

The Catholic Marianist Brothers' Contribution to Moral and Integral Boys' Education in Zambia (1966-1991) Part II

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ABSTRACT

The article focuses on the contribution the Marianist Brothers made to moral and integral boys' education in their education philosophy at Matero Boys Secondary School popularly known as MaBoys. Cox's theory of phenomenology of religion was used in order to generate empirical data from religious and lived experiences of the Marianist Brothers as well as the narrated stories from both former teachers and pupils of the first twenty-five years at MaBoys, (1966 to 1991). The objective intended to be achieved was to determine aspects of morality that have been integrated with education by Marianist Brothers of MaBoys. The study was purely qualitative and specifically used a follow-up case study design to capture and understand the Marianist applied pedagogical practices in enhancing former pupils' lives after leaving the school. The findings indicated that the Marianist education was the core of morality. The Marianist education policy: One Education Ministry integrated the pedagogical practices of the five-fold Marianist charism in their education philosophy and formed Christ in souls of young people. The charism included the virtues of 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 can be seen as evidence in that the Marianist imprint remained in the boys' lives long after school.

Key words: Morals, Education, Integral, Education, Marianist Education

BACKGROUND AND CONTEXT OF STUDY

Christianity and formal education are two aspects of western civilisation, which contributed to growing of the church in Africa. Gifford (1999) noted that, among other various Christian denominations that existed in Zambia, the Catholic Church has done a great deal in influencing and shaping Zambia's Christian education. By 1950 the Catholic church had been established in the country for almost sixty years and a great deal had been achieved by missionaries in provision of education (Hinfelaar, 2004). Hinfelaar (2004) and Carmody (2021) noted that during this period (1950s) the interactions between the Catholic Church and the government had become so frequent and important that a permanent representation of the Church's interest at the national level became necessary particularly in matters dealing with education.

Hambulo (2014) and Carmody (2016) perceived the notion that, from the three historical stages [missionary, colonial and post-colonial] 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. The Catholic mission schools served as agents of conversion (Carmody, 2016). It is from this background that the study was conducted to examine the contribution Marianist Brothers made to moral and integral boys' education in Zambia.

The Marianist religious order was among missionary groups which came after other earlier missionaries had established themselves in Zambia and after the Vatican Council sent Monsignor Arthur Hinsley whose visit to Africa was to encourage more missionary groups to expand and reach out Africa (Carmody, 2021). However, this coincided with the national of Zambia at its independence which realised the need for secondary education which was not a priority to the colonial administrators. Most importantly it happened in

the 1960s after Pope John Paul 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 of the Marianist Brothers was considered to open a school in Zambia. In 1964, the Marianist Brothers in the United States took up the challenge. The Province of New York Superior, Fr John Dickson paid a visit to Lusaka and met Archbishop of Lusaka, Adam Koziowiecki S.J., and arranged with him and the Catholic Secretariat for the building of a secondary school in Matero Township. The Jesuits came on board to help and support their Catholic counterparts since they had already been operating in Matero (Annunziata, 2016),

Despite the Marianist Brothers' endeavour in provision of boys' education in Zambia, 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 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 there is need to know whether the Marianists' mission at MaBoys an example of pedagogical practice could be leading to moral and integral education through empirical research in order to lessen dependence on theoretical constructs outside the Zambian context. Therefore, the purpose of the study was to examine how the Marianist Brothers' pedagogical practices enhanced or did not enhance pupils' lives after leaving the school.

LITERATURE REVIEW

Aspects of Morality Integrated with Education

According to Aminigo and Nwaokugha (2006) morality is an accepted code of human conduct in a society. Being moral or being morally conscious means adopting standards or principles to guide one's actions and conduct in society. The duo further assert 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 study, the researcher sought to find out how moral values were integrated in education provided by Marianist Brothers in their endeavor to educate the boys at MaBoys.

Any form of education that aim at changing the learner's behaviour reflects both morals and values that are practiced in the learner's society. Regarding moral values Uyanga (2014) asserts that these are essential values that determine individuals' perception of morality and moral consciousness in society. Uyanga (2014) further pointed out 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.

Education

According to Adeyemi and Adeyinka (1993: 37) 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).

Srivastava (2017) elaborates 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 article reports the findings on how the Marianist Brothers integrated moral values with education helped the boys to be responsible graduates and participate in national development.

Religion and Morality

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. 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 (2005)'s conclusion indicated that Religious Education and Moral Education are inspirable. Simuchimba (2005) further, posits that Moral Education 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.

Mwewa (1977) argued in the same way as Simuchimba (2005) 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 so as 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) also 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 and 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. The integration of Zambian and Christian values might play a vital role in society, by shaping people's habitual moral behaviour (Mwewa, 1977).

Additionally, Mwewa (1977: 122) argued that morality differs from custom or tradition. 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. 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. Moreover, the accepted patterns of conduct which have been handed down from generation to generation are regarded as embodying the well-being of the group (Mwewa, 1977).

METHODOLOGY AND DESIGN

To enable the researcher to interpret the lived experiences of the former Boys at MaBoys, epistemological position of interpretivism was found suitable to interpret qualitative data since 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 (Bryman, 2017). According to Whitley (1984: 166) 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.

