneer student from the same intake of 1970 G12 exit, told his story how he benefited from the Marianist education through physical sports. The respondent indicated:

> *In 1967 when a new intake of second Grade eight joined MaBoys the school showed interest in football as a sport. The team was coached by Br. Brian Lane, one of the three Marianist Brothers who opened the school. We formed the under 15-soccer team. The coach taught us how to play the game. The team scored several league victories.*

He further narrated the way the boys played football and later in life it became their career as indicated below:

> *With the help of the Brothers in 1967, the school introduced the school magazine named Matero Moto and the first issue was released towards the end of the year. It was our aim to have a headline in that magazine every week. I was the captain and my colleagues Manzini Jere, and Lucas Tembo exhibited artistic dribbling and fierce shooting in the forward line while the defence provided the real power of the team. Avit Pingma seldom allowed the ball by-pass him and then headed*

it further than most boys of his age did. Reuben Nyalugwe and Burnard Kaunga tackled safely and passed the ball accurately. Fanwell Mwambi and Rizimen Daka learned quickly. I played in the goal post and the ball rarely hit the net. Celsio Chanda was extremely reliable. Our team was the best.

He further explained how football elevated some students' career life:

After we left school in 1971, Br Carmine offered to be the club's moderator. However, the good times for MaBoys' football club were experienced in the 1980s. In 1983, the school acquired the name of "Mighty Matero Football Club" when they successfully beat the dreaded and tough Kabulonga Football Team in the league. From then onwards football fans commended the Matero Boys team in action and told stories that the team had very good potential to continue winning.

One former pupil from 1970 G12 exit narrated:

Among the potential players I remember very well are Joseph Fwanyanga who joined and played for Kabwe Warriors, Bizwell Phiri joined one of the clubs in South Africa while Edwin Fwambo played for Ndeke Rangers. We appreciate the skills we learnt from MaBoys. We made it in life.

4.3.9.2 Volleyball

Another sport that was mentioned by the respondents was volleyball. One respondent from 1988 G 12 exit said:

I was a volleyball player although from the beginning the game was not popular in Zambia. MaBoys was lucky due to Brothers who came from USA and introduced the game in 1971. It was not competitive per say since it was not common like the way football was. The moderator was Fr Anthony Jansen. He tried his best to teach us how to play skilfully. The game picked up in the 1980s. The Matero Volleyball Team, popularly known as the "Chaminade Highflyers", in 1988 nearly reached the national championship when we lambasted all the other schools in Lusaka to represent the province at Mpelembe High School in Kitwe, proving our superiority of the game of volleyball. We came second.

He further narrated how students who took volleyball seriously at MaBoys benefited in life:

Students who took volleyball seriously benefited from it. For instance, our colleague Moses Kasunga is now a full-time employee of Zambia Air Force (ZAF) as a volleyball player.

He further indicated that there were many other former Matero Boys volleyball players who were doing well in their companies. He also gave an example of the tournament between Zambia and Zimbabwe in the Southern African Zone which took place in 1998.The captain of the Zambian team was a former MaBoys student, Mr Abraham Tembo. He said, "Mr Tembo showed much interest in the game and was still in touch with his former school." The 1988 G12 exit concluded:

> *At that time, the volleyball team was under the dynamic and able moderation of patrons such as Mr Henry Muloki and Fr. Jansen. The captain was Nobert Tembo. Long live Chaminade High flyers!*

4.3.9.3 Basketball

Further, former pupils shared more on sports and indicated that during the early years of the school, Basketball was not well known at both school and in the country but the Brothers introduced it. Basketball was initially played by members of staff against the students. Moderators of Houses also played it until the game was popularised outside the school. One former pupil from 1990 G12 exit shared his experiences as follows:

> *Matero basketball team lay at the bottom of the league, clearly showing that there was poor performance among all the players in the team due to non-availability of time for creative activities. However, we could still see some light at the end of the tunnel especially towards the beginning of the year 2000, there was some evidence that the team was improving bit by bit.*

Another respondent from 1990 G12 exit said:

> *In our time, I remember very well when the boys on their own started creating time for Basketball after school. Members from different Houses developed interest due to internal competitions between inter-houses and the support we received from the Brothers. With no time, the boys' team started competing with other schools within Lusaka Province. The team played a good number of games and managed to win all of them except against International School of Lusaka and Libala Secondary School. The team was under the Patronage of Mr Sthayaparan and its captain was Golland Nyirenda.*

4.3.9.4 Athletics

Some respondents shared the experiences they had in athletics. The athletics team comprised students who also took part in other sport activities like football, volleyball and basketball. One of the beneficiaries in athletics from 1988 G 12 exit gave his narration as follows:

> *Matero Boys has done quite well in the area of athletics. It has produced a good number of runners like myself and many others such as Peter Chingana, Edwin Kanyanta who was my intake mate 1988 G12 exit. I remember how my colleague, Kennedy Sefuke and I used to run 12 rounds in 38 minutes and Kennedy would be following me and finished at 40 minutes. I toured Zambia because of my talent which was developed from MaBoys. We had full support of the Brothers and the teachers. I got different awards and meadows. Being a catholic, I have remained in touch with the school to give advice in the area of sports.*

4.4 The Marianist Brothers of MaBoys select particular moral values in their education system

Research question number three why did the Marianist Brothers of MaBoys select particular moral values in their education system? was aimed at establishing the motive of Marianists Brothers' selection of particular moral values in their education system. The findings are presented under sub-themes identified below:

4.4.1 Marianist Brothers' Selection of Particular Moral Values

The third research question was answered by the Marianist Brothers. To validate the findings of the study, I included the Marianist Brothers to be respondents because they were the owners of the school. In order to find out what made them to select particular moral values, the researcher asked the following question: What motivated you to select particular moral values in your integral boys' education? All the Marianist Brothers who were interviewed in this study supported their founder's [Fr. Chaminade] view that as Marianists, they drew their strength in the family spirit. This meant Brothers, teachers and pupils living in a community. They regarded all to be equal no matter what their skills were, and where they came from. Br Carmine explained why he spearheaded this educational philosophy with selective moral values:

> *My parents came from Naples, Italy around 1929. A depression came to the USA around 1931, which broke up our family. Three of us boys were moved from one foster parent to another until we were all sent to an orphanage on Long Island. From there we were sent to St. John's Home in Brooklyn, New York. The Marianists managed that orphanage, and so we knew the Marianists for about eight years before deciding to join them. Two of us joined.*

He further explained:

> *At the orphanage, when we had Catholic services, we encouraged the other faiths to have their own services. The "Family Spirit" was a notion, which encouraged all of us to accept each other in charity and respect. We were educated to a spirit of acceptance of one another.*

The Marianist religious order showed that one of their greatest aims was in education, which they termed as, 'the one educational ministry'. To get more information on this aim of their education, the researcher probed further so that she could establish what this aim was all about in their contribution to integral education to boys in Zambia. Br. Carmine said:

> *The church really has only one educational ministry; we are to take this model and method of Christian education to any work or sphere of influence we represent.*

Further, all the Marianist Brothers who were interviewed generally indicated that each educational programme or institution under the church sponsorship was obliged to contribute in its own way to the realisation of the three-fold purpose within the total educational ministry. Fr. Jansen in his explanation, indicated the three-fold purpose in their education. He pointed out what the church today consists of in the image of the one educational ministry. He explained:

> *The message which we had been called to proclaim was revealed by God. Therefore, other educational ministry consists of the fellowship we share in the life of the Holy Spirit, which we were to experience and build up, and the services we were to render to the Christian community and the entire human community.*

He further explained:

> *If we were genuinely sought together to penetrate this image of the educational ministry of the church, we might find some answers to the questions such as, why*

> *were our schools less than apostolic? Practically speaking, we must also ask how our schools are structured to support the educational ministry.*

He added:

> *We need real environments for us to be formed in the Christian life. Through education, men must be moved to build a community in all areas of life. We can do this best if we have learned the meaning of community by experiencing it.*

Additionally, Br. Ray echoed, "We hope to give men a Christian purpose for living and an ethical model based on the life of Jesus."

4.4.2 Marianist Education Characteristics

The Marianist exposed their education ministry in terms of education as a core to ministering to the souls of young people as Christ did. Br. Carmine further explained why they selected particular moral values to boys' education as follows:

> *The term "Marianist" ordinarily refers to the situation wherein the Society of Mary owns or sponsors an institution. This means that Marianists have direct responsibility for the philosophy, programming, ethos, curricula, teachers, finances, and management. Marianist spirituality deeply shapes the work of those educators formed through it. The spirit of faith, for example, helps a teacher to be truly present to students, not only to teach them but also to love and respect them, created in the image of God.*

He continued to say:

> *Here we find that 'education' as used by Marianists includes all how Christian life (morals) may be inculcated or built up in the mind. This is our goal of instruction and more particularly the religious studies programmes in the high school setting.*

Br. Ray expressed himself as he explained the kind of students, they aimed at producing as Marianists and said:

> *Yes, I believe that as a teacher, I have to demonstrate the characteristics I am trying to inspire in pupils, including a spirit of intellectual enquiry, tolerance, honesty, fairness, and patience. All those virtues I want to teach them.*

Fr. Jansen explained:

> *Fr. Chaminade saw the school as a setting within which and around which environments giving support to the Christian life could be established. What distinguishes our schools are the complementary institutions which we attempt to establish everywhere to maintain in the pupil who have left our schools the good habits and the religious sentiments (way of life) which they have acquired in these schools.*

Among the five Marianist Brothers who were interviewed, Br Carmine quoted this vision and gave it the following expression:

> *Marianist education is purposed to form such institutions like MaBoys, that man who is passing from one stage to another, might be welcomed by piety from childhood onwards. The young would in the school places of Christian environment, pass into the solidarity destined for youths, then into those of a more mature age.*

Br. Ray also echoed:

> *The other thing I would like to put straight about our education is that the gland plan as conceived by Fr Chaminade and given to us has a vision, spirit and method. Beyond these, there are no limits. It is given to the creative minds and apostolic hearts within the Marianist family to put expression and life to the plan.*

4.4.3 Words after the Deeds

The researcher sought to examine the first twenty-five years of the Marianist Brothers and the meaning attached to their motto 'Deeds not Words', how the motto had been transformed into visible words after their deeds at MaBoys. To find out what motivated the Marianists to choose particular moral values, the following question was asked: how has the school moto helped to teach morality to the boys? In general terms, the respondents pointed out that MaBoys motto speaks for Marianist Brothers' commitment in their mission to educate boys. Br. Carmine said:

> *Coincidence is not a word for the beginning of MaBoys. It is true that in life things at times fall apart, we often find that things also fall in place. So, there must be a master plan even for Matero Boys. Looking back through the years from its origin up to the Jubilee mark of the year 2016, the reality of a 'formation in Faith' certainly comes through.*

The researcher asked Br. Carmine to explain what he meant. He responded:

> *From the beginning, whatsoever we set at MaBoys has come to materialise in form of words through our deeds as it was from the beginning. Those former pupils who graduated in the first twenty-five years are now in form and possessing the Marianist moral values, we can trace them all over the world today. It is true we taught and now we see reality in the former boys' lives.*

Additionally, Fr. Jansen indicated:

> *… and so, a very important dimension of MaBoys is its Catholicity. Here is a school that has recognised the changing culture of Zambia from its inception, which is another aspect of Marianist education.*

4.4.4 The Soul of Matero Boys

In an interview I held with Br. Carmine, the first Head teacher and founder of MaBoys, repeatedly said the following:

> *It has been said that there are schools like no other schools. There are schools like some other schools. And there are schools like no other school. MaBoys has been a school like no other school.*

When asked to explain the meaning of the above sentiments, Br Carmine indicated that the achievements they had made were seen from the beginning of their education in the lives of the boys. They holistically taught the boys. They had run the school for more than fifty years, forming Christ in the souls of their learners who came from different backgrounds and regarded all the boys who passed through MaBoys as 'Once a MaBoys Forever MaBoys' pupils. When asked to tell the researcher his memorable moments about MaBoys, Br. Carmine narrated what made MaBoys as follows:

> *MaBoys is not better than any other schools, let us say academically. Even so, its results do rank near the top of all the secondary schools in Zambia. The school is just different and that is why it is said: 'When it rains at MaBoys, it rains all over Zambia.' The school is like a diamond with many faces because its spirit has over the past fifty years come out of many Marianist communities, having many faces. All their faces have affected the spirit of the school.*

He also explained how their selected moral values to boys' education helped them to form souls in young people's lives as follows:

> *The 'Home Away from Home' concept in the arrangement of Houses along with its unique training of leaders in the form of captains, prefects and monitors make up two of the faces. The follow up with the graduates from the cradle to the grave, highlighted with their annual Memorial services of all the teachers and pupils and supported by regular meetings of informal committees, these constitute a very traditional Zambian face, a respect for those who have left the school with legacy. Of the five annual events, which bring the graduates together throughout the year are Day of Recollection which is held in January, Memorial Service held in March, followed by the Family Picnic in July and the Annual Banquet at the end of October, to be followed with the graduation ceremony. Among these, it is the Memorial Service, which is most inspiring.*

This was also echoed by Fr. Jansen who explained the following:

> *It is in the Memorial Service in which we realise we are a part of every person we have met. This is when we know that we die twice, thus the time when we are dead and the last time our name is said. The lives of our graduates can still be seen in our classrooms as teachers and in the faces of their sons and grandsons. As a Jesuit priest once stated, "Tradition builds on the past but into the future."*

Lastly, he explained the meaning of 'Deeds not Words' as achieving their goal to set a school in Zambia as they were assigned to 50 years before. He added that most of the school history was written and recorded in their manuscript and school magazines. This showed how the Marianist Brothers lived a memorable life at MaBoys. The first Head teacher and founder of MaBoys concluded thus:

> *All that has been said from the beginning is written in this book, entitled Words after Deeds, our tradition is there. Fifty years from now, this book will be a collector's item, but the spirit of MaBoys will still be very much alive.*

The Marianist Brothers, who were still alive at the time of data collection, showed their gratitude towards the researcher and appreciated the efforts made to remind them about their lived experiences at MaBoys.

4.5 The challenges former pupils encountered at MaBoys resolved during their school time

To answer the research question number four, what challenges former pupils encountered at MaBoys resolved during their school time? 8 former pupils from different G12 exits were

interviewed to establish how the challenges faced by former pupils of MaBoys were resolved. The responses to this question were given according to the following themes:

4.5.1 Religious Life at MaBoys

All the members who participated in the Focus Group Discussion generally indicated that they came from different backgrounds with different habitual mannerisms and religious beliefs. The school they joined was run by Catholic Brothers, so to some extent they had to accept Catholic teachings. The former pupil from 1979 G12 exit indicated:

> *Though I am not a Catholic, during the Wednesday programme I had to attend and adhere to Catholic teachings. I found the teachings rather strange, but I avoided losing my beliefs by not concentrating on what the programme emphasized. In other words, I attended for the sake of it.*

When asked what should be done, the 1979 G12 exit indictaed that there was need to orient non-Catholics when they first report to school so that they might realise and understand the importance of veneration gatherings which they were not familiar with.

Another former pupil from 1987 G12 exit had difficulties to get what the Brothers were teaching. He said that:

> *When I first joined the school, I found the Brothers' accent rather challenging. They spoke fast and I had to learn to be attentive in class and outside so that I could communicate with them properly.*

The former pupil from 1984 G12 exit shared the challenge he faced in a Catholic oriented school as follows:

> *There was one thing I did not understand why we celebrated the Marianist heroic figures during school time whereby the whole day lessons were suspended, and we concentrated on veneration of Marianist rituals instead of learning. Since I was not a Catholic it seemed to be a challenge for me. I thought the rituals should have been held on Sundays, to Catholic pupils.*

The former pupil from 1988 G12 exit during the discussion interjected as follows:

> *Although Marianist Heroes' Day popularly known as 'Chaminade's Day' which fell on January 15 took our time as it seemed to be boring, in later life, we appreciated what we learned because we have continued to observe moments of commemorations of some heroes in different sectors where we have served.*

> *When we celebrate Africa Freedom Day, for example, we are reminded of the heroes of Marianist Brothers starting with their founder Chaminade.*

Another former pupil from 1990 G12 exit shared how challenging it was to learn at a Catholic oriented school coming from Jehovah's Witness (JW) faith. He shared his experience as follows:

> *At first it was unbearable for me to have morning devotions in a Catholic traditional way. Coming from the Witness family, I took a low profile in religious affairs. I thought my fellow pupils would make fun of me and my religious beliefs. To my surprise, I was incorporated in interdenominational religious groups and activities. We gathered every Wednesday to share the word of God as a Witness. Later I used to join a group for witnesses only. This solved my problem. The Marianist Brothers were open to pupils of all faith. However, I still feel more should be done to orient students on the value of the religious rituals carried out at MaBoys.*

One former pupil from 1987 G12 exit pointed out that the Wednesday Religious Programme was time consuming because all learners at MaBoys were required to take RE as a subject was compulsory. Additionally, he said that there was no need to have extra religious activity which was attached to the timetable. He further said the following:

> *As for me RE and Wednesday Religious Program were like a repetition of religious activities in a mission school. Being a religious person doesn't mean to drill learners as the military does. So, I think just the nature of the school, and the intensive lessons offered in RE were enough to the learners to become religious. Besides, among the teaching staff were Brothers, whose religious life inspired us.*

Additionally, he expressed his concern about making RE compulsory as a tusk that was carried on the shoulders of the learners who later became engineers, doctors, accounts to mention but a few. He further said:

> *I don't know why the stuff we learnt in RE was so concentrated on four religious traditions of Islam, Hinduism, African Traditional beliefs and Christianity meanwhile me I always wanted to be an engineer. Mastering this stuff was a hustle.*

Another former pupil from 1984 G12 exit had the following to say:

> *As for me at first, I saw it not benefiting to learn bulk content in RE, but after some of my classmates asked Fr. Jansen the purpose of teaching informational subjects such as RE which was made to be compulsory for all senior classes. Fr. Jansen's response to the following question encouraged me 'why should we learn RE when we are scientists' Fr. Jansen simply said in RE we teach the truth…. That was my turning point because I realised that we all needed this truth in life and it was this truth that strengthened us after school.*

4.5.2 Moral Behaviour

During interviews with former teachers of MaBoys, mannerism was one the challenges that teachers had to impart in their learners who came from different religious background. When asked how the mannerism they learnt from MaBoys helped them after school, the participants indicated that Mannerism they learned from MaBoys made them to be responsible in life during and after school.

