

## “The Lord Has Chosen New Wars”: Marianist Brothers’ Contribution to Moral and Integral Boys’ Education in Zambia (1966-1991)

Audrey Muyuni\*, Judith Ilubala Lubasi- Ziwa, Austin. M. Cheyeka

Religious Studies Department, UNZA Box 32379 Lusaka Zambia

**\*Corresponding Author:** Audrey Muyuni, Religious Studies Department, UNZA Box 32379 Lusaka Zambia

**Abstract:** The article focuses on the contribution of the Marianist Brothers have 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 generating 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 examine how particular moral values in the education philosophy of the Marianist Brothers have shaped the way of life of MaBoys. The study was purely qualitative and specifically used a follow-up case study design to capture and understand the Marianist at MaBoys applied pedagogical practices in enhancing former pupils’ lives after leaving the school. Unstructured interviews, Focus Group Discussions and Document Review were used to collect data. The findings indicated that the education that boys received from Marianist Brothers was character changing. The Marianist education was the core of morality. The Marianist imprint remained in the boys’ lives long after school. The boys’ lives were transformed economically, socially and spiritually. This was evidenced in some former MaBoys who were working as doctors, engineers, clergymen, teachers, lawyers, judges, businessmen and many others.

**Keywords:** Morals, Morality, Values, Integral, Education, Marianists

### 1. BACKGROUND AND CONTEXT OF STUDY

Christianity and formal education are two aspects of western civilisation, which contributed to the 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 adds 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 side-tracked 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 MaBoysan 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.

### **1.1. Aspects of Morality Integrated with Education**

Kerley (2005) noted that, the word morality is derived from Latin word *moralitas* which means manner, character, proper or behaviour. It is 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. Morality may also be specifically synonymous with goodness or rightness (Kerley, 2005).

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. Therefore, morality is the differentiation of intentions, decisions, and actions between those that are distinguished as proper and others as improper (Aminigo and Nwaokugha, 2006). 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 values integrated in the moral and integral 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.

### **1.2. 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 morality and education into the education of the boys out how responsive the graduates would be, in their endeavour to participate in national development.

### **1.3. Religion and Morality**

According to Simuchimba, 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 (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-twined 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 (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.

## **2. 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 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.

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 secretaries 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, 1990). 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.

### **3. FINDINGS**

#### **3.1. Character Formation**

Using in-depth interviews, questions were asked to respondents to find out whether the Marianist 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 in-depth information on whether the former boys cultivated the acquired characteristics, the researcher engaged both former Catholic Education Secretary and former Assistant Catholic Education Secretary (ACES) who worked during the time the Marianist school was established in Matero township and had more information about this religious order than the current Catholic Education Secretary who was new in office at the time of the study. In an interview with the ACES, 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 have a Marian character that differentiate them from other pupils. They exhibit a lot of self-confidence as they walk to and from school unlike pupils from other schools.*

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 that she has known the Marianist Brothers and priests from 1995 to 2012. The Marianists have contributed a great deal to the development of the nation.

When asked whether she had any idea of what the former boys did after they left MaBoys, she indicated that some of them were engineers, pilots, medical doctors, teachers, surveyors, and journalists, to name only a few. She also observed that the Marianist characteristics reflect in the boys’ behaviour which differentiated them from others and thus the love to render a service to people, no matter what the position they hold. She said, “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 further explain 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 after leaving MaBoys:

*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.*

Findings from in-depth interviews with the former teachers also revealed that the Marianist environment was conducive for teaching and learning which manifested a good character in the boys’ behaviour after leaving the school. One former teacher said:

*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.