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 scrutiny. 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.

The study used purposive (typical) sampling which was appropriate study because it only targeted those respondents who were expected to have adequate knowledge about the Marianist Brothers' contribution to moral and integral boys' education. Therefore, the sample consisted of 35 participants out of which 3 were school administrators; 5 Marianist Brothers; 5 former teachers; 2 Catholic Education sectaries and 20 former pupils who were sampled through the initial seed of Old MaBoys Alumni Committee (OMBAC) and Respondent Driven Sampling (RDS) was used to identify the former boys. Moreover, the instruments used for data collection in this study were: semi-structured interviews, focus group discussion and document review. Generated data were analysed from the emerging themes of the study objectives. Multiple methods of data collection validated the research. This was so because methods complement each other with no overlapping weaknesses (Patton, 2020). Combination of methods ensured that inconsistencies were removed. To guarantee the validity and reliability of the results, the researcher ensured that the instruments of data collection were piloted a review was done to strengthen them.

FINDINGS AND DISCUSSIONS OF FINDINGS

Marianists Charism

The findings established that Marianist Charism was the core of their education. All the interviewed Marianist Brothers admitted that Marianist education aimed at to sow and cultivating the Christian spirit in humans. 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. Fr. Jansen explained that:

Fr. Chaminade understood Christian education based on our charism as Marianist Brothers. As we teach the boys, our character and moral behaviour remain as an imprint in our learners' lives without drawing any separate lessons, boys learn good morals from what they see in us.

Further, 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.

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? In an in-depth interview all the Brothers indicated that they were guided by Fr. Chaminade's principles in their endeavour to educate young souls. Further, Fr. Jansen explained further that Fr. 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 during the wedding ceremony at Cana. The

Marianist Brothers through faith provide Christian education wherever they were sent and in whatsoever 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 Fr. Chaminade's vision and spread it to other parts of the world through provision of educational services.

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 remuneration 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 and contributed to the development of the nation.

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 moral behaviour for both teachers and pupils. The 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. 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 responsible citizens even after they left MaBoys. 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. We provide a climate of acceptance, discipline, and love. The school acts as a 'second family' fostering human growth and maturity.

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.

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, evidence was seen in what the boys were doing after living the school. All former boys who took part in this study, were in formal employment or entrepreneur business to earn a living.

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.

Further, 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. 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 meant when she responded in the interview researcher 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.

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.

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 who was former pupils at MaBoys and completed grade 12 in 1986 he explained:

At MaBoys a deliberate formula is used to mix up learners 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 way 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. 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'.

To generate in-depth information on how the Marianist Brothers' education integrated moral values by grouping their learners in smaller units of 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 System helps pupils to be concerned about every one of the 45 or 50 pupils in the House. 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. This virtue 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 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, hence the boys acquired the virtue of solidarity.

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 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. It was from this House System where certain moral values such as respect for family life, empathy, and humility, were learnt.

He continued:

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.

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

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, 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.

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 charisma underlying spirit of love and nurturing boys encourages a prudent tendency to leniency, calling each student to personal and communal responsibility.

The study established that the Marianist Brothers at MaBoys executed the vision of their founder Fr. Chaminade, whose charisma promoted family spirit. To fight the Lord's wars in their evangelism activities the virtue of family spirit was the core to organise their learning institutions. It was evident 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. Evidence was shown at MaBoys where 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 was different from what Annunziata (2016) observed in British schools. The British system, which normally had around three or four Houses while at MaBoys 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 learners from different classes in order to enhance a sense of belonging to one family. The virtue of family spirit helped the boys to grow up and be united even after they left the school. 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 learners 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.

Wednesday Religious Programme

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. To justify the two key areas Br. Stanley 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.

The researcher probed further to find out how these two areas in their education were achieved. Br. Stanley 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.

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. This programme 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.

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

One former teacher who taught at MaBoys from 1982 to 1990 indicated the following:

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.

The fourth 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. In light with Cox (1998)'s theory of phenomenology of religion, 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.

CONCLUSION AND RECOMMENDATIONS

Conclusion

In conclusion, the Catholic Marianist religious order introduced Christian moral values in the Zambia education which were taught alongside the academic subjects. In their provision of moral education to local boys of Matero and other surrounding areas, the Marianist Brothers embedded the moral values in the education system to strength the traditional values which prevailed in Matero community. The boys benefited and assimilated the Catholic moral values despite coming from different religious faith. The presence of the Marianist Brothers at MaBoys, restored the behavioral change in boys who came from different social background. In their education, the Marianist Brothers' simplicity and humility in serving others were dedicated in everyday duties which the boys observed and assimilated.

Prior to cultural values embraced in Zambian education, the Marianist Brothers' education embedded the moral values in the education system of Zambia which appreciated the learners' spiritual and social development. The MaBoys environment worked as checks and balances of moral behaviour, boys emulated the characteristics portrayed by their educators. The Marianist Brothers and the teaching staff lived exemplary life in providing moral and integral boys' education to boys who came from different religious and cultural backgrounds, helped pupils to be responsible citizens.

Recommendation

In view of the results of the study and the conclusion drawn, the following recommendation were made:

1. 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.
2. The study also recommended 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.

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