One member of FGD from 1985 G12 exit explained:

> *Those years we were in Form One, but I was a big boy. I already had developed a habit of drinking beer. When I came at MaBoys, I had two other friends. It was difficult to stop drinking. Occasionally, we sneaked out to go and drink beer at the community bar behind MaBoys. One day the community members reported us to the Head teacher, and I suffered punishment to work in the orchard one full month. At home I was taken to be a young adult but at school, I was a mere pupil. These were conflicting identities I had to learn to manage properly.*

He continued to say:

> *I thought that would be the end of me but in Gr 9 I was chosen to be class monitor and in G12 I served as a prefect. I can simply say Brothers and the teachers were good to us. They involved everyone in the running of the school.*

Other FGD members also indicated that there were times when they felt MaBoys standards in terms of discipline were strict and they needed some freedom. However, due to the punishment that was given to the offenders, it helped to build their character. A former pupil of 1986 G12 exit indicated:

> *During our time, the Brother who was in charge of punishment was serious. He used to detain the offenders, and you know that when classes end, pupils are*

supposed to go home. The excitement of going home after a long day at school diminishes when one learns that they are among the offenders. You begin to wonder what story you are going to tell your parents. If you were not creative enough, you were punished twice: by your teachers and parents. I hated this kind of punishment; as a result, I tried not to be found as an offender. I think it taught us to be disciplined all the time.

Another former pupil from 1978 G12 exit added:

At first when I came to MaBoys, I had a problem with time keeping and I faced several punishments. My parents could not afford to give me enough money for a bus fare, and I was coming from Lusaka West. I had to start off early from home but due to the long distance to school, I was always late and during our time, the punishment was that one shoe was confiscated and at the end of the day you needed to collect the shoe after sweeping the soundings. It was so awkward walking with one shoe around the school surroundings the whole day.

He continued to say:

I tried to improve but it was not easy. I couldn't (he said looking sad as if he was going to cry). Later the Brothers realised during one of the visits to the homes of their pupils that I was coming from a distant place. I was exempted from punishment to allow me to finish my education and later in life I learned to be punctual to work. I really appreciate what the Brothers did.

The pupil from 1987 G12 exit pointed out the following:

I left MaBoys as an organised person because the education we attained from the Brothers was holistic in nature. If you look at most of us from MaBoys we have managed and maintained certain things. For example, in marriage some of my friends and I have remained stable and responsible family men. In my job, too, I served diligently simply because of what we observed from the Marianist attitude to work. I feel this was a positive challenge for me.

4.5.3 When it Rains at MaBoys it Rains all over Zambia

When asked if they had any challenges in their time at MaBoys during their school life and after, one former pupil from 1991 G12 exit pointed out that the Marianist Brothers' spirit of community building had made a great benefit to its stakeholders. He added:

I came from a rather disadvantaged family. My parents found it hard to pay for my school fees and other school requirements. However, I was supported by the Brothers and former pupils who kept truck of each other by holding different

> *events throughout the year. My seniors kept visiting the school and inspired us to work hard and make it in life. They also supported many of us financially to make it possible to complete school. Being a former pupil, I now help the less privileged pupils. We are many and the Marianists have dotted us all over Zambia and beyond. I think they are the only group who do this.*

I probed further to find out whether there were boys who dropped school due to challenges of paying school fees. The former pupil from 1988 G12 exit supported the previous participant's views as follows:

> *We are MaBoys and MaBoys forever, doted all over Zambia are graduates of MaBoys. We, former pupils keep contacting our school and give moral support to the young ones who are still in school. I am a member of the Torch Fund Committee. The funds are contributed by former pupils and are meant to support the less privileged to complete education.*

He continued to say:

> *The funds also help in providing health in terms of eye or dental care of pupils as well as keeping MaBoys environment clean. So far, the school wall fence was erected out of the same funds. Indeed, former pupils of MaBoys who reside in different parts of the country have worked hard to see to it that no one is left behind as Br. Carmine used to say (in line with their founder's view The Lord has chosen new wars, "When it rains at MaBoys, it rains all over Zambia".*

Another pupil from 1991 G12 exit shared that some pupils covered long distance to come to school. Some of them were perpetual late comers and attracted punishment at the end of the day. He continued to say:

> *During lunch time some of the pupils sat under the tree where they took their dry bread with water. I was lucky, my home was near although I had to cross the Great North Road. These were rough times but later turned to be good. A visiting Marianist Brother from Italy interacted with the boys during lunch time and promised Br. Carmine for a better lunch hour for MaBoys. All he meant was to introduce an activity which would drive learners' mind to creativity through learning computer lessons.*

Additionally, the former pupil mentioned that three years after he left school, MaBoys received seven computers and set up the first computer class in 1994. This new venture put MaBoys on the map of Zambia hence, the saying, 'when it rains at MaBoys, it rains all over Zambia'. He further said:

> *MaBoys received a container of computers donated by Beit Trust to help the school to house computers as they were coming into the country. As a former MaBoys I appreciate the effort made by the school to better the lives of their learners. Apart from struggles we may have passed through one of our juniors from 1997 G12 exit Payson Sondashi excelled in computers and now he is working in Sudan.*

4.6 Summary

In summary, this chapter has presented the findings gathered from the different participants. It also presented the themes which were identified under each research question included as follows; 1) What aspects of morality have been integrated with education by the Marianist Brothers of MaBoys? Themes included: Marianist Charism, the Marianist school environment, the house system and Wednesday Religious Programme. 2) In what ways has the moral values in education philosophy of the Marianist Brothers shaped the way of life of MaBoys? Themes included: Character formation, home away from home, Spirituality and education, honest and hard work, discipline, service to others, the best of the best music as a career and sports 3) Why did the Marianist Brothers of MaBoys select particular moral values in their education system? Themes included: Marianist Brothers' selection of particular moral values, Marianist education characteristics, words after the deeds and the soul of Matero boys. And 4) How were the challenges former pupils encountered at MaBoys resolved during their school time? Themes included: Religious life at MaBoys, Moral Behaviour and when it rains at MaBoys it rains all over Zambia.

CHAPTER FIVE

DISCUSSIONS OF FINDINGS

5.0 Overview

This chapter discusses the research findings presented in the preceding chapter. The discussion is guided by the following research objectives: (i) to determine aspects of morality that has been integrated with education by Marianist Brothers of MaBoys. (ii) to examine how particular moral values in the education philosophy of the Marianist Brothers have shaped the way of life of MaBoys. (iii) to establish the motives of Marianist Brothers' selection of particular cornerstones of moral values, and (iv) to explore challenges if any and mitigation measures the former pupils encountered while at MaBoys. Thus, this chapter is discussed and presented using themes developed from the data generated from the participants.

5.1 Aspects of morality that have been integrated with education by Marianist Brothers of MaBoys.

The first research objective was discussed, structured and analysed using themes or headings deduced from the objective: Marianist charism, Marianist school environment, the House System and Wednesday Religious Programme.

5.1.1 Marianists Charism

The findings of the study showed that Marianist Brothers' education was the core of moral and integral education for boys at MaBoys. The Marianist Brothers dedicated themselves to teaching to form Christ in the souls of young people. Br. Carmine revealed that their call for education was to form souls in young people through education, hence, morality was part of this education. For Marianist Brothers at MaBoys, provision of education to the youthful boys was a calling from God and their founder Chaminade; so the Marianists were not attracted by any special gift or renumeration but their willingness to serve the needy in society in line with their founder's vision; *Do Whatever He Tells You.* The presence of the Marianists in the institution gave them a gist to pass on good morals to their learners. This agrees with what Aminigo and Nwaokugha (2006) who observed that in indigenous education morality was

emphasized by expert teachers. Similarly, be it mission or modern institutional organisations, moral teaching is determined by its experts and learners appreciate the services.

Additionally, data gathered from both in-depth interviews and FGDs generally showed that at MaBoys the Marianist Brothers and the teaching staff were not just experts in academic subjects but were role models to their learners. Similarly, Kerley (2005) noted that morality could be a body of standards or principles derived from a code of conduct from a particular philosophy, religion or culture, or it could derive from a standard that a person believed should be universal. Cox's (1994) phenomenology of religion also showed that the inner core of religion is adoration. This referred to a universal essence that was expressed through the cultural values of one generation and then handed down to the following generation, which in turn reformulates into more sophisticated levels of understanding. In the case of MaBoys, the boys who joined the school might already have been oriented to traditional teachings which instituted good morals in them. As a result, the education they acquired from the Marianist Brothers shaped their lives to be better citizens.

The study discovered that Marianist education was based on love, to teach the local boys of Matero compound, coming from different cultural backgrounds, moral and religious values. The findingingas from the current Marianist Deputy Head teacher, Br. Given, showed that former pupils who passed through Marianist schools, showed kindness to other people because of what they had observed from the Marianists. This was an indication that the Marianist education taught the value of love for others and God. At MaBoys, this spirit was witnessed in the acts of the former pupils who kept on visiting their former school for purposes of finding ways they could help the school in addition to the help they gave to the community in general. For example, as Secretary General for all former MaBoys who were still in touch with each other and the school, the SG for OMABAC expressed love for others and had passion to help others and his former school. He sacrificed his time to organise and attend each event of the year which involved former pupils, for instance, the Old Boys Picnic and other fundraising ventures. This gesture of love for others is what the ACES eant when she responded in the interview I held with her, that the former pupils of MaBoys were known for their service of others and notable practices were seen in the school annual gatherings. They rendered service

to the needy. For instance, they showed love and helped underprivileged pupils to complete their education.

The study further showed that the Marianists' purpose of moral integral education to boys was initiated in the vision of their founder. The results generally showed that Marianist tradition was grounded in the vision of the founder, Fr. Chaminade. This is in line with what Fr, Jansen revealed that it was a vision of faith in God and people, the never-ending hope for a better world and its transformation into the kingdom of God. This correlates with Ross (1973) who remarked that the founder's vision depicted what is stated in the Bible scripture of John 2:5. When wine had given out at the wedding at Cana where Mary and her son Jesus together with his disciples were invited. Mary said to the servants, *Do Whatever He Tells You*. Mary's words were spoken confidently with faith in her son, Jesus, at the Wedding at Cana; Jesus performed the miracle. He turned water into wine.

Further Fr. Jansen revealed that in the Marianist Brothers' endeavour to provide moral and integral education to boys alongside the Marianist mission at MaBoys, they had to exercise patience and perseverance of hope and joyful commitment. They had faith in the community they had come to serve and gave hope to the learners who came mainly from poor backgrounds. This is in line with Stefanelli (2005)'s assertion that Fr Chaminade planted in his followers a mission and he used the same expression to designate the vision and scope of the Marianist mission. To advance the kingdom of God, the Marianist family at MaBoys emulated their founder, Fr. Chaminade, who entrusted in them and were obliged to, 'do whatever he tells them.' The findings therefore generated evidence showing that in the first twenty-five years Marianist Brothers served and achieved their mission by engaging themselves in providing moral and integral education to boys at MaBoys.

Furthermore, the study discovered that the Marianist Brothers at MaBoys were grounded in the Christian faith. The Marianist tradition supported a prudent openness to social change in the community and world at large. This was explained by Fr. Jansen that for the new times there was need for Marianists to use new methods which encouraged their learnes to be creative in their imaginations. According to the fingings from Fr. Jansen, as they faced new times while relying on their faith, Marianist Brothers benefitted all those who worked and received Marianist education, including those of other faith, because it deeply respected what was most

human among students and other community members. The Marianist Brothers' education at MaBoys, emphasised teaching the value of faith and hope to their learners who later worked in different organisations as responsible citizens ready to develop the Zambian economy and society.

On integration of morality with integral boys' education, the study established that the Marianist religious order followed Chaminade's charism which is Mary's mission, and it is at one with that of Christ Himself. Ross (1973) asserted that, "community, words, deeds and personal lifestyle were all of great importance in the educational ministry of Jesus." Since Chaminade took the image of Jesus to form community Christian education, the study findings revealed that through providing education, there was consistent forming of Christ in souls of the learners. Annunziata (2016) reported that the Marianists believed that the best way to live a spiritual life was to share their faith with others, work with the poor and educate and nourish the mind, the body and the soul. At MaBoys, such practices were evident enough since the Marianist Brothers' educational provision engaged their learners in everyday religious and social activities.

The study has also discovered that the Marianist missionaries strengthened their founder's mission to enable them reach out to all categories of communities including the community of Matero compound. This is in line with what Ross (1973) observed about Marianist religious order that they were empowered by the Holy Spirit and inspired by the dynamism of Blessed Chaminade's charism. Ross (1973) further indicated that, "the Brothers and priests vow to live Marianist family lifestlyes in a community as equals, through lives of prayer and Gospel service; they dedicate themselves to the following of Jesus Christ, Son of God became son of Mary." Fr. Jansen affirmed that wherever Marianists were sent, they invited others to share in Mary's Mission of making Christ present in every age and culture by forming persons and communities of apostolic faith who advanced justice and reconciliation in their lifestyles.

Most importantly, regarding *Nova Bella Elegit Dominus* (The Lord Has Chosen New Wars), it was established that at MaBoys, the Marianists fought the Lord's new wars by providing education to young souls who later became responsible citizens and contributed towards the development of the nation, Zambia. Many respondents during in-depth interviews and FGDs

acknowledged that the Marianist Brothers emphasised the five-fold Marianist charism as the school mission statement which was integrated with the academic subjects. These were:

- Educate for formation of faith.
- Provide an integral quality education.
- Education in family spirit.
- Educate for service, justice, and peace and
- Education for adaptation and change.

Hence, in order to fight the new wars that the Marianists Brothers were commanded to do by their founder, they had to fulfill the charism through achieving the mission statement they had displayed in their school. The learners were made aware of this charism by involving them in the Marianist spiritual life. This agrees with what Newman (1996) asserted that when an educator is truly present to students, students are changed. He further indicated, "An educator personally transformed through a faith of the heart teaches the students to be not only competent and capable, but also faithful and compassionate". For this reason Barber (2014) stated that the universal charism found in the Catholic Church included sanctification through faith and evangelisation of the Gospel as well as Catholic social teaching which emphasized voluntary support of the sick, the poor and the afflicted through the corporal and spiritual works of mercy. Generally, Marianist Brothers at MaBoys were also involved in fighting the Lord's new wars by spearheading the universal charism of the Catholic Church.

In line with the Marianist religious order and its integration of morals with education through its school mission statement, Stefanelli, (2005) showed how inclusive education was in the Catholic run schools where universal Catholic social teaching was part of the curriculum. In 1980s Catholic education focused more on service, justice, and peace which were ways of attracting young people to the Catholic faith. The current study found out that at MaBoys the values of service, justice, and peace were emphasised from the time the school was established in 1966. Br. Ray Gohring shared with the researcher that at MaBoys Marianist Brothers taught these virtues in both academic subjects and Christian activities held within the school. Evidence was shown from the daily activities the learners participated in. Learners offered services in daily morning devotion where only one pupil gave a prayer while others listened. Starting the day this way, enabled the boys to maintain peace with others and to exercise justice in their

actions. Like all Marianist schools, at MaBoys, the values of service, justice and peace were exercised beyond school life.

Further, the study findings showed that the Marianist religious order's charism commanded its apostles to fight the wars of the Lord religiously through providing moral teachings to learners in the schools they had set. Their moral teachings were not selective to only those who professed Catholicism, but to all pupils. This is in line with Campbell (1996)'s assertion that, "in being faithful to the gospel of Jesus Christ, the word incarnates, we live with and for the people of our time and share with them their joys and hopes; their anxieties and suffering." The Marianist Brothers strived to reach out to the community of Matero compound through the education they provided to local boys which followed a local curriculum that emphasised holistic teaching of learners to prepare and produce well-rounded persons (MOE, 1996). By doing this, the Marianist Brothers proved that they understood and followed Chaminade's approach to Christian education which was the universal Marianist apostolate: *Do whatever he tells you.* Thus, they were to be engaged in the ministry of Christian education wherever they were and whatever they were doing.

At MaBoys, morals were inculcated in the learners. This can be seen in Marianists' belief, that Christianity is not an obsolete institution, and that the Gospel is as practicable today as it was 1800 years ago (Ross, 1973). The name Marianist and their deeds was what transformed their learners morally. Ross (1973) pointed out that religious men and women would wage battles against a thousand and other forms of propaganda, precisely in the field of schools, by opening classes at every level and of every kind, and particularly classes for the common people, who were the most numerous and the most abandoned. At MaBoys, boys from different social groups came to received education from the Marianist Brothers who rendered their service wherever they were, sent to fulfill the Marianist charism.

Furthermore, the study established that the Marianists recalled that the spirit of the Society was the spirit of Mary and that whatever works the Marianists undertook, they undertook the spirit of Mary and formed Christ in souls of their learners. This was evident from what Br. Given revealed that since Marianists understood Christian education as their founder did, thye could speak of it in direct connection with their charism, that is in terms of what they were; as they taught the boys, our moral behaviour remained as an imprint in their learners' lives. Without

drawing any separate lessons, the boys learnt morals from what they saw in the Marianist Brothers. So the Marianists had to exhibit good morals which their learners imitated and adopted.

Ross (1973) further showed that, Marianist education aimed at sowing, cultivating, and bringing to fruition the Christian spirit in humans. These features were seen in the lives of the former pupils who passed through MaBoys. The former pupils went back to the school in search of deserving pupils who needed support academically and socially. As disclosed in the FGD the researcher held with the alumni of MaBoys, the boys made themselves available and rendered any necessary help to the school. More evidence was provided by Fr. Jansen that, Marianist Brothers provided holistic type of education. By the time the boys left MaBoys, they were fully grown up to take up responsibilities in their families and communities.

MaBoys' school mission statement (Educate for formation of faith, provide an integral quality education, Education in Family spirit, educate for service, justice and peace and Education for adaptation and change), reflected the Marianist pedagogical practice in inculcating morals in learners. The study findings established that Marianist Brothers' application of pedagogical methods in their teaching was one cornerstone of Marianist Brothers' teaching of morality. The findings gathered from Marianist teachers showed that moral teaching was integrated with academic subjects that were time tabled while the activities which were not timetabled were learned through observations and imitation as they were repetitive. The observable and repetitive activities which took place in the Marianist school environment helped the learners to adapt to the Marianist spiritual life which they imitated and strived to achieve later after school. This is evidenced by the findings from FGD held with former pupils in which the SG for OMABAC revealed that at MaBoys, learners were usually occupied with different activities through-out the day. This commitment of engaging learners in different learning scenarios, cultivated good behaviour in the learners themselves. It was attested by the former pupils who took part in this study that Marianist Brothers taught them how to live a spiritual and disciplined life. This correlated with the first school Chaplain, Fr. Jansen's assertion that in all their educational institutions, Marianists did their best to engage learners with activities throughout the day. Thus, formation in faith and inspiring of Christian communities was their priority.

This was similar with what Adeyemi and Adeyinka, (2000) and Ocitti (1971) identified in indigenous traditional education in which under the preparatory method, learning is through observation, imitation, and repetition. Consequently, in participatory kind of education young people are exposed to different activities such as, initiation ceremonies, work, play and oral literature. In this way, the learner is productive as he or she learns and is integrated into the community. Similarly, from the time MaBoys was established, the Marianist Brothers guided by Chaminade's principles in their endeavour to educate young souls, were engaged in the ministry of Christian education in everything they did including imparting morals in their learners. As apostles of Christ, they carried Chaminade's vision and spread it to other parts of the world through provision of educational services.

Additionally, the findings generated from Fr Jansen showed that Fr. Chaminade emphasised education of young people. As such, God called Marianists as educators to extend Chaminade's rein in the world through their education. Therefore, education serves as a means of transforming the Zambian people and the world at large. Inevitably, learners in turn became followers of Jesus Christ. Similarly, D'Souza (2018) noted that, Catholic education provided to individuals was not simply to serve them and grow in power and wealth but rather grow in freedom and heed the call to serve and to be responsible for others. Catholic schools seek to transform society by an educational programme that promotes care for others, for the cosmos, and for one's relationship with God.