### **3.2. Home Away from Home**

The findings established that 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 into smaller units of Houses while at school created a home away from home environment. One teacher said:

*The concept was coined by the first school Chaplain, 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.*

Further, one former pupil from 1986 G12 exit shared what he benefited from the House System at MaBoys, and findings revealed that the House System helped the boys to fit in at MaBoys’. He was coming from a very poor background living in one of the compounds near the school. When he qualified to Grade 8, his parents could not pay his school fees and other school requirements. He was called to report and was given uniforms. In his House, he received moral support from his Housemates. The boy learnt the importance of sharing with others. The older boys were helpful and protected the young ones. They lived as a family. Most importantly findings showed that the boys found the School Houses more conducive as home and more than the homes they came from. One boy said, “Indeed, it was Home away from Home. This home taught me morals, which I transmitted 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.”

Another former pupil from 1972 G12 exit, gave his own story on how he benefited from MaBoys. He said that “at MaBoys we recognised the first teachers we had as our real parents. They raised us as their own sons. We were taught to be God-fearing, respectful and to grow to our fullest capacity.” He continued to say “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.”

### **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 that when students came to that school, were coming from different religious and cultural backgrounds but once were there an attempt was made to provide some direction in what they 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. He indicated that, “once we came, we 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 spiritual themes. This helped us to grow spiritually.”

### **3.4. Honest and Hard Work**

When asked to share what they have learned from the Brothers apart from academic subject, all the participants who were 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:

*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.*

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 that 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 costs without creating a gap where learners can observe the teacher’s inconsistency in his or her lesson delivery.

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 exist 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.*

### **3.5. 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 grade 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.*

Additionally, findings established that those former pupils had continued to render their services to the school long after they left. One 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 had done more towards the renovation of the school Hall. The former boys also continued to contribute towards pupils who could not meet the school fees and other requirements.

### **3.6. Music and Sports as Career**

The findings from in-depth interviews with former pupils established that some former students developed their career in music and sports while at MaBoys and continued earning their living out of the same talents after school. One prominent former MaBoys of 1990 G12 exit popularly known as the Sakala Brothers narrated his lived experience at MaBoys and how music as a subject shaped his life after leaving the school, he said that there can be no shred of doubt that MaBoys has contributed much to his present life. Everything has been going on as he expected. MaBoys has made him into a musician. Of course, he developed interest in music while still young even though his parents urged him to complete his secondary education before, he could pursue a career in music. He added that, “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? His response was as follows:

*It happened when I qualified to Grade 8. The first person I came to know was my friend Moses Sakala who was in the same House as me. The two of us got the inspiration to join the school choir from Br Frank Annunziata [young brother to Br Carmine] who was then Headmaster of the school. Br Frank had addressed us 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 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 performed 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 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.*

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:

*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.*

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 and how their lives were shaped by the Marianist education. Findings from FGD with the former pupils showed that the learners did not only benefit to be educated by Marianist Brothers but also developed permanent skills which were appreciated by the boys later in life.

Further, sports such as football and basketball played an important role in turning some learners into national team players. In FGD held with the former pupils, narrations indicated that at first these sports were not familiar, and boys were losing most of the games. One former pupil from 1970 G12 exit indicated that, “In the early years in football games, the school lost most of its games, sometimes by as much as twelve to zero.” He continued to say “generally, the staff that came to MaBoys from the United States of America were skilled in sports more specially Br. Brian Lane helped the boys in football who later joined the Zambian national team. Same applies to basketball and volley the MaBoys teams, excelled and excellent players were given jobs by the Zambia Air Force (ZAF) and other prominent companies where they continued their career in sports after leaving the school.

#### **4. DISCUSSIONS OF THE FINDINGS**

##### **4.1. Character Formation**

In an in-depth interview with the ACES results 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 Former Catholic Education Secretary remarked 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 of the study also revealed 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 (NGO). According to Uyanga 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. Education the boys acquired at MaBoys helped them to make it in life due to the moral standard the Marianist Brothers had set at MaBoys that helped the boys to interpret meaning in life. Similarly, Ariyanti (2016) further stresses that moral values are one basis on which people make decisions, either right or wrong. This was evident in the former boys’ lived experiences, after school most of them were stable in life.

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. One former teacher indicated that 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 agrees with what Mwewa (1977) and Simuchimba (2005) 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. This was further affirmed by one former pupil from 1986 G12 exit, who asserted 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. He further pointed out that most of the boys, who were still in touch with others as well as the school remained faithful in many areas of life because of the values they had acquired from school, which they upheld in society.

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 Marianist Brothers. The boys left school as organised persons and lived in harmony with other people in society. This was confirmed by the findings from FGD and one former pupil from 1990 G12 exit asserted that he left MaBoys as an organised person and had developed awareness for respect of others. He added that “I was helped to be a better person in many ways such as tolerance, uprightness, God fearing, good ethical standing, among others.” In the same vein, Barber (2014) asserted that Catholic Schools emphasised in their education philosophy, 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.

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. The findings 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, they joined priesthood and Brotherhood and others became pastors depending on their faith affiliation. Evidence is seen in some of the former MaBoys who were interviewed and are pastoring churches in the city of Lusaka. For instance, two from 1987 and 1990 intakes are ordained Pastors in prominent churches in Lusaka province.

#### **4.2. 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 their 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 turn 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.

At this juncture it is worth re-emphasizing 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, honest and integrity, respect, tolerance and honour, professionalism, discipline and hard work. As such, they became developed and committed human beings. In the same vein Grimmitt (1987) asserted that pupils 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. This type of objective knowledge might be said to be initiating pupils in impersonal or public mode of understanding the world they lived in.

#### **4.3. Spiritual Education**

The study established that the former Pupils experienced spiritual changes in the new environment they were exposed to. 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. Simuchimba (2005) noted that 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 excellent and subservience as was the case during colonial or missionary period. 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 attested to by one former pupil from 1986 G12 exit who said that when the boys came to MaBoys, they were coming from different religious and cultural background 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 introduce in the school. The 1986 G12 exit participant added that once the boys came to MaBoys, they began to learn that at MaBoys there was not only obtaining quality education but also acquisition of some sprituality.

In a similar vein, the Head teacher and former pupil of MaBoys from 1985 G12 exit asserted, “The spiritual dimension is the moderating factor to that weird behaviour that the school may record occasionally, and it helps in checking the learners’ behaviour.” Additionally, the current Headteacher, indicated that through religious programmes, from the first day the boys reported at the school the bell would keep ringing that “I am in a Catholic school where good behaviour and mannerism is part of acquiring quality education. Even after I leave this school, Catholic-Marianist principal should remain in me.” This kind of spiritual guidance in Marianist education benefited the boys after school. The intention of Marianist education was to shape the boys for a better future that enabled them resist bad vices such as corruption, hooliganism, drug addiction and dishonesty in their working places and the community at large.

#### **4.4. 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. During the FGD participants generally stated how honest and diligent the Marianist Brothers were in carrying out their everyday duties. This was evident as one pupil from 1986 G12 exit that he was motivated to see Brothers work when other teachers went on national strike. The Brothers continued to teach and attended to all classes. Another former pupil from 1978 G12 exit responded that from the time he went to MaBoys he found the Brothers to be unique in terms of work ethics. He also pointed out that the Brothers were the first ones to report for work and last to knock off. The boys emulated the Marianist values during their stay at MaBoys and later in life. This is what Heilbronn (2019) point out values are meant to serve as guides or criteria for selecting good and desirable behaviours.

Additionally, the study discovered that the type of education former pupils attained from Marianist Brothers encouraged all learners to be honest in life through hard work. The Brothers themselves showed positive attitude towards work by carrying out their duties and covering up the gaps in case of

a shortfall of staff to 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. The school timetable included different activities that involved teachers and learners throughout the day. As Srivastava (2017) elaborates the term education as a process of developing one’s personality and not just gaining a certificate and skills. Through education character is formed, strength of mind is increased, and intellect is experienced, and a student learns to stand on one’s own feet.