This study has also established that even though the Marianist religious order came as late as 1965, their educational characteristics were not the same as those of the early pioneer missionaries whose motive was to evangelise and educate the people in order to receive and understand the gospel message in which the people had to read the Bible for continuation of spreading the good news. At MaBoys, the Marianist Brothers went beyond mere evangelism. Their education aimed at transforming the local boys into better citizens. They also provoked rational thinking through providing government approved academic subjects such as religious Education, Mathematics, English, Science, Geography, Civics, Art, Music and practical subjects.

Further, even if the findings generally showed that, the Marianist Brothers did not offer catechist classes to convert their learners to Catholicism as was the case in Carmody's (2015)

study of Chikuni mission where youths formally accepted the Catholic messages through baptised, at MaBoys, though not specified, internal conversion was experienced by learners. This can be seen from former pupils who still visit the school and show good morals in their social behaviour long after they left the school. However, despite evangelism purposes, the education missionaries offered at Chikuni presented their students with hope and promise of a more prosperous way of life, but they did not identify with the materialism of that modern movement which provided the economic and political underpinning of such prosperity.

Beyond these findings, the Marianists realised the need of transforming their learner's lives spiritually. Apart from teaching academic subjects as mentioned above, they intensified the attendance of religious activities and made them compulsory to all pupils regardless of their religious affiliation. This is evidenced by the findings from the current Head Teacher that pupil at MaBoys were always expected to attend religious activities such as a common morning prayer recited everyday by one pupil through a megaphone centrally positioned while others listened from their respective Houses; observe and attend religious programme under supervision of a patron/matron every Wednesday and RE was a compulsory subject at all levels. This evidence was shown in the response given by Fr. Jansen that "Alert to the signs of the times and faithful to Marianist traditions, we consider ourselves in a permanent state of mission, forming persons and communities in a lived faith expressed in service responsive to the needs of the time." So, allowing the boys to have morning prayers was a means of helping the learners to start the day by interacting with the Supreme Being God. The pupils set aside time for a personal and communal moment with God, before going about their academic and social activities. It is time when those 'in attendance', the boys and their teachers were allowed that moment to connect with God. It was a training session for the one who said the prayer.

Next, observing and attending the religious programme every Wednesday might have enabled the boys to have a sense of unity and belonging to the school. Since some boys were not Catholics, the Marianist Brothers allowed them to have an opportunity to meet as young adherents of their religion and congregation. There are spiritual, and emotional advantages that come with attending a religious programme. It may lead to a stable environment in which to learn, grow and thrive all make for a positive and inspiring school experience.

Furthermore, making RE compulsory at all levels at MaBoys enabled the boys to acquire the same content, thereby strengthening their spiritual life. Nevertheless, there were boys who questioned why RE was made compulsory. They thought learning RE was a waste of time because it included other religious traditions which they saw to be irrelevant to their career pathways. Unlike learners who did not take RE at senior secondary school, boys at MaBoys acquired knowledge, skills and values which were important for the development of the individual and the nation as a whole (RE Grade 8 Teachers Book, 2014). However, making RE compulsory negated learners the freedom of choosing studying subjects they were interested in. It also goes against the principles of modern and liberal education. Nevertheless, parents had their own reasons for choosing MaBoys. As 'Educating our Future' (1996) indicated that during the post-colonial period parents were free to choose schools for their children, be it public, private religious or communal as long as it provided sound attitudes and transformed behaviour that could enable them to uphold societal needs in future. The school had to work towards a common goal to curb economic problems. This is in light with what Carmody (2016) noted that Catholic schools liberalised education to non-Catholic pupils after Vatican II (1962-65). In post-colonial the Catholic Church adopted a more open approach by cooperating with the state and other Christian and non-Christian groups. This harmonised with the new Zambian state's approach which emphasised a non-denominational approach to schooling. In this regard, generally, parents send their children to Catholic schools primarily for good discipline and good grades; hence, MaBoys is such a school.

Additionally, the results of the study showed that MaBoys is a grant-aided school following the national curriculum like any other public school in Zambia. During the time of the cohorts under investigation (1966-1991), most of the pupils who came to MaBoys were from the local compounds of Matero and surrounding areas. Some pupils had different challenges which needed the attention of the Brothers and teaching staff. The Marianist education involved everyone, and all learners received the Marianist gift of their charism. As the findings generally showed, it was evident that the Brothers did not struggle to evangelise the learners from other denominations. As Annunziata (2016) indicated that learners, on their own, learnt through academic subjects and what they saw in the actions of the Brothers whom they imitated.

5.1.2 The Marianist School Environment

The study has established that since MaBoys was a Day School, the school atmosphere provided features that helped the teachers to control their learners during the school hours. The findings from in-depth interviews with the Brothers showed that the school environment was the source of morals for both teachers and pupils. The current Head teacher reported that at MaBoys, the atmosphere was calm and welcoming for both teachers and pupils. Pupils who came in for the first time as grade eights, underwent an orientation programme to acquaint them with what they were expected of doing while at shcool. MaBoys environment provided the virtues of love and peace which teachers and learners enjoyed and made them feel at home as they took part in in everyday school activities. Once the learners were admitted to this school, they followed what was supposed to be done in order for them to fit in. Teachers too, did their duties diligently with less supervision. Therefore, MaBoys' environment itself discarded unwanted behaviour. This iwa similar with what Simpson (2003) described as the virtue of love that was emphasised to teachers and their learners at St Anthony mission school environment that, "to educate children one must love them and love them all alike." In addition, Simson (2003:37) postulated that this love was to be expressed in the gentleness of the brother's approach to those in his care.

Being a mission school, MaBoys's environment was one of the cornerstones that inculcated morals in the learners. The findings by the Head teacher showed that the school reinforced morality through the school Chaplain's interactions with the learners in academic and non-academic activities to guide them to be responsible citizens even after leaving MaBoys. The findings further revealed that the role of the priest was essential in cultivating good behaviour among the pupils through the activities the priest initiated. It is necessary here to re-state what was echoed by Br. Carmine as follows:

> From the onset of MaBoys, Fr. Tony [Jansen], besides being the school Chaplain was also the first school manager and it was he who prepared the first constitution for the school. And he will forever be remembered as the one who made the Marian Shrine a reality. At MaBoys, Fr. Tony was already the founder of the House System creating what it still is today, a unique way to form families within a school, creating a Home Away from Home'. Finally, it was he who made the words famous *Muchenjere*, [be alert] *Ulemu* [respect] and 'you know what I mean…. *ka*! [emphasis].

So MaBoys had certain features that made it to be a unique school from other schools in Matero, Lusaka, Zambia and beyond. Besides the common regulations that the school provided, the Marianist Brothers interacted beyond their expected roles as teachers by exercising parental care to bring up well-mannered citizens in a Zambian cultural context. This agrees with Mwewa (1977) who asserted that Zambian traditional culture could only be understood and embraced through Christian values. Additionally, to be more precise in his explanation, Mwewa (1977) inter-twinned the Zambian values with Christianity without allowing the Zambian traditional values to supersede the Christian values. This could be the reason why morality was upheld at MaBoys.

The Marianist education philosophy was important as it acted as the source of inculcation of morals in boys at MaBoys. This was evidenced from one former teacher's remarks that at MaBoys education aimed at forming well-rounded persons who would be responsible citizens. In addition, the findings from Br. Ray showed that in order to keep the boys focused and not to lose hope in life, at MaBoys, Marianist education provided a suitable learning environment which helped in shaping the boys' behaviour. According to Shrivastava (2017), institutions of learning emphasize moral value education which provides real meaning in life and enhances the well-being of the individual. He further asserted that moral values are guiding principles of life and are responsible for the all-round development of an individual. Thus, by emphasising moral values development, Marianist Brothers contributed to the all-round development of their learners.

Further, the findings gathered from former teachers, showed that MaBoys teachers imparted moral values in their teaching. The moral values were also imparted outside class during co-curricular activities. This was emphasised by Br. Eric's contribution that MaBoys' school setting provided an environment with many givens which if fully appreciated could provide a fertile field for the educational ministry and mission that the Marianist Brothers were called for. The Brothers at MaBoys, saw an opportunity to graduate skilful young people who would later contribute to national development.

Similarly, the findings from the Head teacher showed that the high school setting should be viewed as a community, or at least a potential community, consisting of the administration

faculty, staff, students, parents and alumni. For Marianist Brothers and other teachers at MaBoys, a school is incomplete without collaborative efforts by the administration, staff, students, parents and alumni. As a community, morals were passed to students and in turn they became well-mannered and exhibited good character. The boys had potential to contribute to the development of Zambia as a nation. This correlated with D'Souza (2018)'s remarks that in Wales, Catholic schools aim to educate the whole person. D'Souza's (2018) findings further showed that in Wales the aims of Catholic education were mandated in a policy document (IDACI) which emphasised that Catholic education had a belief that the human and God were inseparable. Therefore, in Wales, Catholic schools and colleges, management, organisation, academic and pastoral work, prayer, and worship all aim at preparing young people for their life as Christians. This was the Catholic ethos the Marianist Brothers at MaBoys endeavoured to inculcate in their leaners.

In line with Cox (1994) and Smart (1969)'s phenomenology of religion, religion provokes challenging questions about ultimate meaning and purpose of life, beliefs about God, the self and right or the nature of reality and wrong and 'What it means to be human?' In the same view Grimmitt (1987) also was concerned with ultimate question such as what it means to be human. Grimmitt found out that such a question provokes man's great awareness of his own uniqueness as person and developed a universal human nature. Marianist Brothers offered education which enabled learners to have meaning and purpose in life, as shown in their after-school life experiences. Most of the former pupils who were interviewed valued religious life and kept on offering service to their former school.

The findings further showed that the Marianist Brothers at MaBoys accepted pupils from different religious backgrounds and allowed them to continue practicing their religious faiths. As shown by the response of the Head teacher, the teachers did not stress themselves to orient the pupils who were accepted at MaBoys because by virtue of their being at the school the boys were reminded that they were in a Catholic school and adapted to required values naturally. Put differently, the school environment compelled the learners to adjust to the new situation. Barber (2014) asserted that Catholic Schools were communities governed by the teachings of Jesus Christ, that is, the love of God and neighbour as they endeavour to develop the whole child in

a spiritual, moral, academic, physical, social and emotional way within a caring and supportive environment. At MaBoys, Marianist Brothers incorporated the Catholic central values in their education and allowed non-Catholics to receive similar values.

At this juncture, it is worth stating that the demands of phenomenology of religion regard ritualistic customs to be more stable than doctrines (Cox, 1994; Chantepie, 1991). At MaBoys this was evident in the Marianist school environment which involved different activities such as religious activities (having a religious programme every Wednesday) cults (venerating Marianist heroes) and customs (prayer at the beginning of each day) which expressed ritual practices alongside academic subjects.

The findings from the former teachers showed that the school environment was a source of moral teaching. The interviewed former teachers valued the strict measures that were reinforced at MaBoys to help them cultivate good morals in the learners. Once the pupils walked in school the rules restricted them not to leave the premises before time and their activities were monitored. The lay-out of the classroom blocks, which were clustered together, enabled the teachers to walk from one class to another without losing time to meet and interact with the learners. The Marianist Brothers also created a good rapport with the surrounding Matero community and any pupil who dodged was identified by the community and reported to the administration. To avoid punishment the boys remained within the school premises. This enhanced their morals. So pupils who had habits of beer drinking while at school adjusted their behaviour due to the discipline they underwent at MaBoys. It helped them to be responsible citizens.

This is what the findings from Br. Carmine showed that the Marianist educators created a favourable environment for education. Marianist family spirit was a way of life with specific traits discernible in the educational communities it stimulated. A climate of acceptance, discipline, and love was provided to the learners. Added to this were the findings gathered from Br. Stan which showed that the school acted as a second family fostering human growth and maturity. The norms, beliefs, values, attitudes and capabilities acquired by all within the school, teachers and pupils, also contributed to the favourable school environment.

With regard to the findings on service for others, the study established that, the school environment helped the learners to practice the value of service even after leaving the school. The findings gathered from the interviews with the teachers showed that the routine way of doing things at MaBoys engaged the learners in different duties. This was because Marianists as providers of education, had a well designated programme and each pupil who reported for the first time underwent an orientation mentorship to get accustomed to the new environment. This helped the newcomers to have someone to talk to, trust and feel welcomed and cared for. The value of serving others, was practiced by learners including the staff as they were obliged to live according to the school mission statement.

According to the findings from Br. Given, who was deputizing MaBoys, all boys were engaged in serving others. This was done through encouraging them to take part in different activities related to leadership. All the boys who were assigned with duties, were expected to submit a report at the end of the day to teachers and patrons in charge. Apart from prefects, house leaders and class monitors, there were other leadership roles learners took part in. This was different from what Snelson (1974) postulated that the holistic nature of traditional education context enabled young people to acquire a variety of skills that made them productive in many ways. A male individual could embark on a variety of occupations without difficulty. He could work as a builder, farmer, or fisherman. Customary education offered to non-literate communities was static in the sense that it provided learners with survival skills. Learners received instructions according to the situation at hand and it was communally done. On the contrary, Marianist education offered at MaBoys was progressive and life transformation because the graduates worked in different sectors of life.

D'Souza (2018) observed that Catholic schools in Pakistan sought to transform society by an educational programme that promoted care for others, for the cosmos, and for one's relationship with God. Students groomed from such schools were expected to be intellectually and socially developed, having gained knowledge of facts and skills to serve others and the nation at large. Students were also expected to have the ability to dialogue and to think critically on issues pertaining to the well-being of others. Similarly, the boys at MaBoys received education that was productive and enhanced the leadership skills needed to serve people in their communities and the nation at large.

5.1.3 The House System

The study established that in all their institutional settings, the Marianist school environment promoted the family spirit in the daily activities carried out by the teachers and learners. At MaBoys the Marianist Brothers established the policy of forming Houses in their school. This was a policy of grouping learners in Houses apart from the original homes they came from. From the interview held with Br. Carmine it was established that the school environment helped to cultivate the family spirit in the learners through the House System in which a basic form of Marianist ethos was cultivated in the infrastructure of the school. Unlike the British system of education, which had homerooms, at MaBoys the Marianist Brothers set up a House System among the pupils. This is was different from the British system, which normally had around three or four Houses. At MaBoys there were fourteen Houses each composed of pupils from the five grades that is Grades 8, 9, 10, 11 and 12. Each House became a family.

Thus, the Marianists at MaBoys adopted the House system in order to enhance the family spirit in which a deliberate formula was used to mix up leaners from different classes in order to enhance a sense of belonging to one family. The boys were helped to grow up and be united in this family. It was inevitable that the House system helped the staff to unite the boys of different age groups and interests to interact and work as a team. According to Annunziata (2016) in America the house system worked out well in all Marianist schools and students appreciated the system and lived as a family.

Further, the findings revealed that the Society of Mary strengthens a sense of 'mixed composition' as its characteristic trait. Marianist educators therefore strive to live by this characteristic trait through the Family Spirit that enhances community building. It is for this reason that the findings from Br. Eric showed that as Marianists, the Brothers at MaBoys were committed to promote this spirit of family by recognising the gifts of one another and transforming others into the likeness of Christ.

The study also established that the House system at MaBoys created a second home, 'Home away from Home', for the learners apart from their original homes. Each House had a parent (Patron/Matron) assigned to take charge of the wellbeing of the members of the House. Other leaders were chosen from senior classes and duties were shared equally. This is what the

findings gathered from Br. Given in his description of the leadership roles and execution as shown below for emphasis and further clarity:

> From the Grade 12 level, pupils will choose their House Captain; from the Grade 11 level, pupils will choose their House vice-Captain. The Vice Principal of the School will appoint a prefect for each of the Houses. Each House then becomes a 'Home away from Home'. Additionally, one teacher, male or female appointed as the House Moderator and is parent-figure for the House.

Regarding duty execution, the findings gathered from the current Head teacher showed that five pupils were given leadership responsibilities in each House: House captain, Vice-captain, prefect, temporality and the Head of Zeal. Captains handled the meetings within the Houses. Vice Captains supervised the cleaning of the room/House; pupils appointed for Temporalities worked with the vice-Captain. They arrange for sports competitions such as, track events, volleyball, football, House Bulletin Board, and Inter-House competitions such as, Spelling, History Quizzes and Jets competitions, among others. All these events were organized by the pupils who were selected to head the extracurricular activities in the school. As such, the pupil responsible for Head of Zeal was responsible for prayer, Bible Quizzes, Home Funerals and Days of Recollection.

The findings also established that the Marianists' family spirit helped the boys to attain good manners despite being put in different Houses. In the same view, the former non-Marianist Head teacher revealed that Marianist Brothers' family spirit helped the boys' mannerism towards other pupils. This was done through the House System, which regarded each member of the House as a family member, and they shared each other's challenges. The House system at MaBoys was unique. It was unlikely that the system was used in any of the secondary schools in Zambia. The Marianist Brothers therefore introduced a system that was exceptional and of high quality, possibly valued not only by the pupils but also the teachers and the communities the leaners came from.

Furthermore, the integral education offered at MaBoys, instilled good morals in the learners. This was evident from the findings gathered from the first Marianist Head teacher, Br. Carmine, that effective collaboration required good communication, clear lines of authority and respect

for the principle of subsidiary. In Marianist educational communities, authority exists not for its own sake, but for the common good of the teachers, learners, and community members. When it was responsibly used, authority helped teachers to educate students to learn, and administrators to lead with a collaborative style. This instilled good morals in the learners. Similarly, Snelson (1974) discovered that in social religious life, apart from equipping the learners with the beliefs in ancestral spirits, good manners were inculcated, for instance, respect for others in society was a social obligation inculcated to all the young people. Young people were taught how to greet, receive visitors and being hospitable to strangers. At MaBoys, the Marianist House system was the source of family spirit. Marianist religious order and the lay Marianist communities associated with educational works were a source of family Spirit following a model of Marian Virtues. The Brothers' hospitable educational community at MaBoys enabled them to impart virtues of caring, sensitivity, humility and many others exhibited in the daily lives of their learners.

Additionally, Marianist Brothers used their authority not only to facilitate change and provide direction but also to communicate with trust and honesty, so that they could create in their school a democratic and harmonious atmosphere. This was as established from the findings gathered from Fr. Jansen that the Marianist underlying charism which emphasised a spirit of love led to nurturing each student to personal and communal responsibility. Similarly, the findings gathered from the current Marianist deputy Head teacher revealed that since the Brothers were friendly and hospitable, it signified that they had faith and trust in God and other people. These are good qualities learners can emulate. What was prominent in this collaborative spirit at MaBoys was that the Brothers had practical structures for teamwork among administrators and students. They also sought effective ways they could work with their students' families so that they (the families) could provide mutual support and reinforce the Marianist mission of providing education to the boys. This agrees with Ross (1973) who postulated that Marianists cooperated with educational systems, diocesan structures, ecumenical and inter-faith initiatives and national or international organisations. These characteristics point to integration of morals in boys' education. Since the Marianist Brothers express authority as a loving and dedicated service in their educational communities, they aim to produce outstanding products in areas of moral behaviour of their former boys. At MaBoys, this was enhanced through the Wednesday Religious Programme.

5.1.4 Wednesday Religious Programme

The third aspect that had been integrated with education by Marianist Brothers of MaBoys was the Wednesday programme. The Marianist Brothers introduced a religious programme which ran side by side with the curriculum-based subjects. Every Wednesday students gathered from eleven to thirteen hours in different groups according to their faiths. This was one way to enhance spiritual life in their students while at MaBoys. This was evidenced in some former pupils' sentiments during FGD that the spiritual life they experienced during their school days helped them to be morally upright in their spiritual and social life long after school. Furthermore, the SG for OMABAC added that his marriage had been stable and he was a faithful spouse and trusted by his wife, children and other members of the family. This was also in line with the findings gathered from Br. Given who expressed his view on how the Wednesday Religious Programme was integrated in the teaching and learning activities at MaBoys. The Brothers and teachers put together a religious structure to allow each person to have a relationship with God. This was arranged through the school's Wednesday timetable. There was sacred time allowed from eleven to thirteen hours in which pupils and staff members shared, prayed and worshipped God according to their religious faiths."

Similarly, findings gathered from the former chaplain, showed that the religious classes gave learners a sense of the presence of God and a direction for their lives. The Marianist Brothers taught religious activities in order to widen the scope of learners to grasp and understand the concepts of the teachings of Christ and be able to follow the Ten Commandments which guided them in their lives. According to Cox's theory of phenomenology of religion, learners who were exposed to various religious activities developed empathy towards believers of their religions. Kristensen (1960: 11) postulated that the use of empathy deepened the personal faith of the learners since it involved more than play acting. Unless one had personal and religious experience, it might be impossible to apply empathy to other people. In other words, when religion is the subject of the learner's work, he/she grows religiously. The former pupils at MaBoys came from different religious backgrounds but they met together in the religious programmes and shared their beliefs and values leading to strengthening their faith.

Without doubt, reinforcing RE with the Wednesday Religious Programme helped the learners to learn about the core values in religion and use them in their lives. This is in line with Grimmitt

(1987) who asserted that in learning about religion, pupils learnt about the discernment and interpretation of core values, the shaping influence of religious beliefs and values on culture and personal histories and other aspects of life. Additionally, learners might also learn about the need for them to take responsibility for their own decisions especially in matters of personal beliefs and conduct (Grimmitt, 1987). Above all, what the boys learned during the religious programme helped them to face the world out there and counter the vices found in it. After graduating, the boys joined different government and parastatal organisations where they might have encountered different vices such as corruption, tribalism, bribery, and other unjust acts. The strong foundation laid upon them through the religious programme and other activities might have helped the former pupils of MaBoys to resist from those vices and continue working as upright individuals. They might not be as upright as expected but as former MaBoys, they might have found it difficult to lose the values and faith they had acquired. This is in light with what the Head teacher observed regarding the importance of teaching RE as a compulsory subject at MaBoys. By making RE compulsory and including it in the religious programme, the subject was made practical. It was not like teaching other subjects such as Chemistry, Physics, and Mathematics as RE prepared the learners to acquire moral values that would help them attain faith they would live with this throughout their lives.

Furthermore, the findings showed that pupils who fully attended and participated in the religious programme were awarded with certificates, irrespective of the denomination they belonged to. Besides requiring all pupils to take the religious education offered through the MoE, the main concern of the administrators was to be respectful of the beliefs of every member of staff and pupil. The findings gathered from in-depth interviews with Br. Stan showed that at MaBoys, in order to have morally upright students, the Marianist Brothers put emphasis on instructing learners in the Christian way of life. This might not have been possible if an enabling Christian community environment was not provided by the Brothers. Additionally, as pointed out by the first MaBoys Head teacher, these two areas (RE and the Wednesday religious programme) had to be covered well if the Marianist Brothers were to make apostolic centres of high school settings and be true to the Marianist concept of education, namely, to make apostles and to build up the Family of Mary. Added to this were the findings gathered from Br. Eric which showed that the Brothers believed that God was personally working with each one of

them and desired to be with them for all eternity. Therefore God was working with the Marianist Brothers in their endeavour to bring up Christ like souls out of MaBoys pupils.

Religious instructions provided to graduates at MaBoys were similar with what Grimmitt (1987:225) postulated that

> What pupils learn from their studies in religion, concerns learning about themselves, discerning ultimate questions, and signals of transcendence in their own experiences and considering how they might respond to everyday issues. Further, learning from religion causes learners to hold beliefs, values and make faith responses from what they have learned.

At MaBoys the Marianists imparted beliefs and values into their learners, which they used later in life to serve in the different spheres they found themselves in. However, it might be rather a daunting task to have learners, especially boys, adhere to a religious programme designed to take place during class time. While the programme enhanced the pupils' spiritual growth, it might also be true to state that the academic performance of learners might have been affected in one way or the other. Besides, the pupils who led the religious programmes might not have been conversant enough to preach to fellow learners. As such, the time for the programme could have been reduced to half an hour per week instead of the allocated two hours. Nevertheless, as shown from the findings from the former pupils, the programme helped them to acquire good morals, character and values which they applied in life after school.

5.2 Particular moral values in the education philosophy of the Marianist Brothers that have shaped the way of life of MaBoys.

The second objective was discussed, structured, and analysed using the following themes: character formation, Home away from Home, spiritual education, honest and hard work, service to others.

5.2.1 Character Formation

The research has established that the moral and integral education the former pupils received from MaBoys changed their way of life socially, spiritually and economically. The Marianist Brothers' education integrated virtues that were also taught in Zambian traditional society where the learners came from. Information from in-depth interviews and FGD generally showed that the former pupils of MaBoys reflected the Marianists' characteristics in their

conduct which were recognised, distinguished and shared in their communities. The Marianist Brothers' education pointed to service for others, and later in life the former pupils realised the virtue of sharing with others in their communities and the nation at large. After living the school, the former pupils from different intakes, 1966-1991, visited MaBoys and shared resources to improve the infrastructure and wellbeing of the younger generation present in school.

In affirming this finding, the Assistant Catholic Education Secretary's (ACES) views showed that the Marianist Brothers and priests contributed a great deal to the development of the nation by producing a good number of students who made a significant contribution to the development of the nation in various spheres of human endeavour. In the same vein the findings from the Former Catholic Education Secretary showed that the Marianist Brothers had a positive impact on the learners due to the different activities they introduced. They produced well-rounded output of pupils who completed secondary education, excelled further in tertiary education, and were better placed in well-paying and leadership jobs as well as contributing positively to society. The findings also showed that some of the former boys worked as engineers, pilots, medical doctors, teachers, surveyors, and journalists. Others used the entrepreneurial skills acquired from MaBoys by establishing their own businesses and Non-Governmental Organisations (NGOs).

Further, the study established that a faith-based Marianist environment induced character formation in the learners. The educators at MaBoys provided holistic education which enabled the boys to recognise and welcome a sacred life. It was this sacred life in their lived experiences at MaBoys which guided the boys towards contemplating the good, truth and beauty in Marian life. The sacred experiences learners underwent at MaBoys could be what Otto and Widengren (1963) expressed in phenomenology of religion that the sacred places stresses supernatural powers. The power experienced by individuals evokes the idea of personal god in a holy place. The individual is overpowered by the holy, hence experiences the creature feeling which is limited to other people. It was this creature feeling that helped former MaBoys to live their lives positively. The findings gathered from in-depth interviews revealed that the Marianist Brothers were the role models of their learners. As a result, those pupils who emulated Marianist spiritual life after school, joined religious orders of their choices. For example, two pupils from the 1987 and 1990 G12 exit were ordained Pastors in prominent Pentecostal churches in Lusaka Town,

Miracle and Bread of Life Churches, respectively. One would expect the former pupils to become Priests and Brothers since they were trained by the Marianist Brothers. The training the Marianist Brothers offered the pupils might not have had much effect on them as they interacted with other people in their communities after school. The results might have been different if the school had been a boarding school.

Additionally, the findings gathered from in-depth interviews and FGD showed that the Marianist education exposed the learners to search for a real meaning of life. As shown from the findings from former teacher the Marianist environment was conducive for teaching and learning which assured a good future for the boys. The former pupils agreeably confirmed in the FGD interviews that the Marian life caused them to imitate the Marianist characteristics in their daily lives. Further findings showed that later after school, learners had obtained and manifested the virtues of simplicity, humility, personal models of prayer and love. This was affirmed by the findings from the former 1986 G12 exit pupil that it was not easy for the boys who passed through the Marianist education to lose the sacred life they had attained during school time. The findings further showed that most of the boys, who were still in touch with others as well as the school, remained faithful in the area of marriage because of the values they had acquired from school, which they upheld in society. This was in agreement with Reich and Adcock's (1976) attestation, in the conclusion of their book entitled "Values, Attitudes and Behaviour Change", that values and attitudes have intrapersonal consistency and that they are persistent over time.

Similarly, Grimmitt (1987) espoused that in religion, pupils learn about discerning core values and how to interpret them. Pupils at MaBoys learned from religion and recognised the shaping influence of their own beliefs and values as they developed as persons. Therefore, it was unavoidable for learners to hold beliefs, values and making faith responses from what they had learned. Pupils attained knowledge to discern a spiritual dimension in their own experience and became selective and responsible when making decisions, especially in matters of personal beliefs and conduct.

Further the study discovered that learners exhibited the Marianist characteristic of solidarity by having annual social gatherings at MaBoys. Former pupils from different intakes continued to

hold social gatherings at MaBoys and shared knowledge, attitudes and skills to serve the MaBoys community. The findings from FGDs established that the former pupils lived experiences at MaBoys made them become part of Marianist souls as the saying goes 'Once MaBoys forever MaBoys'. The former MaBoys pupils continued to be in touch with the Marianist Brothers and the school from time to time long after they completed their education. This was confirmed by Stefanelli (2005) that the spirit of solidarity in Marianist schools was a natural value that learners lived with. As McGuire (1969) put it, the former MaBoys (a) *attended* to the message, b) *comprehended* the message, c) *yielded* to it, d) *retained* the message and e) *acted* as a result of this message.

The former pupils of MaBoys were characterised by this virtue in their deeds. The Marianist Brothers encouraged their learners to live as brothers and not forgetting to apply Christian values in their lives. The findings from in-depth interviews with former teachers showed that the boys lived the Marian life by reflecting the good experiences they had during their school life. The pupils from early intakes kept the bond with their former teachers by appreciating the works they had done during the time the boys were in school. To affirm these findings, in 2020, one former teacher was invited by his class of 1990 G12 exit long after the pupils had left school. They showed appreciation for his teaching efforts and career not only with showers of gifts but conferred on him an honorary doctorate. This was in accordance with the counsel he rendered to the boys during their school life which contributed to their good character. The teacher taught only at MaBoys all his teaching career.

Additionally, the findings gathered from FGD revealed that the former pupils remembered how their lives had been transformed due to the education they received from the Marianist Brothers. The boys left school as organised persons and lived in harmony with other people in society. They developed awareness for respect of others. They were encouraged to better persons in many ways such as tolerance, uprightness, God fearing and good ethical standing, In the same vein Barber (2014) asserted that Catholic Schools were communities governed by the teachings of Jesus Christ, that is, 'the love of God and neighbours' as they endeavoured to develop the whole child in a spiritual, moral, academic, physical, social and emotional way within a caring and supportive environment. The study established that the Marianist Brothers' obedience to

fight the Lord's new wars, *Nova Bella Elegit Dominus* was a calling to providing moral and integral education which shaped learners' lives who later became responsible citizens away from school life.

5.2.2 Home Away from Home

The results of the study established that lives of former MaBoys pupils who graduated in the first twenty-five years (1966-1991) had been shaped by the Marianist education in various ways. At MaBoys, the learners were equipped with social, intellectual, physical, spiritual knowledge and skills through various activities. The Brothers divided learners in smaller units of Houses creating a home away from home environment. The Brothers encouraged the attribute of the family spirit in their education. This unique family spirit contributed to character formation in their learners. This is what Ross (1973) described as Chaminadean Principle in Marianist education. The Marianist Brothers at MaBoys were guided by the Chaminadean principle of 'like on like' in bringing up well behaved and responsible persons. The Chaminadean principle the Brothers adhered to at MaBoys made it easy to handle and mentor the boys as a family while at school.

Most importantly, after the pupils left MaBoys, they appreciated the family spirit the Marianists provided in their moral and integral education through the help of teachers. Due to the reason that, young people were exposed to bewildering arrays of competing viewpoints on what is true, good and beautiful, they needed a kind of staff to nurture them to be productive members of society. This is in light with what D'Souza (2018) observed that for un-known reasons, students at times turned to drugs and alcohol or premature sex, to alleviate loneliness or worries about their future. As such, young people needed adults who had the wisdom of experience to help them make informed critical assessments. At MaBoys, smaller units incubated the family spirit which enabled the teachers to encourage their learners use their freedom wisely.

Furthermore, the House system at MaBoys popularly known as *Nyumba ya Maboys*, helped learners to identify one another's skillful talents. At MaBoys Houses became competitive in sports, academic and other facets of school life. Apart from teaching different academic subjects, the Brothers also encouraged the boys to take part in various sports as recreation

activities. Sports which became popular included football, volleyball, basketball, and other outdoor activities. Pupils in each house organised and identified each other's talents and formed various competitive clubs which were show-cased during inter-houses activities. As a result, pupils who excelled in certain activities competed in inter-schools' activities and ended up developing careers working in organisations where they earned a living. This was confirmed by the findings from the pioneer student of 1970 G12 exit that pupils benefited from the Marianist education through academic subjects and physical sports. The former pupil was the Captain of the football team. As a team, they aimed to have a headline in the school magazine every week. After school, the MaBoys football team Captain joined Zambia Air Force (ZAF). He was happy with the career he developed while at MaBoys as it sustained his life.

Further, the results established that many other boys after leaving MaBoys joined ZAF and other organisations as footballers and Volleyball players and were successful in life. Additionally, the Brothers at MaBoys introduced new game balls like Basketball. The boys became competitive in Basketball and grasped the skills through taking part in internal competitions and created time for the sport after school. Members from different Houses developed interest in sports due to internal competitions between inter-houses and the support they received from the Brothers. With no time, the boys' team started competing with other schools within Lusaka Province. This was evidenced in the findings generally gathered from the former pupils that the Marianist family spirit provided them with knowledge and skills which enabled individual learners to develop holistically and become responsible and useful citizens. The Marianist environment attracted the boys to be part of Marian Family. As such, they showed interest and willingly learned the new skills of playing Basketball and other games.

At this juncture it is worth re-emphasing that the boys from different social backgrounds united and lived together as a family. They learned life core values such as excellence, sense of citizenry, patriotism and community, honesty and integrity, tolerance and responsibility, discipline and hard work respect and professionalism. As such, they became committed human beings. In the same vein, Grimmitt (1987) asserted that in religion, pupils learn about the discernment and interpretation of core values and the shaping influence of religious beliefs and

values on culture and personal life. This type of objective knowing might be said to initiate pupils to have an impersonal or public mode of understanding the world they lived in.

Further, the study discovered that at MaBoys mixing pupils in smaller units helped the boys to identify one another and became friends. The period between 1966 to 1991 Marianist Brothers at MaBoys grouped the learners according to their ethnic names for easy identification. Pupils developed friendships influenced by the Marianist family spirit. Learners in each House bonded together as a family. So they developed good vices of trusting one another even though they came from different original homes holding different social and cultural backgrounds. The findings gathered from in-depth interviews and FGD revealed that pupils lived as a family and their choice of friendship was based on the bond they had developed with each other in the Houses they belonged to. They discovered their talents through interacting with other boys and participating in different activities. It was from the House system at MaBoys that Zambia saw the mushrooming of musicians such as Moses and Sakala (the Sakala Brothers) who were housemates at MaBoys. They became true friends for life.

Apart from developing relationships, pupils in the same houses discovered their common interest. This was evident as shown from the findings of the 1986 G12 exit in his narration that the friends he had after school were former housemates of MaBoys and all pursued engineering as a career. Beyond these findings, the Marianist Bothers formed families from indigenous tribal lines, similar surnames were clustered in the same House. Therefore, this atmosphere made students feel at home and those who had bad habits could easily adjust and learn from the good habit of their brothers. The aim was for easy identification of relationships and continuity of Marianist family spirit.

At MaBoys.the Marianist Brothers' generated homes influenced the leadership roles held by the pupils. Apart from the Head Boy, Vice Head Boy and school Prefects, pupils shared leadership roles in their various Houses. The practice they experienced at MaBoys helped them to be good leaders in the various organisations in which they were employed. The findings from in-depth interviews and FGD with the former pupils showed that most of the former pupils from MaBoys were in leadership positions at work. For example, as a house captain at MaBoys, the 1986 G12 exit gained leadership skills which helped him later long after school, as senior engineer. He found it easy to supervise fellow adults who had different attitudes and behaviour

towards work. In the same vein the former 1991 G12 exit was encouraged by the Marianist Brother's family spirit which brought the boys together as a family creating a home away from home. It is worthy re-stating his views:

> In the House where I was, I learned some communal values such as sharing with others; we shared study materials and tactics on how to get the top results. As small boys, we were protected by older boys from any kind of bullying in school. I found my House at school to be more conducive than the home I came from. Indeed, it was 'Home away from Home' kind of arrangement. The morals I learned from school, I was able to share with my original family and later in life, with my own family too. I am a true MaBoys and MaBoys forever.

The findings from former pupils' narrations entailed that their lived experiences at MaBoys was reality of what they had become. As they lived with other boys, they learnt through interacting with the Brothers and teachers and acquired life-long skills. In phenomenology of religion, Cox (1994) asserted that intentional experiences are the combination of the outward appearance of something and how it looks like 'inside your head', based on memory, image and meaning. The lifestyles the boys observed and imitated while at MaBoys helped them to live meaningful lives in society. In a way, through the House system, the Marianist Brothers at MaBoys 'stimulated the young boys from their isolation and committing themselves to their firm, institution or family' (Cury, 2007: 41).

5.2.3 Spiritual Education

The study established that the former Pupils experienced spiritual changes in the new environment they were exposed to. The former pupils' lived experiences were evident enough that even though they came from different religious backgrounds, they could adapt to the Marianist spiritual life. This was because they spent much of their time at school where they were involved in different religious activities. The Marianist Brothers provided Christian religious education to the learners, as the first Christian missionaries did. Missionary education advocated for character development, moral excellence and subservience which was in contrary with the new policy on education outlined in the 1966 Education Act as well as the new curriculum review which was followed after Zambia's independence. The two educational documents stated above showed the change in education towards state and secularisation as noted by Simuchimba (2005). The education policy in a newly independent country Zambia,

aspired for united, fully independent secular or pluralist Zambian society and not where education mainly promoted character development, moral excellence and subservience as was the case during colonial or missionary period (Simuchimba, 2005).