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 wished to take their children to MaBoys. The notable unique behaviour of MaBoys pupils exhibited Matero and other surrounding areas, showed evidence that the boys did not only acquire education to become united, honest individuals and to work hard but also, they held good manners that enabled them to fit well in societies.

#### **4.5. Service to Others**

The study has established that the moral and integral education the former pupils received from MaBoys changed their way of life economically, socially and spiritually. 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 made donations to improve the infrastructure and wellbeing of the younger generation present in school.

The narrative of 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 Marianist education has shaped the former pupils’ lives to provide service to their community.

This is what Br Carmine 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.

#### **4.6. Music and Sports as Career**

The findings discovered that 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 tend to be 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. One former pupil from 1990 G12 Exit revealed that “I discovered my talent in music through a friend who was my housemate at MaBoys, and this talent has sustained my livelihood. We became true friends for life.” Apart from developing relationships, pupils in the same houses discovered their common interest.

Furthermore, the House system at MaBoys popularly known as *Nyumbaya Maboy*s, 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 working in organisations where they earned a living. This was confirmed by one pioneer student of 1970 G12 exit how he benefited from the Marianist education through physical sports. He said: “apart from academic subjects I was also involved in physical sports, and I was the captain of the football team. As a team, we aimed to have a headline in the school magazine every week. After school, I joined Zambia Air Force and played football in their club.” He was happy with the career he developed while at MaBoys as it sustained his life. It was also attested that many other boys after leaving MaBoys joined the Zambia Air Force and other organisations as footballers and Volleyball players and were successful in life.

## **5. CONCLUSION**

The study 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 the objective and data were 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.

Other things discussed were that 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 at MaBoys. 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.

## **REFERENCES**

- Adeyemi, M. B. and Adeyinka, A. A. (1993). Crisis in Nigerian Education: The Issues at Stake. *Nigerian Journal of Education Foundation*, 4(1), 1-17.
- Albano, A. (1994). *Commentary on the Rule of Life of the Society of Mary*. Dayton: North American centre for Marianist Studies.
- Aminigo, I. M. and Nwaokugha, D. O. (2006). *An Advanced Introduction to Philosophy of Education*. Choba: Zelta Research Consult.
- Annunziata, C. (2016). *Celebrating 50 years: Words after the Deeds 1966-2016*. Lusaka: Government printing Department.
- Ariyanti, A. (2016). Moral Values in Education: Teaching English Classroom at Mahad Tahfizul Quran Rahmatullah Samarinda. *Journal of Linguistic and English Teaching*, 1. 11. 10.24903/sj. v1i1.14 (1), 55-68.
- Barber, P. (2014). Education Service: British Values and our Catholic Ethos. *Journal of Education Faith School Consensus and conflicts*, 1 (2), 145-155.
- Bryman, A. (2017). *Social Research Methods* (4<sup>th</sup> ed). Oxford University Press.
- Carmody, B. (2016). Catholic Education in Zambia: Mission Integrity and Politics. *Online Journal of the History of Education Society*, 45(5), 621-637.
- Carmody, B. (2021). Zambia’s Poorest Progressively Left Behind: Well Being Denied. *IntechOpen Publishers*, 1 (1), 278-298.