Although the Marianist religious order came shortly after Zambia gained its independence, the Brothers' focus was to provide moral and integral education to boys who would later work in secular and pluralist Zambian societies. Therefore, the Marianist education was flexible enough to allow religious programmes to be time tabled together with other academic subjects. While at school, pupils were spared with time to dedicate their lives to God. Apart from daily morning prayers, pupils had two hours for devotion, and they met every Wednesday from 11:00 to 13:00 hours. These findings were gathered from the 1986 G12 exit that when the boys came to MaBoys, they were coming from different backgrounds and cultures, but once they were in school an attempt was made to provide some direction in what they were expected to do. One of the things deliberately put in place was the religious programme. This spiritual dimension helped to calm down certain weird behaviour that some of the boys might have introduced in the school. Once the boys came to MaBoys, they began to learn that at MaBoys there was not only obtaining quality education but also the spiritual educational dimension.

In a similar vein, the findings from the current Head teacher and former pupil, 1985 G12 exit showed that the spiritual dimension was the moderating factor to that weird behaviour that the school might record once in a while, and it helped in checking and correcting the boys' behaviour. Additionally, through religious programmes, from the first day the boys reported at the school they realised that they were in a Catholic school where good behaviour and mannerism was part of acquiring quality education. This was the trend even after they left school, Catholic-Marianist principles remained in them as the Brothers and other teachers encouraged the boys to be responsible citizens. The intention of Marianist education was to shape the boys for a better future that might enable them resist bad vices such as corruption, hooliganism, drug addiction and dishonesty in their working places and the community at large.

It is worth noting that apart from teaching academic subjects, Marianist Brothers shared their ethos through their presence and personal interaction in religious programmes such as Congregational Charism. They interacted with pupils at liturgy (Mass) where the Priest who was a Marianist Chaplain periodically undertook thematic preaching that nourished the pupils

in various aspects of discipline, morality, ethics, honesty, responsibility, and general humane aspects related to mature Christians and adults. This was done so that the graduates of MaBoys did not only acquire quality education but also carried the discipleship of Chaminade whose aim was to reach out to different parts of the world through education and promotion of virtues such as honest and hard work.

5.2.4 Honest and Hard Work

The study established that at MaBoys, the former pupils received values in the moral and integral boys' education provided by the Marianist Brothers. The boys' behaviour and their future positions were affected by the virtues they learned while at school through guided and unguided learning. The Marianist Brothers were honest and diligent in carrying out their everyday duties. This was evident from the findings of the 1986 G12 exit who was motivated to see the Brothers work when other teachers went on national strike. The Brothers continued to teach and attended all the school activities. They were unique and committed to hard work. As the findings from the former pupils showed, the Brothers were the first ones to report for work and last to knock off. This compelled the boys to emulate Marianist values during their stay at MaBoys and later in family and public life. This is what Heilbronn (2019) defined from John Dewey's (1962) point of view that values are meant to serve as guides or criteria for selecting good and desirable behaviour. For Reich and Adcock (1976), values animate a person, they move him around his environment. Thus, at MaBoys hard work was inculcated among the learners so that they could practice the virtue in their future environmental life experiences.

Heilbronn (2019) further asserted that a value refers to what is worth having or being and that it is preferable that it exists rather than not exist. Additionally, Thornberg (2008) indicated that values enhanced a life or the world and defined those conceptions of desirable states of affairs that were utilized in selective conduct as criteria for preference or choice or as justifications for proposed or actual behaviour. The Marianist Brothers' education enhanced the boys' lives with values that helped them not only to choose the standard behaviour that was acceptable in society but also acquired moral behaviour which some parents admired and compelled them to take their children to MaBoys. The notable unique behaviour of MaBoys pupils exhibited in Matero and other surrounding areas, was evident enough that the boys did not only acquire education to

become united, honest and to work hard but also, they held good manners that enabled them to fit well in society.

Further, the study established that the former pupils of MaBoys learned traditional values which were passed on by Fr. Chaminade through the Marianist Brothers. The boys emulated the Brothers' sincerity, truthfulness, integrity, openness, happiness, self-respect, honesty and family spirit. This kind of adoration of religious values made the boys unique in society. In the same context, phenomenology of religion according to Cox (1994) and Tiele (1973), is best described by the word 'adoration', which refers to a universal essence that is expressed through the cultural values of one generation and then handed down to the following generation, which in turn reformulates it into more sophisticated levels of understanding. This was the result of the education the boys received from the Marianist Brothers which was integrated with moral values obtained, centuries later, from the religious perspective of the Marianist religious order, initiated and led by their founder, Fr. Chaminade. Those moral values helped the boys to excel in life and hold managerial positions in different organisations. Former MaBoys who were not employed found something to do to sustain their lives.

Additionally, the study discovered that the type of education the former pupils of MaBoys attained from Marianist Brothers encouraged all learners to be honest in life through hard work. The Brothers themselves showed positive attitudes towards work by carrying out their duties and covering up the gaps in case of a shortfall of staff in some subjects. As such, non-Marianist staff members joined hands and executed their duties as expected. The spirit of honest and hard work was extended to their learners by engaging them in different activities during and after school. The boys observed from their teachers' approach towards work that hard work was beneficial. As the study findings generally showed, the school timetable included different activities that involved teachers and learners throughout the day.

The findings from in-depth interviews showed that at MaBoys the pupils learned a variety of virtues by being involved in different school activities. They also learned by observing how dedicated teachers were in handling of specialised subjects. As Lovat (2017) postulated, value education does not only manifest inside the classroom, but schools also organise activities which instill sound moral values to students as avenues of teaching values. To confirm this, the

findings from the 1986 G12 exit revealed how teachers attended to their classes. Each class had a teacher's attendance register and the class monitor took note of teachers who performed their duties. Those who were found wanting were, obviously, reported to the higher authorities. This showed that pupils were involved in school monitoring and could tell how honest the teaching staff were. It is true that class monitors in all schools in Zambia and beyond take part in monitoring their teachers, but the point is that at MaBoys since the Marianist teachers were honest and hard-working, none of them could be found wanting. The boys emulated this spirit.

Additionally, the findings from the current head teacher and Former MaBoys 1985 G12 exit showed that at MaBoys, every minute that the pupil was in school was accounted for. There was no time that learners were left without learning activities. Members of staff were encouraged to attend to their classes. Hence, teachers attended to their learners at all cost without creating a gap where learners could see the teacher's inconsistence in his or her lesson delivery. If such a thing happened, learners had the right to report the matter to the administration and the teacher at fault would be brought to book by quotioning them to follow the school rules amicably. Regarding the learners, working hard was encouraged for better academic performance. As such, there was competition among learners striving for the best results.

At MaBoys, hard work was encouraged because there was no moment of idleness. From 07:30 to 16:00 hours learners were occupied with academic and extracurricular activities to instil the spirit of hard work in them. When they become adults, the spirit of hard work was a permanent feature in them. Similarly, Thornberg (2008) asserted that "academic institutions disseminate moral values to learners, by teaching value education that will later be appreciated by students. Pedagogical approach is viewed as essential since it teaches students values and morality so that they can apply it to their daily lives." The kind of moral and integral education Marianist Brothers provided to boys was meaningful because they did not only focus on producing intelligent students, but also morally upright individuals.

Evident from the findings of the former 1987 G12 exit, the good morals the boys acquired from the Marianist education helped them to build their character even after leaving school. Moral culture as emphasised by the Marianists called for all the boys to always uphold upright moral standards in society. The 1987 G12 exit and other former MaBoys pupils were helped to lead

honest and morally upright lives and treat other people with respect. Hard work had been instilled in them because a good background was laid for them. Honest and hard work were repeated in the interviews held with the former pupils; as such, this was an indication that the former pupils of MaBoys had continued to practice those virtues in their academic and social lives even after leaving MaBoys. Those who were in formal employment tried to emulate the Marianist Brothers' work culture to meet the standards required by their organisations.

Most importantly, the study findings showed that there was not much stress on the side of the Marianist Brothers in striving to ensure good character prevailed in their learners because the virtues of honest and hard work were emphasised. The moral and integral education they provided to the boys at MaBoys reflected the characteristics of the Marianist Brothers. The findings from the FGD held with former pupil showed that the pupils were allowed a freehand in running and managing fundraising ventures. For example, money raised from fundraising ventures such as Film Shows, Production Unit sales and the Tuck-shop sales, was managed by pupils with the help of the teachers in charge. As shared by the former 1986 G12 exit, the former MaBoys worked in different organisations, including banking institutions, upholding the virtues they acquired from the Marianist Brothers. The people they supervised worked hard according to their supervisors' and customers' expectations.

In concluding this section, it is worth stating that at MaBoys the spirit of hard work was one feature that identified who the MaBoys were from other pupils within Matero, Township. This feature was dignified in their School Moto *Deeds not Words* and all Marianist Brothers worked hard as they prepared and produced graduates who were needed to work in Zambia's and other nations developing industries.

5.2.5 Service to Others

The narrations from the Marianist Brothers' lived experiences revealed that they were a religious order that lived for others in terms of their missionary work. They practiced service to others especially the community where they lived. The Brothers' imprints were seen in both teachers and pupils who emulated the Brothers everyday life style. MaBoys pupils were known by their actions in rendering service to others. This was revealed in the interview with the ACES who explained that the boys were easily recognised through their gesture of service to others. Evidence was shown in what former pupils did at MaBoys. They kept on coming back to their

former school and rendered service to underprivileged pupils to complete school. Additionally, former pupils from different intakes have contributed towards different school projects to improve the environment of their former school. This is evident that the Marianist education has shaped the former pupils' lives, to provide service to their community. This is what Annunziata (2016) explained that at MaBoys learners have learned to live as a community, this practical charity at hand was the result of the Marianist Brothers' initiative in their education, to live by example. Former pupils who have been consistent in visiting the school have left a legacy for future generations to emulate.

5.3 Motives for selection of particular cornerstones of moral values

The third research objective was discussed, structured and analysed along the following themes: Marianist Brothers' selection of particular moral values, Marianist education characteristics, words after deeds.

5.3.1 Marianist Brothers' Selection of Particular Moral Values

The study established that the Marianist Brothers in their endeavour to fight the Lord's wars through providing moral and integral education to boys drew their strength from their founder Fr. Chaminade who encouraged the family spirit among the followers of Jesus. This was indicated in the command he gave to all those who obeyed him to *Do whatever he tells you* as apostles to spread the gospel of the good news through education. The study findings established that the Marianist Brothers were called to fight the Lord's new wars.

The Marianist religious order expanded itself through provision of education like any other missionary groups that came to Africa. The main motive was to introduce Christianity to natives through evangelism to expand the gospel about Jesus Christ worldwide. This agrees with Mwanakatwe (2015) who asserted that the early missionaries achieved their goals by introducing schools to attract young people through provision of education. However, early missionary societies, had three agents of evangelism namely, school, clinic and chapel. In case of the founder of the Marianist religious order, from its on-set, Fr Chaminade as his vision had been to embark on education, a tool he used to achieve his ministry; *the one educational ministry*. Therefore, the Marianist Brothers' mission was anchored on the foundational charism of their founder Fr Chaminade. In their teaching, the Marianist Brothers used the pedagogical

five-ford charism as the way of evangelism which helped them imparting moral and integral education to their learners at MaBoys and other places where they established themselves. To this end the Brothers at MaBoys aligned their education with the Marianist charism namely,

- educate for formation of faith,
- provide an integral quality education,
- educate in family spirit,
- educate for service, justice, and peace
- educate for adaptation and change.

In order to accomplish their mission, the findings from Br Stan showed that they were called for, as one to teach as Jesus did. Brothers at MaBoys focused on their founder, Fr Chaminade's well stipulated educational ministry, *the one educational ministry*, which Ross (1973) explained as follows; *The one education ministry* of the church today consists of (1) the message revealed by God which we are called to proclaim, (2) the fellowship in the life of the Holy Spirit which we are to experience and build, and (3) the service we are to render to Christian community and the entire human community. So in their teaching, the Marianist Brothers at MaBoys community advancement was central to educational ministry which was both as a necessary condition and an ardently desired goal. This agrees with what the findings from the school Marianist priest, Fr. Jensen, revealed that the educational efforts of the Marianist religious order were directed to forming persons-in-community; for the education of the individual Christian was important not only to his solitary destiny but also to the destinies of the many communities in which he lives. Further, Ross (1973) confirmed that "the Marianist heritage reminds us that we instruct only in order to educate and education for us consists in forming Christ in souls." In the same vein, Hakenewerth (2021) remarked that "the church really has only one educational ministry; we are to take this model and method of Christian education to any particular work or sphere of influence we represent."

Following Ross's (1973) assertion, at MaBoys the Marianist Brothers' motive of education was to form Christ's souls out of their learners. This was the mission of the society; it was Mary's mission, one with Christ himself. To clearly understand the Marianist motive behind the educational ministry of their mission they were called for, there was need to understand the subjective-objective world in which they operated from. As a religious order dealing with

knowledge based on supernatural powers, it was like what Chantepie (1991) defined religion as "a belief in superhuman powers combined with their worship." This means that religion everywhere, including at MaBoys, directs attention to the living God who manifests himself among all nations as the only real God. As such, in subjective-objective world, when scholars of religion observe, describe and classify the religious phenomena, they actually are recording the revelations of God. Since religious sentiments cannot be observed directly by the scholar, the most important outward expression of a religion is found in its rituals, which, because they are practical, show how the religious person desires in his religion, an attainment of certain benefits.

At MaBoys, the Marianist Brothers went beyond what other missionaries strived for as evangelisers. The Brothers' calling was supernaturally to spread the good news through Mary the mother of Jesus and for Jesus Christ, her son. Hence, the Marianist Brothers worked quietly hand in hand with the Zambian government through the Ministry of Education using the local curriculum handed to them. They designed lessons and programmes with the help of the lay teachers which were aligned with their five-fold Marianist chrism to achieve their aim by educating and forming Christ in young souls, the former MaBoys pupils.

Additionally, in their endeavour to fight the Lord's wars though providing moral and integral education to boys, the Marianist Brothers drew their strength from their founder, Fr. Chaminade, who introduced the family spirit among the followers of Jesus. This was shown in the command he gave to all those who obeyed his command 'Do whatever he tells you', as apostles to spread the gospel of the good news through education. The motive behind this was to expand the Marianist family so as to form a Christian community. Hence, at MaBoys, the Brothers also drew their strength in the family spirit. Regardless of one's position and skills all Brothers, teachers and pupils lived as a community and this spirit was extended to Matero community where the school was built.

To affirm these findings the first Marianist Head teacher, Br. Carmine explained the reason why the Marianist Brothers pursued their educational philosophy with selective moral values in the narrative about his lived experiences and how he joined the Marianist Christian community. It is useful here to state that Br. Carmine's original home was St. John's Home in Brooklyn, the orphanage where he were taken with his two other brothers after they lost their parents due to

the great depression of 1931 in USA. At St. John's Home, when they had Catholic services, they encouraged the other faiths to have their own services. The family spirit was a notion, which encouraged all the occupants of St. John's Home to accept each other in charity and respect. The findings further showed that they were educated to a spirit of acceptance of one another. This was the spirit that the first MaBoys Head teacher, Br. Carmine, introduced in the school and helped to transform the lives of former pupils.

Further, the study discovered that the Marianist Brothers at MaBoys depended on their learners and teaching staff as their community. This was because they did not build a church of their own in Matero which was the main Marianist requirements to form a full community. As Br Carmine stated in one interview, the reason why they did not build the Church was that the Marianist religious order was being overseen by the earlier missionary group of the Jesuits who had already established the Catholic Church (St. Mary's) in Matero, approximately two kilometers away from where MaBoys was built. However, with the high recommendation by Jesuits the Marianist religious order was called upon to build a school on the Jesuits' initial land which they later surrendered to the Marianist Brothers. In this regard, the Marianist Brothers saw no need of building a church for community ministerial purposes, but they engaged the Matero community which had people of other faiths apart from Catholics and served them accordingly.

Ross (1973) remarked that "when a church is less than Christian community its educational ministry is short-circuited." This was supported by the findings gathered from the in-depth interviews held with the first MaBoys chaplain that the message which the Brothers had been called to proclaim was revealed by God. Therefore, other educational ministry consists of the fellowship they shared in the life of the Holy Spirit, which included the services they were to render to the Christian community and the entire human community. Additionally, the findings from the Brother who was still residing at MaBoys at the time the research was done, showed that the Brothers were genuinely sought together to penetrate the educational ministry of the church. This might help to find answers to the questions such as, why the Marianist schools were less than apostolic. Practically speaking and as shown in the current study, Marianist schools were structured to support the educational ministry. However, evident showed that the

Marianist Brothers' charism was compromised in some way since there was already a well-established missionary group, the Jesuits, in the area they were designated to operate from. Nevertheless, Annunziata (2016) revealed that the Jesuits played a cardinal role to help the Marianist Brothers settle down and begin the mission they had been called for.

According to Cox, in his theory of phenomenology of religion, for the Marianist Brothers to accept the offer from the Jesuits, they might have to compromise their beliefs to fit in the situation. Hence, to some extent they practiced the phenomenological principles of the concepts of epoche and empathy. The former requires suspension of judgement, in this case of the decision in regard to the question of the truth of religious phenomena. Van der Leeuw (1972) asserted "the concept indicates the attitude of impartiality, the attentive listening which is the absolute condition for a right understanding of the import of the religious phenomena". While the latter, empathy, according to Kristensen (1960) involves more than play acting, since it is virtually impossible for a scholar of religion to employ this technique unless the scholar has some personal experience of religion. The Marianist Brothers had in mind the expansion of their vision more than just building a school. They wanted to achieve the main mission they had come for: to fight the Lord's new wars through providing moral and integral education to boys in Matero Compound.

The findings further showed that the MaBoys environment helped the Marianist Brothers to disseminate the evangelical message and to expand their ministry through provision of moral and integral education to boys in Matero community. This motive of community building the Marianists adopted was an example of the image of Jesus. As Ross (1973) asserted that Jesus taught as much by the style of life he lived and the community he gathered around him as by the words he spoke and the deeds he performed. As such, community, words, deeds, and personal lifestyle were all of great importance in the educational ministry of Jesus. Similarly, MaBoys enabled the Marianist Brothers to form a community to fulfill the vision of their founder. This agrees with what Br. Carmine noted that the Marianist Brothers needed real environments for people to be formed in the Christian life. Through education, men must be moved to build a community in all areas of life. They could do that best if they had learnt the meaning of community by experiencing it. This was what the former pupils of MaBoys experienced.

Additionally, the Brothers' intentions were to give boys a Christian purpose for living and an ethical model based on the life of Jesus. The Marianist Brothers exposed their educational ministry in terms of education as core to ministering to the souls of young people as Christ did. At MaBoys, the boys who joined the school became part of the community, and they helped to spread its principles or characteristics n their life after school.

5.3.2 Marianist Education Characteristics

The Marianist Brothers selected moral values in their education in consideration of the term 'Marianist' which originates from Mary the mother of Jesus who was a great teacher. Stefanelli (2005) described the term 'Marianist' as ordinarily referring to the situation wherein the Society of Mary owns or sponsors an institution. This means that Marianists have direct responsibility for the philosophy, programming, ethos, curricula, teachers, finances, and management of Marian affairs. Marianist spirituality therefore shaped the work of educators formed through it. The spirit of faith, for example, helped MaBoys teachers to be truly present to students, not only to teach them but also to love and respect them, as they were created in the image of God. This was further supported by findings generated from in-depth interviews held with the Marianist Brothers that education as used by Marianists, included how Christian life (morals) might be inculcated or built up in the minds of their learners. This was their goal of instruction and more particularly the religious education programmes to the learners.

As such, the Marianist Brothers at MaBoys, selected particular moral values by having religious lessons with the learners. The aim was to form persons or souls, as Christ did. This agrees with what Br. Eric indicated that the kind of students they aimed to produce as Marianists should possess the Marianist characteristics. Marianists believed that as teachers, they demonstrated characteristics that would inspire their learners during and after school. The Marian characteristics the teachers possessed included the spirit of intellectual enquiry, being tolerant, honesty, fairness and patience. As these virtues were practiced by the Brothers and other teachers day by day, it became obvious that the boys observed and imitated the characteristics.

The Marianist Brothers' characteristics was one of the motives which they selected in their endeavour to provide moral and integral education to boys in line with the calling to imitate Jesus' way of life. This showed that Marianist Bothers' teaching approach provided an integral,

quality education that would develop the whole person. This agreed with what Br. Carmine described as the end products of MaBoys. For him, Marianist education aimed at developing the physical, psychological, intellectual, moral, social, and creative qualities of the learners. In the same vein, Newman (1996) asserted that pupils in Marinist schools cultivated their personal talents, nourishing the desires and acquiring the skills that would equip them to be learners all their lives. This showed the reflection of Fr. Chaminade's vision, who saw the school as a setting within which and around which environments giving support to the Christian life, could be established.

According to the findings gathered from the Brothers, what distinguished MaBoys from other schools was that there was as an attempt to maintain, in the pupils who left the school, good habits and the religious sentiments (way of life) which they had imitated from the Marianist Brothers' way of life. Newman (1996) further observed that Fr. Chaminade's view of Marianist education was: 'the essential is the interior'. This showed that at MaBoys the Marianist Brothers intended to strengthen the interior life of their learners, to provide time inside and outside of class for nurturing habits of silence and reflection. As the Fr. Ray put it, these habits helped the learners to discern self-knowledge, critical thinking and prudent judgement. Therefore, the purpose of Marianist education was to provide a Christian environment which would help the boys grow spiritually and become more mature as they left the school.

5.3.3 Words after the Deeds

The study findings revealed that the Marianist Brothers' first twenty-five years of working experience in Zambia was the period of establishing the mission they had been sent for; to fight the new wars the Lord had chosen for them; *Nova Bella Elegit Dominus.* As such, the Brothers, fought the wars strategically as they strived to achieve the moral values they had selected through their motto 'Deeds not Words'. This showed that Words after the Deeds were shown through their products who were dotted all over Zambia. These findings were confirmed by Br. Carmine in an interview I had with him that from the beginning, whatsoever was set at MaBoys had come to materialise in form of words through the Marianist Brothers' deeds. The study findings also showed that those former pupils who graduated in the first twenty-five years of MaBoys existence were now in form and possessed the Marianist moral values. The former

boys could be traced all over the world through the deeds of the Brothers. Evidence showed that it was true that the Marianist Brothers taught, and their efforts were seen in the lives of the former pupils who had set up a system in which they could trace each other frequently.

Additionally, the study findings revealed that Marianist ethos were part of the Marianist education. This agreed with what Annunziata (2016) asserted that in the spirit of life within the Holy Family of Jesus, Mary and Joseph, the parental care of the lives of Jesus and Mary were given to Joseph. Joseph did what he was instructed to do. The Marianist Brothers, too, did what they were instructed by their founder Fr. Chaminade. They did this not with words but rather with their deeds. Former MaBoys were the souls of MaBoys. At MaBoys the Brothers worked towards providing parental care of the young people they taught and had the spirit of Joseph (the father of Jesus) as their patron.

To this day, MaBoys motto is visible and reads: *Res non Verba*- Deeds not Words. This was the Marianist spirituality manifestation of faith which Fr. Chaminade saw as the basis of everything in a Marianist life. The study established that MaBoys motto (Deeds not Words) was the strengthening factor in the lives of the young boys in the school community. This was in line with the findings from the first Head teacher, Br Carmine, through the deeds of the Brothers, faith was made real to the boys, things that were not real before. The point is that MaBoys was established from an environment which was, in a way, non-existent. As Hakenewerth (2021) put it "acts of faith should not only shape thinking but also our feelings. As father Chaminade said, our faith should include attitude of the heart." The Marianist Brothers at MaBoys had an attitude of the heart, the kindness, which compelled them to construct the school. However, scientifically it is difficult to quantify faith to determine what Fr. Chaminade expressed in his mission. In phenomenology of religion, sentiments cannot be observed directly by the scholar; hence, outward expression of religion is seen to be practical in religious rituals. In support to this, Cox (1994) defined religion as "those manifestations of the human mind in words, deeds, customs, and institutions which testify to man's belief in the superhuman and serve to bring him into relation with it." The Marianist Brothers attested to this by forming souls through MaBoys. To some extent, however, their efforts would not have materialised without the help of the Jesuits who surrendered part of their land to them.

The findings gathered through in-depth interviews with Marianist Brothers further established that after twenty-five years of their existence at MaBoys, the faith of the Marianist Brothers was manifested in 'Words' in line with their 'Deeds' through their former pupils as summarised by Br. Carmine, 'Words after Deeds'. Br. Carmine gave appreciative remarks of their lived experiences and achievement in provision of moral and integral education to boys. Further, in an in-depth interview, the findings from Marianist Brothers showed that the school motto was the soul of MaBoys. For example, Br. Carmine's and other Brothers' lived experiences at MaBoys revealed that MaBoys was one of the most important schools in Lusaka because it pioneered several new projects, including construction of a chapel. These projects were done successfully and other schools benefited as well. This agreed with what Annunziata (2016) found MaBoys to be as a school; he wrote "MaBoys is not better than other schools, but the school is seen to be like a diamond with many faces because of its spirit which has over the past years come out of many Marianist Communities having many faces. However, all their faces have affected the spirit of the school." My interpretation is that by faces Annunziata means former pupils of MaBoys dotted all over the nation and other nations as well. These were the Words after the Deeds.

In summary, in the period under investigation the Marianist Brothers laid their hands on boys' education within the Marianist motives which were well stipulated in the vision of their founder, Fr Chaminade. They physically and actively ran the school and graduated youths who became responsible citizens who rendered their services to the Zambian nation and beyond. The wish of the Marinist Brothers was for the boys to "solemnly honour the pageant of life and that their days be consistently happy before all their challenges" (Cury, 2007).

5.4 Challenges and mitigating measures encountered by former pupils while at MaBoys.

The fourth research objective was discussed, structured, and analysed using themes or headings deduced from the objective: Wednesday religious Programme, discipline and when it rains at MaBoys it rains over Zambia.

5.4.1 Religious Programmes

The findings generally gathered from the former pupils revealed that non-Catholic pupils attended religious rituals which were not fully explained to them but because they were accepted and oriented to the Marian life, they automatically joined the Marianist family. From religious point of view the Marianist Brothers made certain religious rituals compulsory without taking time to explain the full meaning why such events were important and celebrated within the school calendar. To non-Catholic pupils, they found it challenging because the Brothers did not explain fully at entry point why such activities were made compulsory at MaBoys. The findings of the study gathered from FGD with the former pupils showed that non-Catholic pupils obeyed the rules because they had joined a Catholic school which had a smooth-running system that incorporated both Catholic and non-Catholic students. This was confirmed by the former pupil from 1984 G12 exit who explained his lived experiences at the school that he did not understand why the school celebrated Marianist heroic figures and hailed veneration rituals during school time whereby the day's lessons were suspended. Since the 1984 G12 exit was not a Catholic it seemed to be a challenge for me. He felt that the rituals should be held on specific days of worship such as Sunday, by Catholic pupils only.

This was an indicator that the school administration undermined the freedom of the learners to choose for themselves whether to take part in such religious activities or not. The involvement of non-Catholic pupils in ritual veneration indicated that the Marianist Brothers at MaBoys used indoctrinatory methods in their teaching of Marian religious rituals. This agrees with what Peters (1966) and Benson (1977) asserted that indoctrination is one way of violating the autonomy of the students. Indoctrination is also associated with refusal to let learners think and decide for themselves which doctrines and religion they should follow. At MaBoys, learners were denied the opportunity to participate in religious rituals of their choice. They unintentionally followed rituals of Marianist origin. The good thing, though, was that the spiritual 'training did not progress any further than attending religious activities. It was not the Marianist norm to baptise their learners into Catholicism.

Further, evidence was shown in the findings gathered from FGD that at MaBoys, Brothers used reward and punishment in their teaching of religious activities. The former pupil from 1979 G 12 exit revealed that he was not a Catholic, but he attended the Wednesday religious programme

and adhered to the interdenominational teachings although he did not understand some 'stuff' prepared by his colleagues from different faiths. He found the teachings to be strange and was not comfortable with some of the religious rituals other boys practiced but he avoided losing his beliefs by not concentrating on what was emphasized by other learners' faiths. In other words, he attended the programme because it was compulsory and was expected to attend whether he wanted to or not. The means in which non-Catholic pupils pursued their religious life at MaBoys pointed to vulnerability of learners to indoctrination. It might therefore be questionable whether the moral education imparted by the Mariast Brothers to non-Catholics at MaBoys bore fruitful results or not. Some of the boys might have acquired moral education from their family members, denominations and community at large, in which they were brought up. Nevertheless, the boys benefited from the Marianist Brothers' education as none of the participants, as the findings from the former pupils showed, had nothing to do in terms of fending for themselves and family members.

The non-explained religious rituals at MaBoys left the non-Catholic pupils wondering with unanswered questions why ritual veneration was held the whole day during the school term as they appeared to be time consuming, taking away the much needed time for academic work. Non-Catholic pupils found such events to be boring and saw no need of celebrating them. This was revealed by the former pupil from 1988 G 12 exit that Marianist Heroes' Day popularly known as Chaminade's Day which was held at the beginning of Term One, interrupted the lessons and the whole day was boring for him. In contrast with the Marianist Brothers' emphasis on making religious activities compulsory at MaBoys, Thiessen (1993) remarked that indoctrination was failure to cultivate a group of qualities which Aristotle referred to as intellectual virtues or rational emotions. Spiecker (1987) described intellectual virtues as demands for evidence and the search for grounds for beliefs, impartiality, consistency, being unprejudiced, cautiousness and the courage to reconsider one's opinion. Rational emotions, according to Spiecker (1987), refer to such motivating emotions such as veracity or truthfulness, integrity, carefulness and preference for accuracy. Cultivation of intellectual virtues and rational emotions are essential to teaching school going children to develop critical thinking. As such, teaching methods which dishonour the development of a critical spirit are frequently identified as indoctrinatory. At MaBoys, as long as non-Catholic pupils were accepted and oriented to the Marianist environment, they were exposed to indoctrination through compulsory

religious activities which manipulated the subject matter and endangered the freedom and autonomy of the individual. However, parents had the freedom to send their children to schools they feel their children will have freedom to decide for themselves which religious activities to attend. The fact that non-Cathoilics who took part in the study benefited from the Marianist morals and values, showed that Marianist education was benefitial.

Nonetheless through non-Catholic pupils had challenges to attend religious programmes, they had confidence in Marianist Brothers. This was revealed by the former 1990 G12 exit that at first it was unbearable for him to have morning devotions in a Catholic traditional way. The 1990 G12 exit came from a Jehovah's Witness family an took a low profile in religious affairs. He thought fellow pupils would make fun of him and his religious beliefs. To his surprise, he was incorporated in interdenominational religious groups and activities. His narration further showed that the boys gathered every Wednesday to share the word of God. Later he joined a group for witnesses only. This showed that the Marianist Brothers were open to other people's beliefs. They could not be blamed to be indoctrinating the learners.

5.4.2 Moral Behaviour

The findings of the study showed that MaBoys provided conducive leaning environment, but the boys faced challenges since they came from different backgrounds with different habitual mannerisms and social behaviour. Most of the boys were from densely populated compounds of Matero, Chaisa, Mandevu and other surrounding areas, although a few came from further away places. Pupils willingly chose MaBoys at Grade seven level and knew that the school they had chosen was a Catholic school. The Marianist Brothers and the teaching staff had no problems in handling the newcomers. This was because the Marianist environment had salient features which demonstrated that learners on their own knew that they had joined a Catholic school which did not support any weird behaviour. This was shown in the findings gathered from in-depth interviews held with the current Head teacher who was also a former pupil of 1985 G 12 exit. As a current Head teacher at MaBoys he affirmed that as they received the pupils for the first time, they did not labour a lot to tell them what was needed. The learners knew on their own that they had come to a Catholic school where no weird behaviour was tolerated. To help the newcomers who joined the school in Grade 8 adjust to the new school, the Brothers and teaching staff organised an orientation programme which lasted about one

month to acquaint the learners what was expected of them, behaviour wise. Regarding orientation of new pupils, Simpson (2003) observed that in installing discipline and orientation of newcomers at St. Antony Mission School, was its school motto, 'God sees me at all times and in all places'. This entails that, order and discipline were maintained in the school with the constant reminder to learners because of the fear of God learners developed in their day to day activities. In addition, Simpson (2003) discovered that learners at St. Antony Mission School were attracted by the virtues of order and discipline. Simpson (2003:37) further indicated that, discipline constituted half the education of the child and if that half was missing, then most of the time, the other half was useless. In this regard, order and discipline were key to success both in the classroom and outside it.

Additionally, to consolidate firmness and flexibility in their teaching, teachers at MaBoys used soft power as control measure to learners' behaviour. Nye (2021) defined the soft power as "an ability to do things and control others, to get others to do what they otherwise would not." Similarly, Winkler (2020) remarked that "power is the capacity to do things, but more specifically in social situations, the ability to affect others to get the outcomes one wants." In other words, proof of power lies not in resources but in the ability to change the behaviour of people state over nature as well as over other people. At MaBoys the teaching staff used both soft and hard power to control bad behaviour in their learners. They did so by administering punishment to correct wrong behaviour. Pupils who did not follow school rules were punishment because they had broken the rules. For example, the findings from the 1985 G 12 exit showed that when he came to MaBoys he had a habit of beer drinking, and he used to sneak out together with his two other friends to drink beer at a community bar. The pupils were spotted by community members and reported to the school authorities who punished them so that they could refrain from wrong behaviour. The findings from the former 1986 G12 exit also showed that during his time, the Marianist Brother who was in charge of discipline was a serious person. He used to detain the offenders at the end of the lessons. The excitement of going home in a group with other boys after a long day at school diminished when a pupil was among the offenders. Sometimes this attracted double punishment, at school as well as at home. Many boys stopped committing crime while at school. This was what Simpson (2003) found as one of the most emphasised aspects in the education offered in a Mission School such as St. Antony, and indeed MaBoys.

Apart from the soft power exercised by the Brothers at entry point for all boys who joined their school by orienting them to the Marianist environment and incorporating them in the running of the school activities, the Marianist Brothers also used hard power to reinforce the school rules and regulations to be followed by the learners. According to Nye (2020), hard power is likened to pushing and soft power to pulling. The Marianist environment exhibited both powers to pull the boys towards the Marianist family spirit and push them away from bad behaviour. Using soft power, the Brothers used different teaching and learning activities that promoted moral and integral education for formation of souls.

The use of soft power in Mission run schools was evident in the spirit of independence that the learners exhibited. According to Simpson (2003) the greatest pest of the day was the spirit of independence because children were imperfect beings in constant need of correction, and the Marianist Brothers had to be diligent in combating this spirit. This correction and the inculcation of piety and obedience were never to take the form of corporal punishment but were to be achieved through the use of reason, nurtured in a family spirit. Moreover, hard power uses force or payment to correct one's behaviour. But soft power targets the mind of learners by engaging them in different activities. This agrees with Adeyinka (1996)'s interpretation of education in a school set up. He asserted that to educere is a way 'to draw out' or 'to lead out'. *Educare* means 'to nourish' to 'bring out' or 'to raise'. This was what the Marianist Brothers endeavoured to do in provision of moral and integral education to the boys at MaBoys.

Furthermore, the findings from the former 1987 G12 exit showed that at MaBoys academic work was taken seriously. After the Grade 9 results, Boys who performed below MaBoys' expectations were sent to other schools. This made the boys to be disciplined and work hard so that they could attain the MaBoys' standard of results. Adesina (1985) noted that education is related to variables such as purpose of the learner, the aim of the teacher as well as the technological problems of the society. He, therefore, defines education as, the tool for effective integration of the individual into a society so that the individual can achieve self-realization, develop national consciousness, promote unity and strive for social, economic, political, scientific cultural and technological advancement. So the findings from the 1990 G 12 exit showed that at MaBoys, even if the boys faced challenges in the area of discipline through

physical punishment, Marianist education helped to shape their character, which was later appreciated nationwide through the services boys rendered in the various jobs.

5.4.3 When it Rains at MaBoys it Rains all over Zambia

Though MaBoys was a mission school, pupils were expected to pay school fees like any other pupil. MaBoys was a grant aided school meaning that the school received grants from the Zambian government through the MoE. However, those grants had specific use in everyday running of the school business and were not meant to pay fees for pupils. In an interview I held with Br. Carmine the findings showed that the school also received funds from the Parents Teachers Association (PTA) through different fundraising ventures organised by the PTA. The funds were used for specific school projects done within the school.

Some pupils had challenges paying school fees because they came from vulnerable homes. Some boys were raised by single parents while others had parents who were not in employment. The Brothers came in and paid fees for pupils who were the least vulnerable. One former pupil from 1991 G 12 exit explained that he came from a single parented home and his mother struggled to pay his school fees and other requirements. The Brothers supported him with the fees and uniforms. In his final year, he was helped by former Boys who contributed funds known as Touch Fund, to help the vulnerable pupils at MaBoys. The 1991 G12 exit further revealed that the Touch Funds were meant to help the less privileged like him and many other pupils at MaBoys so that they could complete school. Many of the boys were educated through the Fund and the Marianist Brothers could identify and get in touch with all their former pupils in Zambia and beyond. According to the 1991 G12 exit, the Marianist Brothers might be the only group who could do this.

Other findings from the 1988 G12 exit showed that because of the challenges he went through to attain his education, he saw the importance to be called a MaBoys and MaBoys forever. All over the Zambian nation were dotted graduates of MaBoys. The most unique thing the former pupils continued doing was, getting in touch with their former school and giving financial and moral support to the boys who were still in school. During the FGD, the 1986 G12 exit expressed happiness for being a member of the *Touch Fund* Committee. Apart from paying fees for poor pupils, the funds which the former pupils donated were used to help pupils with challenges in terms of eye or dental care as well keeping MaBoys' environment clean.