- Cox, J. L. (1998). Religious Typologies and the Postmodern Critique. *Journal of Method and Theory in the Study of Religion*, 2(10), 244-62.
- D’Souza, M.O. (2018). A Catholic Philosophy of Education: The church and the Two Philosophers. *Journal of Jesuit Studies*, 5 (2), 112-125.
- Gifford, P. (1999). *African Christianity: Its Public Role*. Kampala Fountain Publishers.
- Grimmitt, M. (1987). *Religious Education and Human Development: The Relationship Between Studying Religions and Personal, Social and Moral Education*. England: McCrimmon Publishers Co Ltd.
- Hambulo, F. (2016). *Catholic Secondary Education and Identity Reformation in Zambia’s Southern Province*. Unpublished PhD Dissertation, University of South Africa.
- Heilbronn, R. (2019). *John Dewey and Moral Education*. London: UCL Institution of Education.
- Hinfelaar, H. (2015). *History of the Catholic Church in Zambia: 1895-1995*. Lusaka: FENZA Publications.
- Kerley, K. R.& Blanchard, T. C. (2005). Religiosity, Religious Participation, and Negative Prison Behaviors. *Journal for the Scientific Study of Religion*, 44 (4), 443-57.
- Kinnier, R. T., Kernes, J. L., and Dautheribes, T. M. (2000). A Short List of Universal Moral Values: Counseling and Values. *Journal for the Scientific Study of Religion*, 45 (1), 1-16.
- Mwewa, K. S. (1977). *Traditional Zambian Eschatology and Ethics Confronting the Advent of Christianity*: Dissertation presented at the Theological Faculty of the University of Innsbruck for the Degree of Doctor of Theology.
- Otto, R. (1926). *The Idea of the Holy: An Inquiry into the Non-Rational Factor in the Idea of the Divine and Its Relation to the Rational*. London: Humphrey Milford and Oxford University Press.
- Patton, M.Q. (1990). *Qualitative Evaluation and Research Methods* (2nd ed). Newbury Park: Sage Publication Inc.
- Ross, R.A. (1973). *Building Christian Community in the Marianist High School Setting*. New York: Marianist Resource Commission.
- Simpson, A. (2003). *‘Half-London’ in Zambia: Contested Identities in a Catholic Mission School*. London: Edinburgh University Press.
- Simuchimba, M. (2005). *‘Religious Education in Zambia 1890 – 2000 and Beyond*. Unpublished Doctoral Thesis, University of South Africa.
- Srivastava, S. (2017). Does Personal Growth Initiative Lead to Impression Management: Role of Personality. *International Journal Work Organisation and Emotion*, 8 (3), 234-248.
- Uyanga, D. (2014). Youth and Moral Values in a Changing Society. *IOSR Journal of Humanities and social Sciences*, 19 (6), 44-60.
- Whitley, R. (1984). The Scientific Status of Management Research as a Practically Oriented Social Science. *Journal of Management Studies*, 21(1), 369-390.

**AUTHORS’ BIOGRAPHY**



**Audrey Muyuni**, is a Lecturer and Researcher at a public university in Zambia, Mulungushi University. She took up the stated position after completing a two-year Masters Research programme with the University of Zambia. She is currently pursuing PhD programme in Religious Studies.



**Judith LubasiIlubala-Ziwa**, is a lecturer in the Department of Religious and Cultural Studies at the University of Zambia (UNZA). Between August 2014 and August 2018, she served as Head of Department. She holds a Doctor of Philosophy degree in Religious Studies (UNZA) and a Master of Arts in Theology and Religious Studies (University of Leeds, UK). She lectures in Religion and Gender, teaching methods in Religious Education, among other courses. She has published Journal articles and Book chapters in addition to supervising undergraduate and postgraduate students. Her research interest areas include: religion and gender, religion and education and teaching methods in religion and education.



**Austin Mumba Cheyeka**, Associate Professor in the Department of Religious and Cultural Studies at the University of Zambia [acheyeka@yahoo.co.uk](mailto:acheyeka@yahoo.co.uk)

**Citation:** Audrey Muyuni et al. "The Lord Has Chosen New Wars": Marianist Brothers’ Contribution to Moral and Integral Boys’ Education in Zambia (1966-1991)" *International Journal of Humanities Social Sciences and Education (IJHSSE)*, vol 10, no. 2, 2023, pp. 89-92. DOI: <https://doi.org/10.20431/2349-0381.1002009>.

**Copyright:** © 2023 Authors. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.