Additionally, during the FGD, the former pupils reported that the school wall fence was erected out of the *Touch fund*. As a result of such initiatives by the former pupils of MaBoys, no pupils were left behind as Br. Carmine used to say, "When it rains at MaBoys, it rains all over Zambia." This saying was extended to the departed members of MaBoys.

As was the case with school-going pupils in other schools, at MaBoys some pupils stayed away from school with no proper reasons. As a result, the staff needed to establish the whereabout of such pupils. The findings from FGD showed that pupils who were sick and remained at home, were visited by the Brothers who made home visits to determine whether the pupils were sick or not. Boys who had chronic illnesses were given help through their parents or guardians. Pupils who stayed away without any reason were punished in order to reform them. The Marianist Brothers were obliged to visit the homes of their learners as part of their duty to promote the family spirit emphasised at MaBoys. As Annunziata (2016) asserted, Marianist Brothers respected community work and the community of Matero where the school was built. All pupils at MaBoys were considered to be part of the Marianist family of staff and pupils. From the year the school was opened in 1966, all the names of teachers and pupils (as well as the general workers) who had died were recorded in a book and a day to commemorate their life at MaBoys was reserved for them. On this day, members of staff, pupils and relatives of the departed teachers, pupils and general workers gathered at the school to celebrate the fallen heroes, whose names were called out one by one and for some, a short history given about them. This was an occurrence which had not been heard of in other schools in Zambia. For this reason, the Marianist Brothers were a unique group of missionaries and educators.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.0. Overview

This chapter concludes the study and makes recommendations based on the objectives which were as follows: 1) to determine aspects of morality that had been integrated with education by Marianist Brothers of MaBoys. 2) to examine how particular moral values in the education philosophy of the Marianist Brothers have shaped the way of life of MaBoys. 3) to establish the motives of Marianist Brothers' selection of particular cornerstones of moral values. And 4) to explore challenges if any and mitigation measures the former pupils encountered while at MaBoys. In analysing the findings that were generated from the stated objectives, the theory of phenomenology of religion was applied in order to provide empirical evidence.

6.1. Conclusion

The study used the theory of phenomenology of religion to interpret the personal lived experiences of the Marianist Brothers at MaBoys in their contribution to moral and integral education to boys, 1960 to 1991. Cox (1994)'s phenomenology of religion was suitable in this study because it helped the researcher to interpret and analyse the lived experiences of the Marianist Brothers as they taught moral values to pupils at MaBoys, which provoked challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality and what it meant to be human. Phenomenology of religion theory further helped the researcher to analyse the data openly and optimistically by relying on experiences of Marianist Brothers and former pupils without falling prey to prejudgment or presuppositions arising from disturbing circumstances in the natural world.

Further, phenomenology of religion, in line with Husserl's central meaning of phenomenology with its principles of epoche, phenomenological reduction, imaginative, variation and synthesis, helped to validate the findings which were gathered from the Brothers and the former pupils as key participants in this study. This was so because the first person's report on life experiences is what makes phenomenological research valid.

Empirical evidence was also drawn from the former teachers and Boys' told stories about Marianist education at MaBoys. These were achieved through the objectives of the study as follows: The first objective endeavored to determine aspects of morality that had been integrated with education by Marianist Brothers of MaBoys. It was achieved by collecting data from five Marianist Brothers through thematic analysis. The findings for the first objective established that Marianist Brothers' education was the core of moral and integral education for boys at MaBoys. The Marianist Brothers followed their founder Fr. Chaminade's vision and were dedicated to teaching to form Christ in souls of the young students. Further, the study established that the school atmosphere provided features that helped the teachers to control their learners during the school hours. As such MaBoys' environment itself discarded unwanted behaviour. Therefore, it was this environment which was the source of morals for both teachers and pupils.

Additionally, the study has revealed that Marianist education was based on love, to teach the local boys of Matero compound coming from different cultural background moral and religious values. This was further achieved by the House system which created a family spirit. The family arrangement helped the boys to develop good moral behaviour. Other issues discussed were that the Marianist education taught the value of love for others and God. Beyond these findings, the kind of love the former pupils learned from the Marianist Brothers, made them keep on visiting their former school for purposes of finding ways they could help the school and pay back to the school for the moral and integral education they had received, in one way as well as to render service to the community of Matero.

Further, the Marianists' purpose of moral and integral education to boys was initiated in the vision of their founder. The results generally showed that Marianist tradition was grounded in a vision of their founder, Fr. Chaminade. This was the vision of faith in God and people, the never-ending hope for a better world and its transformation into the kingdom of God. Therefore, the study established that Marianist Brothers at MaBoys fought the Lord's new wars they were chosen to fight: *Nova Bella Elegit Dominus* as they spread the Good News through providing education to young people, as Christ did.

The second objective aimed at examining how particular moral values in the education philosophy of the Marianist Brothers shaped the way of life of MaBoys. In-depth interview and

FGD were used to achieve this objective and data was collected from the former pupils from different G12 exits. The study established that the lives of former pupils who graduated in the first twenty-five years (1966-1991) had been shaped by the Marianist education in various ways. The study has shown that the moral and integral education the former pupils received from MaBoys changed their way of life socially, spiritually and economically. The former pupils of MaBoys reflected the Marianists characteristics in their conduct which were recognised and distinguished in their communities.

The Marianist Brothers' education integrated virtues that were also taught in Zambian traditional societies where the learners came from. Virtues such as service for others, enabled the former pupils share what they had with other people. Further the study discovered that learners exhibited the Marianist characteristic of solidarity by having annual social gathering at MaBoys. Former pupils from different intakes continued to hold social gatherings at MaBoys and shared knowledge, attitudes and skills to serve the MaBoys community. The boys left school as organised persons and lived in harmony with others in the workplaces and society in general. This kind of lived experiences at MaBoys made the former pupils become part of Marianist souls as the saying goes, 'Once MaBoys forever MaBoys'.

Additionally, former pupils were equipped with social, intellectual, physical, and spiritual knowledge and skills through various activities. The Brothers divided learners in smaller units of Houses creating a home away from home environment. At MaBoys, the Marianist Brothers encouraged the attribute of the family spirit in their education. This unique family spirit contributed to character formation in their learners. Furthermore, as long as the Pupils remained at MaBoys, they experienced spiritual changes in the school environment they were exposed to. The former pupils' lived experiences were evidence enough to show that even though they came from different religious backgrounds, they could adapt to the Marianist spiritual life. This was because they spent their time with Marianist Brothers who had chosen to dedicate their lives to Jesus.

The third objective sought to establish the motive of Marianist Brothers' selection of particular cornerstones of moral values. It was observed that the Marianist Brothers in their endeavour to fight the Lord's wars through providing moral and integral education to boys drew their strength from their founder, Fr. Chaminade, who encouraged the family spirit among the followers of

Jesus. This was indicated in the command he gave to all those who obeyed to do what they were told as apostles to spread the gospel of the good news through education. Unlike other missionary groups who came to Africa whose main motive was to introduce Christianity to the natives through evangelism to expand the gospel about Jesus Christ, the Marianist Brothers' motive was to provide education to boys as per their founder's vision. In order to accomplish the mission Marianist Brothers were called for, at MaBoys they focused on their founder, Fr Chaminade's, well stipulated ministry, *the one educational ministry*. The community was central to the education ministry which was both as a necessary condition and an ardently desired goal. However, the Marianist Brothers at MaBoys did not build a church of their own in Matero which was the main Marianist requirements to form a full community but depended on their teachers and pupils to accomplish their ministry.

The fourth objective explored challenges and mitigation measures the former pupils encountered while at MaBoys. The findings showed that non-Catholic pupils attended religious rituals which were not fully explained to them but since they were accepted and oriented to the Marian life, they automatically became part of the Marianist family. From a religious point of view, the Marianist Brothers made certain religious rituals compulsory without taking into consideration the non-Catholic pupils' interests and religious affiliation. Non-Catholic pupils found it challenging to attend and participate in the religious programmes because the Brothers did not explain to them the importance of the religious rituals and why they were compulsory. As such, non-Catholic pupils obeyed the rules simply because they were studying in a Catholic school. Additionally, the Brothers' use of reward and punishment to attain good behaviour among their learners was a challenge to some learners who had developed bad habits even before they came to MaBoys. However, the reward and punishment principle helped the boys to correct and change their bad behaviour and become responsible members of the community and society at large.

In summary, the use of soft and hard power that enabled the Marianist Brothers and the teaching staff to drive their academic work and provide moral and integral boys' education to boys who came from different religious and cultural backgrounds, helped to reform the pupils into good citizens. The boys became responsible citizens to be remembered as MaBoys and MaBoys forever, even after their demise.

6.2 Recommendation

In view of the results of the study and the conclusion drawn, the following recommendations were made:

i. Since Marianist Brothers did not explain to non-Catholic students the reason why religious rituals were made compulsory and celebrated during the school calendar, there was need to orient the students at entry point to help them realise the importance of veneration gatherings which were not familiar with their faith.

ii. The study recommends that there was need to reorganize the House system used at MaBoys which clusters the students according to their Sir names. To avoid this village mentality, students should be clustered as they report for the first time, according to 'First come first clustered' principle. This would provide them with a wider choice of friendship.

iii. The current research investigated on the first twenty-five years with the original set up of the first Marianist Brothers, hence there is need for another research to review the current moral teaching integrated with the revised curriculum of 2013 at MaBoys in the absence of the original pioneers. Does MaBoys environment still instils the enthusiasm in learners for character change?

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INTERVIEWS

Current non-Marianist Head teacher/teacher/former pupil, 2020. Interviewed, June 19, Head teacher's office Matero Boys' Secondary School, Lusaka.

Former non-Marianist Head teacher, 2020.Interviewed, April 12, Matero Township, Lusaka.

Marianist Brother, Deputy Head teacher, 2019. Interviewed, August 25, Brothers' Residence, at MaBoys, Lusaka, Zambia.

Former teacher/pupil, 2020. Interviewed, April 17, Head teacher's office Bread of Life School, Lusaka.

Former teacher, 2020. Interview, May 20, Kabangwe, Lusaka.

Former teacher, 2019. Interview, December 22 Matero Boys' Secondary School, Courtyard, Lusaka

Assistance Catholic Education Secretary, 2020. Interview, May 5, Fox Dale, Lusaka.

OMABAC Chairperson 1970 G12 Exit, 2020. Interviewed, April 20, Matero Boys' Secondary School, Lusaka.

Secretary General for OMABAC 1986 G12 Exit, 2020. Interviewed, April 15, Matero Boys' Secondary School, Lusaka.

Former pupil 1975 G12 Exit, 2020. Interviewed, May 6, Matero Boys' Secondary School.

Former pupil 1978 G12 Exit, 2020. Interviewed, April 16, Central Park, Lusaka.

Former pupil 1986 G12 Exit, 2019. Interviewed, December 5, Emmasdale, Lusaka.

Former pupil 1987 G12 Exit, 2020. Interviewed, June 18, Avondale, Lusaka.

Former pupil 1988 G12 Exit, 2020. Interviewed, April 15, Matero Boys' Secondary School.

Former pupil 1990 G12 Exit, 2020. Interviewed, June 17, Matero Boys' Secondary School.

Former pupil 1991 G 12 Exit, 2020. Interviewed, May 11, University of Zambia, Lusaka

PHONE CALL

First Marianist Head teacher, 2019. Interviewed on phone, October 30, Nairobi, Kenya.

Former female teacher, 2020. Interviewed on phone, June 10, Ireland, Europe.

Former pupil 1989 G12 Exit, 2020. Interviewed, August 3, Chilanga, Lusaka.

EMAIL

First school priest, Fr Tony Jansen, SM, USA, 24 June, 2020

Br. Stanley Zubek, SM, USA, 10 July, 2020

Br. Eric Otiende, SM, USA, 20 June, 2020

Br. Ray Gohring, SM. USA, 17 July, 2020.

Former teacher, Mags Territt, Ireland, Europe, 2 July, 2020

Former Catholic Education Secretary Cooper Belt, July7, 2020

Former pupil 1985 G12 Exit, Lusaka, 3 August, 2020

FOCUS GROUP

Former pupil 1978 G12 Exit

Former pupil 1979 G12 Exit

Former pupil 1983 G12 Exit

Former pupil 1984 G12 Exit

Former pupil 1987 G12 Exit

Former pupil 1988 G12 Exit

Former pupil 1990 G12 Exit

Former pupil 1991 G12 Exit

APPENDICES

Appendix I: Interview Guide for Head Teachers (First Marianist Head Teacher and two non-Marianist Head Teachers

1. When were you appointed Head teacher for Matero Boys Secondary School?
2. Could you explain to me the role you played as head teacher at MaBoys.
3. How was the charism of the Marianist Brothers important in the running of the school?
4. Alongside the Marianist charism, how was the teaching of morality to boys from different background?
5. Could you explain how Moral standard such as good behaviour was maintained at MaBoys.
6. Could you explain to me what moral values were taught to boys?
7. How were the moral values such as justice, fairness and equality taught? Explain
8. Acceptable morals such as hard work, explain how this was achieved at MaBoys.
9. What about integrity and competence, among learners how were these cultivated in your learners? Explain
10. Apart from academic work were there events in school that brought the boys together?
11. How did such activities help the boys morally?
12. What morals did the boys learned from the leadership of Marianist Brothers at MaBoys?
13. Do you interact with boys who graduate?
14. Could you explain to me how the Marianist Brothers' education shaped the lives of the graduates?

Appendix II: Interview Guide for Former MaBoys Pupils

1. a) How did you cooperate with other boys at MaBoys?
   b) Why was it necessary for you to co-operate in this manner?
2. a) You were at MaBoys from grade 8 to grade 12 explain to me how good manners were emphasize by Marianist Brothers?
   b) How did you benefit from the inculcation of good manners by the Marianist Brothers?
3. As a pupil at MaBoys, were there any occasions you were involved in decision making? Explain…
4. a) What did you like most about Marianist morality in terms of religion?
   b) How has this aspect of morality affected your life?
5. a) Explain the emphasis by the Marianists on moral culture? How has this helped you or not helped you in doing right or correct things in your life. You may give examples
6. a) Which moral values did you acquire from their teachings?
   b) How did the moral values you acquired helped shape your life
7. Since MaBoys has a background of Christian teaching, how did the Marianists emphasize moral values such as honesty in you, as learners?
8. Integrity is another moral value, how were you helped to acquire it in your school days at MaBoys?
9. Did you ever practice justice at MaBoys? Explain how…
10. Tell me about the learning culture at MaBoys … did you ever feel like you wanted to be on top all times. In this case what sprit did you have?
11. a) MaBoys is a mission school which enrolls boys from different backgrounds. For example, Muslims and Hindus have different beliefs how were their beliefs treated in a Christian environment?
    b) How did the boys treat each other in general?
12. How did junior boys (G 8) fit in MaBoys environment that had senior boys in upper grades?
13. As a pupil at MaBoys is there any service that you offered? Explain how….
14. What can you say about the moral values that you learned at MaBoys? How have they shaped your life?

15. a) Do you still interact with others who were at MaBoys? May you describe to me their personality?

    b) Is there any reflection of Marianist Brothers' characteristics in their life style? If so how?

16. Are there of your friends who are in leadership positions? What about you, what have you achieved from moral values you received from Marianist environment?

Appendix III: Interview Guide for Catholic Education Secretary

1. How long have you been in that position?
2. How long have you known the Marianist Brothers of Matero Boys Secondary School?
3. What could you say about their Christian education in terms of moral teaching in Zambia?
4. Apart from academic subjects how else have the Marianist Brothers of Matero Boys Secondary School taught morality to their learners?
5. What about the character of the Marianist Brothers, is it in any way reflecting in their learners? Explain
6. What could you say in their teaching of love to the boys? What about diligence, have you observed such in their teaching? Explain
7. Could you explain to me, how Marianist Brothers have extended their leadership qualities to their learners at Matero Boys Secondary School?
8. By any chance, do you interact with former boys of Matero Boys Secondary School?
9. How is their behaviour in society?
10. What can you say about the Marianist Brothers' work in general?
11. What was the motive of Marianist Brothers' education in Zambia?

Appendix IV: Interview Guide for Marianist Brothers

1. When did you come to MaBoys and as a Brother what was your role?
2. Were you involved in teaching? If so, which subject were you teaching?
3. Could you explain to me, is there any rule of life which Marianist Brothers meditate?
4. May you share with me your charism as Marianist Brothers?
5. How do you apply this charism in your teaching of morality at MaBoys? Explain
6. Apart from teaching/learning activities, what other activities did you put in place to help you cultivating good behaviour from boys in different grades?
7. What about moral values such as faith how did you teach this value alongside academic subjects in your education system.
8. Could you explain the value of service in your education to boys? How have you imparted this value to your learners?
9. Are there any other moral values you would like to share and how they help in teaching boys?
10. How might these moral teaching has helped the boys after graduating from your school?
11. Do you interact with the boys who graduate?
12. How have the moral values you taught them shaped their lives? Explain.

Appendix: Interview guide for Former Teachers

1. How long have you taught at MaBoys?
2. How did you find Marianist cultural environment?
3. What have you been teaching at MaBoys?
4. What about morality aspect? May you explain how you have taught this to boys from different backgrounds.
5. Could you explain to me, what forms of discipline you used to bring out good behaviour from your learners.
6. Apart from teaching, did you have any other role you played, such as patron/matron of some activity? If so explain what was involved.
7. How did such activity help the boys to develop leadership qualities?
8. What about decision making? Explain to me if learners were given freedom of choice?
9. In both learning and other curricular activities, boys took part in, how did you ensure truthfulness and competence in what they were doing? Explain.
10. The boys you taught were coming from different cultures, may you share with me how Marianist Brothers' Christian education helped their mannerism towards others?
11. How were the moral values such as justice, fairness and equality, cultivated in your learners?
12. Tell me in which ways do you think the moral values you taught, have helped the graduates of MaBoys after leaving school?
13. Do you still interact with some of MaBoys graduates? If so, how are they doing in society?
14. Could you share with me any memorable event you contributed to development of MaBoys.

Appendix VI: Application Letter for permission to conduct the study at Matero Boys Secondary School

Audrey Muyuni,

UNZA/ZOU,

Institute of Distance Education,

Box 32378,

Lusaka.

The District Education Board Secretary,

P.O. Box 50297,

Lusaka.

5th July, 2020.

Dear Sir,

Re: Request for permission to conduct research on Marianist Brothers of MBSS in this District of Lusaka province in Zambia.

My name is Audrey Muyuni. As part of my doctoral studies to obtain the degree of Doctor of Philosophy of Education in Religious Studies. I am doing a research entitled; the Lord has Chosen New Wars: Marianist Brothers' Contribution to Moral and Integral Education to boys in Lusaka province of Zambia. My supervisors are Dr. Ilubala Ziwa J.L. and Professor Chiyeka A.M. and are both in Department of Religious Studies in the School of Education at the University of Zambia. We are requesting for your permission to conduct research at Matero Boys Secondary School in Matero Township of Lusaka District.

The purpose of the study is to examine the contribution Marianist Brothers made to moral values and educational to integral boys' education in Zambia. The participants involved in this research and found at Matero Boys Secondary School are the current Head teacher, the Marianist Brothers, the former pupils that will be involved in the research through focus group interviews.

The benefits of the study to education are: to produce learners that are morally and educationally transformed and appreciated as assets of the nation in moral behaviour: to reflect the education contribution by Marianist Brothers in a Christian environment and enhance the moral values imparted in learners that will be appreciated throughout learner's productive years.

Through your office, the Ministry of General Education, Science and Vocational Training and Early Education may allow or decline our request to conduct this research in Lusaka District of Lusaka Province. Whichever position you may decide to take vis-à-vis our request will not in any way affect the Ministry of General Education, Science, Vocation Training and Early Education or target Matero Boys Secondary School in Lusaka District. If you need more details concerning the research the following are my contact details; mobile 0975730277 email muyuniaudrey@gmail.com, Dr. Ilubala Ziwa J.L. mobile: 0977708711 and Professor Cheyeka A.M. mobile: 0977802892

Yours Sincerely,

Audrey Muyuni

Student number: 718000287

Appendix VII: Letter Requesting Marianist Brothers' consent for Participation in the study

Audrey Muyuni,

UNZA/ZOU,

Institute of Distance Education,

Box 32378,

Lusaka.

The Marianist Brothers,

Matero Secondary School,

P.O Box 32492,

Lusaka.

5th July, 2020.

Dear …….

Re: Request for Permission to Conduct Research with Marianist Brothers at Matero Secondary School.

This letter is an invitation to consider participating in a study. My name is Audrey Muyuni and I am a doctoral student at the University of Zambia. My research is entitled; the Lord has Chosen New Wars: Marianist Brothers' Contribution to Moral and Integral Education to boys in Lusaka province of Zambia. I have purposefully identified you as a possible participant because of your valuable experience and expertise related to my research topic. I would like to have your views and opinions on the Marianist Brothers' contribution to moral and integral education to boys in Zambia.

I would like to insure you in advance that the research will not in any way inconvenience your private life, all protocols will be observed. The research will involve audio-recording, taking pictures and some other materials that will be used and included in the study. This is purely for academic purposes only.

Your participation in the study is voluntary. You will be required to answer a questionnaire at a time convenient to you. All information you provide is considered completely confidential. Your names will not appear in any publication resulting from this study and any identifying information will be omitted from the report. However, with your permission, anonymous quotations may be used. Data collection during this study will be transcribed, at the end a manuscript will be availed to you as your own information. There are no known anticipated risks to you as participants in this study.

If you have any questions regarding this study, or would like additional information to assist you in reaching a decision about participation, please contact me at +260975730277 or by e-mail at muyuniaudrey@gmial.com

I look forward to speak with you very much thank you in advance for your assistance in this research project. If you accept my invitation to participate, I will request you to sign the consent form provided.

Yours Sincerely.

Audrey Muyuni

Appendix VIII: Letter Requesting the Catholic Education Secretary's Consent to participate in the Study

Audrey Muyuni,

UNZA/ZOU,

Institute of Distance Education,

Box 32378,

Lusaka.

The Secretary of Catholic Education,

Kapingila House Kabulonga,

P.O Box 31965,

Lusaka 10101.

5th July, 2020.

Dear ……

Re: Request for Permission to Conduct a Research on Marianist Brothers of Matero Boys Secondary School in Lusaka District

The above subject refers. I am a doctoral student at the University of Zambia. I am doing a research entitled; the Lord has Chosen New Wars: Marianist Brothers' Contribution to Moral and Integral Education to boys in Lusaka province of Zambia. I have purposefully identified you as a possible participant because of your valuable experience and expertise related to my research topic. I would like to have your views and opinions on the Marianist Brothers' contribution to moral and integral education to boys in Zambia. Your views and opinions can benefit Zambia's education especially through religious run-schools like Matero Boys Secondary School to improve the education for boys and attain national development of Zambia in general, through teaching moral education and moral values to better society at large.

Your participation in this study is voluntary. It will involve an interview of Approximately 45 minutes in length to take place in a mutually agreed upon location at a time convenient to you. You may decline to answer any of the interview questions if you so wish. Furthermore, you may decide to withdraw from this study at any time without any negative consequences.

With your kind permission, the interview will be audio-recoded of facilitate collection of accurate information and later transcribed for analysis. Shortly after the transcription has been completed, I will avail a copy of transcript to give you an opportunity to confirm the accuracy of our conversation and to add or to clarify any point. All information you provide is considered completely confidential. Your name will not appear in any publication resulting from this study and any identifying information will be omitted from the report. However, with your permission, anonymous quotations may be used. Data collected during this study will be kept in my archives under lock and key. There are no known or anticipated risky to you as a participant in the study.

If you have any questions regarding this study, or would like additional information to assist you in reaching a decision about participation, please contact me at +260975730277 or by e-mail at muyuniaudrey@gmial.com

I look forward to speak with you very much thank you in advance for your assistance in this research project. If you accept my invitation to participate, I will request you to sign the consent form provided.

Yours Sincerely,

Audrey Muyuni.

Appendix IX: Letter Requesting of Head Teachers' Consent (Marianist and non-Marianist) to participate in the study

Dear …….

This letter is an invitation to consider participation in the study. My name is Audrey Muyuni and I am a doctoral student at the University of Zambia. My research is entitled; the Lord has Chosen New Wars: Marianist Brothers' Contribution to Moral and Integral Education to boys in Lusaka province of Zambia. I have purposefully identified you as possible participant because of your valuable experience and expertise related to my research topic.

I would like to have your views and opinions on the Marianist Brothers' contribution to moral and integral education to boys in Zambia. Your views and opinions can benefit Zambia's education especially through religious run-schools like Matero Boys Secondary School to improve the education for boys and attain national development of Zambia in general, through teaching moral education and moral values to better society at large.

Your participation in this study is voluntary. It will involve an interview of Approximately 45 minutes in length to take place in a mutually agreed upon location at a time convenient to you. You may decline to answer any of the interview questions if you so wish. Furthermore, you may decide to withdraw from this study at any time without any negative consequences.

With your kind permission, the interview will be audio-recoded of facilitate collection of accurate information and later transcribed for analysis. Shortly after the transcription has been completed, I will avail a copy of manuscript to give you an opportunity to confirm the accuracy of our conversation and to add or to clarify any point. All information you provide is considered completely confidential. Your name will not appear in any publication resulting from this study and any identifying information will be omitted from the report. However, with your permission, anonymous quotations may be used. Data collected during this study will be kept in my archives under lock and key. There are no known or anticipated risky to you as a participant in the study.

If you have any questions regarding this study, or would like additional information to assist you in reaching a decision about participation, please contact me at +260975730277 or by e-mail at muyuniaudrey@gmial.com

I look forward to speak with you very much thank you in advance for your assistance in this research project. If you accept my invitation to participate, I will request you to sign the consent form provided.

Yours Sincerely,

Audrey Muyuni.

Appendix X: Introductory Letter Seek for Consent from Participants (Former Teachers)

Dear ……..

I am a doctoral student at the University of Zambia, conducting a research on the Lord has Chosen New Wars: Marianist Brothers' Contribution to Moral and Integral Education to Boys in Zambia in Lusaka province of Zambia. You have been purposively sampled to take part in this research. Your responses will be treated with confidentiality and wish to inform you that this research is for academic purposes.

Tick in ☐☐ next to the options provided.

Thank you for accepting to be part of this study.

Appendix XI: Letter Requesting Consent from Former Boys to participate in the study

Dear …….

This letter is an invitation to consider participation in the study. My name is Audrey Muyuni and I am a doctoral student at the University of Zambia. My research is entitled on the Lord has Chosen New Wars: Marianist Brothers' Contribution to Moral and Integral Education to Boys in Zambia in Lusaka province of Zambia. I have been identified you as possible participant because of your valuable experience and expertise related to my research topic.

I would like to have your views and opinions on the moral and educational contribution made by Marianist Brothers of MaBoys to moral and integral education to boys in Zambia. Your views and opinions can benefit Zambia's education especially through religious run-schools like Matero Boys Secondary School to improve the education for boys and attain national development of Zambia in general, through teaching moral education and moral values to better society at large.

Your participation in this study is voluntary. It will involve an interview of Approximately 45 minutes in length to take place in a mutually agreed upon location at a time convenient to you. You may decline to answer any of the interview questions if you so wish. Furthermore, you may decide to withdraw from this study at any time without any negative consequences.

With your kind permission, the interview will be audio-recoded of facilitate collection of accurate information and later transcribed for analysis. Shortly after the transcription has been completed, I will avail a copy of manuscript to give you an opportunity to confirm the accuracy of our conversation and to add or to clarify any point. All information you provide is considered completely confidential. Your name will not appear in any publication resulting from this study and any identifying information will be omitted from the report. However, with your permission, anonymous quotations may be used. Data collected during this study will be kept in my archives under lock and key. There are no known or anticipated risky to you as a participant in the study.

If you have any questions regarding this study, or would like additional information to assist you in reaching a decision about participation, please contact me at +260975730277 or by e-mail at muyuniaudrey@gmial.com

I look forward to speak with you very much thank you in advance for your assistance in this research project. If you accept my invitation to participate, I will request you to sign the consent form provided.

Yours Faithfully,

Audrey Muyuni.

Appendix XII: Approval of Study

THE UNIVERSITY OF ZAMBIA

DIRECTORATE OF RESEARCH AND GRADUATE STUDIES

Great East Road | P.O. Box 32379 | Lusaka 10101 | **Tel:** +260-211-290 258/291 777
Fax: +260-1-290 258/253 952 | **Email:** director@drgs.unza.zm | **Website:** www.unza.zm

RESEARCH DEPARTMENT

APPROVAL OF STUDY

27th July, 2020

REF. NO. HSSREC: 2020-JUL-028

Audry Muyuni
IDE/UNZA-ZOU
P. O. Box 32379
LUSAKA

Dear Ms. Muyuni,

RE: "MORAL AND EDUCATIONAL CONTRIBUTIONS OF THE MARIANIST BROTHERS TO BOYS EDUCATION: A CASE OF MATERO BOYS SECONDARY SCHOOL IN LUSAKA PROVINCE"

The University of Zambia Humanities and Social Sciences Research Ethics Committee IRB has approved the study noting that there are no ethical concerns.

On behalf of The University of Zambia Humanities and Social Sciences Research Ethics Committee IRB, we would like to wish you all the success as you carry out your study.

In future ensure that you submit an application for ethical approval early enough.

Yours faithfully,

Dr. J. Mwanza
Dip. Clin. Med. Sc., BA.M.Soc., PhD

CHAIRPERSON
THE UNIVERSITY OF ZAMBIA HUMANITIES AND SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE IRB

cc: Director Directorate of Research and Graduate Studies
Assistant Director (Research), Directorate of Research and Graduate Studies
Assistant Registrar (Research), Directorate of Research and Graduate Studies
Senior Administrative Officer (Research), Directorate of Research and Graduate Studies

Excellence in Teaching, Research and Community Service

THE UNIVERSITY OF ZAMBIA
INSTITUTE OF DISTANCE EDUCATION

Telephone: 26021-1-291777-78 Ext. 3500 0978772249
Telegrams: UNZA LUSAKA
Telex: UNZALU ZA 44370
Fax: 26021-1-290719

P.O. Box 32379
LUSAKA, ZAMBIA

20th December 2019

Mrs. Audrey Muyuni. (718000287); muyuniaudrey@gmail.com- 0975730277

C/O Institute of Distance Education

Dear Mrs. Muyuni,

RE: APPROVAL OF RESEARCH PROPOSAL

The Graduate Studies Committee of the University of Zambia (UNZA) - Zimbabwe Open University (ZOU) has approved your research (with moderate corrections that you have to attend to, based on the comments you received) titled **Contribution of the Marianist Brothers of Matero Boys Secondary School to Boys' Education in Lusaka Province of Zambia.**

You are required to contact your Supervisor to guide you as to the next course of action, including seeking Ethical Approval of your Research Proposal.

Professor Boniface Namangala (PhD)
DIRECTOR
INSTITUTE OF DISTANCE EDUCATION

Cc: Chairperson, UNZA-ZOU Implementation Committee
Assistant Director (PG), IDE
DPhil Programme Coordinator
Supervisor: Dr JIL Ziwa

Appendix XIII: Permission Letter

All Correspondence should be addressed
to the District Education Board Secretary

Telephone: 0211 - 240250/240249/0955 623749
E-mail: desbsisk@yahoo.co.uk

In reply please quote

.....

DEBS/LSK/101/1/19

REPUBLIC OF ZAMBIA

MINISTRY OF GENERAL EDUCATION

DISTRICT EDUCATION BOARD SECRETARY
P.O. BOX 50297
LUSAKA

20th March, 2019

The Headteacher
..... School
LUSAKA

RE: PERMISSION TO CONDUCT A RESEARCH – MS. AUDREY MUYUNI

This serves to introduce to you Ms. Muyuni a student at the University of Zambia – Zimbabwe Open University and currently undertaking a research on **Contribution of the Marianist Brothers of Matero Boys Secondary School to Human Capital Development in Zambia: A Historical Perspective from 1966 – 2016.**

She has been granted permission to carry out the research in your school. However, ensure that the student's programme does not interfere with the learning schedules.

Kindly welcome her and give her all the necessary support accordingly.

Bernadette Kayombo (Mrs.)
Senior Human Resources Management Officer
For/ **DISTRICT EDUCATION BOARD SECRETARY**
LUSAKA DISTRICT

/ts

Appendix XIV: Published Article

2/9/23, 12:16 AM WuposReceipt

PAPER ID 0523014

WESTERN UNION

To Send - Customer Receipt

Sender:	AUDREY MUYUNI	Receiver:	UMA MAHESWARA RAO TA TA	MTCN:	583-595-0378
Address/Telephone: Mandatory/Optional	PCC MULUGUSHI AREA , K ABWE, ZMB,975730277	City:		Date & Time: (EST)	09-02-2023 10:16 AM CAT
ID Type:	National Registration Card	Country:	India	Agent details:	CACTUS FINANCIAL SERVICES KABWE,SHOP NO 2 NAIRMS BUILDING, OPPOSITE BP CENTRAL
ID Number:	******18/1	Optional Services:	MONEY IN MINUTES		
Country of Birth:	Zambia	Message:		Amount Sent:	2,126.45
Test Question:		Receiver Mobile Number: (If sending to a Mobile)		Transfer Fee:	150.00
Answer:				Message Charge:	
Sender Mobile Number (If sending to a Mobile):		CACTUS MONEY TRANSFERS LIMITED 09 FEB 2023 KAHWE MAIN COUNTER		Delivery Charge:	
				Discount:	
				TOTAL:	2,276.45 New Kwacha
				Exchange Rate:	4.2638767
				Payout Amount:	9,066.92 Indian Rupee

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SPECIAL MESSAGE FOR AUDREY MUYUNI

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By signing this form, I: 1. Expressly consent to the transfer of my personal data entered above to WU Affiliates located in countries such as the U.S. for the purpose of providing the money transfer service to me and undertaking the additional data processing activities specified in the Data Protection section of the terms and conditions. 2. Expressly consent to the carrying out of profiling activities and marketing communications. I have the right to withdraw my consent at any time. 3. Confirm that the information I have provided is correct and that I have read and accepted the terms and conditions of the service overleaf and the loyalty program terms if applicable.

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Family Name : TATA

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Kothapatnam(md),
Prakasam(dt).

City : MADANURU,

Country : INDIA

PIN-523280.

Cell: +91-9000222616

Identity Type: PAN CARD

Number: AMRPT0727E

Best Regards

Paper ID: 0523014

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Reviewer's Valuation Report

Paper Id	0523014
Article Title	**"The Lord Has Chosen New Wars": Marianist Brothers' Contribution to Moral And Integral Boys' Education in Zambia (1966-1991)**
Journal Name	International Journal of Humanities, Social Sciences and Education (IJHSSE)
Name and address of the Author(s)	**Audrey Muyuni,** **Judith Ilubala Lubasi- Ziwa,** **Austin. M. Cheyeka,** **Zambia**

Poor (P), Average (A), Good (G), Very Good (VG), Excellent (EX)

S. No.	EVALUATION CRITERIA	P	A	G	VG	EX
1	Title			✓		
2	Abstract				✓	
3	Introduction			✓		
4	Organization				✓	
5	Technical Content			✓		
6	Originality			✓		
7	Présentation				✓	
8	Discussion				✓	
9	Conclusion				✓	
10	References			✓		

General comments on the paper:

In the paper under review, the reported study sought to investigate how specific moral principles in the Marianist Brothers' education philosophy influenced MaBoys' way of life.

Suitable methodology was effectively utilized to carry out the work. Findings were well reported in descriptive manner.

The reported study has reached reasonable conclusion based on a thorough discussion of the findings

This paper stands out as a valuable contribution, poised for publication in the distinguished journal.

	International Journal of Humanities, Social Sciences and Education	INVOICE

Invoice No: IJHSSE-2302005 **Date:07-02-2023**

Title of the Article	**"The Lord Has Chosen New Wars": Marianist Brothers' Contribution to Moral And Integral Boys' Education in Zambia (1966-1991)**
Corresponding Author	**Audrey Muyuni ***
Billing Address	**Audrey Muyuni,** **Judith Ilubala Lubasi- Ziwa,** **Austin. M. Cheyeka,** **Zambia**

S.No	Description	Amount
1.	Publication and manuscript handling cost	100 USD
		100 USD

Mode of Payment	To make payment via PayPal, use the below link https://arcjournals.org/pay-online **Note:** *Please mention the Paper ID while making the payment for our reference.*

Appendix XV: Marianist Bronther Letter of Consent

THE SOCIETY OF MARY (THE MARIANIST BROTHERS)
ST JOSEPH CATHOLIC CHAPEL
MATERO BOYS' SECONDARY SCOOL
PO BOX 32494 – 10101, LUSAKA

CELL: 0974726468

12th December, 2022

To Whom it may Concern

Dear Sir/Madam,

REF: CONSENT LETTER TO USE MARIANIST BROTHERS' NAMES IN THE THESIS.

I would like to give consent or permission to Mrs Audrey Muyuni Phiri to use or to mention the names of Marianist Brothers in her thesis for her doctorate thesis. As Marianist Brothers, we have no objection to that as her thesis pertains to our work at Matero Boys' Secondary School in Lusaka. The following Marianist Brothers who served at the school may be mentioned in her paper:

1. **Bro. Carmine Annunziata, SM**
2. **Fr. Anthony Jensen, SM**
3. **Bro. Raymond Gohring, SM**
4. **Bro. Stan Zubek, SM**
5. **Bro. Erik Otiende, SM**
6. **Bro. Mags Terrtt, SM**

Mrs. Phiri is well known to me for over 4 years and as Marianist Brother we support her work).

I wish her all the best in her pursuit for decorate degree.

Yours faithfully,

Bro. Given Mukanshi, SM
Deputy Headteacher
gmukanshi@yahoo.com
For the Chaplain

MATERO BOYS SECONDARY SCHOOL
DEPUTY HEAD'S OFFICE
12 DEC 2022
The Marianist
P.O. BOX 32494, LUSAKA-ZAMBIA