

## Deeds not words: Marianist brothers, agents to moral and youth leadership in Zambia's Matero Township

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### ABSTRACT

This article seeks to investigate how the Marianist Brothers in their endeavour to provide education to local boys achieved the five-fold pedagogical moral values and evoked the youthful character of their learners to become leaders and entrepreneur in life after school. The study was anchored on Cox's theory of phenomenology of religion. The research was qualitative in nature and employed the case study design specifically the follow-up case in order to get the in-depth information from participants' lived experiences. The total of 35 participants took part in this research. The key participants were purposively sampled while the former boys were identified through Respondent Driven Sampling. The findings showed that the brothers' everyday life was the core in forming the soul of Christ in their learners. The former pupils emulated the characteristics of the Marianist Brothers. They were hardworking, honest, punctual, passionate and rendered service to others. The study revealed that the former boys who took part in the study, were all in high profile positions. Further, it was revealed that the former boys who were not in formal employment had a self-sustainable business. The study established that the educational virtues the boys learnt from MaBoys provided them with a positive mindset to be productive citizens in life. The study recommends that the Educational National Curriculum should consider making Religious Education a compulsory subject to all learners. By doing so, learners may acquire moral values for behavioural transformation and capacity building in youths.

**Keywords:** Deeds, Words, Moral, Marianist Brothers, Youth leadership

### INTRODUCTION

In ancient times God chose David to become king of Israel, God too appointed Joshua to lead the children of Israel to the promised land due to the manner the lads consecrated their lives before God, were blessed with wisdom and became great leaders. The later proved his braveness and strength by killing a lion and a bear in the wilderness and passed the task set before him by king Soul and ceased Goliath. The former, took up the Mantle from Moses. He was brave to face the giants who had occupied the promised land. He fought great

battles and defended the children of Israel. He had faith in the Lord and commanded the sun to stand still and fought the enemies and finally settled in the Promised Land.

In the contemporary times of about 1870s, God chose his servant William Joseph Chaminade a Marianist priest (SM) who founded the Marianist religious order. Stefanelli (2005) described Fr Chaminade as a "Pragmatist with a vision." A vision is preconceived knowledge and imagination needed in planning for the future with a clear

purpose. Stefanelli (2000) further indicated that vision generates dynamism. The Marianist tradition is grounded in the vision of its founder. It is a vision of faith in God and people, the never-ending hope for a better world and its transformation into the kingdom of God (Stefanelli, 2005). Father Chaminade's vision depicted the words found in John 2:5 "Do Whatever He Tells You"; Mary's words are a word of confident faith expressing patience and perseverance of hope and joyful commitment.

Fr Chaminade used this same expression to designate the vision and scope of his founded Marianist mission. Therefore, Stefanelli (2000) continues to write that to advance the kingdom of God the members of Marianist family emulate their founder Blessed Father William Joseph Chaminade: "Do whatever he tells you." Thus, they are to be engaged in the ministry of Christian education wherever they are and whatever they are doing (Stefanelli, 2005). Ross (1973) Marianist family, all over the world, reinforced their founder's mission to enable them reach out to all categories of communities including the community of Matero Township in Zambia. Ross described the dedication that:

Wherever we are sent, we invite others to share in Mary's Mission of making Christ present in every age and culture by forming persons and communities of apostolic faith that advance justice and reconciliation. Committed to education, we minister with youths and in solidarity with the poor.

In Zambia at independence were few secondary schools and the first republican president of Zambia embarked on building 27 secondary schools in Lusaka and called the Roman Catholic church to take up the project. The Jesuits who were already in Zambia called their counterparts the Marianist religious order to take up one slot and build a school in Matero (Annunziata, 2016). Therefore, we trace the coming of the Marianist Brothers to Zambia from 1965. Carmody (2021) observed

that in the years following Independence in 1964, Zambia, like many African states, viewed education to be pivotal to its development as a nation. This belief in the power of school was partly grounded in what is known as the modernisation approach which emphasised investment in the formation of the labour capital. The political leaders were concerned with economic progress and the need to build an inclusive nation (Carmody, 2021). Hence, in 1966 the Brothers complied and built Matero Boys Secondary School popularly known as MaBoys and is referred in this study by this pseudonym name.

### **Statement of the problem**

The brothers at MaBoys fought the lord's wars through providing education in a Christian environment with the motto "Deeds not Words" (Annunziata, 2016). Therefore, to accomplish fighting the lord's wars, the Marianist Brothers emphasised the five-fold Marianist charism as the school mission statement. These include; Educate for formation of faith. Provide an integral quality education, Education in family spirit, Educate for service, justice and peace and education for adaptation and change.

However, there is little information underpinning the five-fold pedagogical praxis as source of moral values integrated with academic subjects that shaped the boys lives after they left school. The research at hand sought to investigate how these five-fold pedagogical moral values evoked the youthful character of their learners to become leaders and entrepreneur in life after they left MaBoys. These new insights can provide policy makers and other stakeholders in improving pedagogical praxis which promotes morality and capacity building of well-rounded citizens needed as human capital for a developing nation like Zambia.

The intended objective in this study was, to determine the moral values that shaped the learners' lives after they left MaBoys.

## LITERATURE REVIEW

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

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

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

Further, the government allowed various stakeholders to share in decision making and to take responsibility in participating in education at the local level. GRZ document reports (1996) that decentralization fosters a sense of local ownership and promotes better management of schools. The GRZ document was relevant to the current study as it adopted some of the values espoused in the GRZ educational document of 2013: ‘Educational Curriculum Framework’. Additionally, the 1996 document emphasizes that, “a conducive learning environment, is one that is caring, supportive, with motivating and teaching materials activities, learners can

develop holistically”. This can help to strengthen the social, economic, and political well-being of Zambia. This is like what the researcher sought to find out: whether MaBoys used and integrated the values, ethos and charism of the Marianist brothers during teaching and extra-curricular activities. In the process of interaction between the learner and the learning environment, a fully developed and accomplished human being, might be formed. This is a human being who might exhibit the values of excellence, professionalism, integrity, humility, discipline, and hard work among others.

### Aspects of Morality Integrated with Education

According to Mwewa (1977), moral education is one of the fundamental aspects of human life and society. It consists of some basic principles like honesty, truthfulness, kindness, sympathy, and many others. Mwewa further asserted that moral education referred to the teaching of children to acquire those virtues and moral values which would help them individually to live a good life and be productive members of the community. Mwewa (1977) emphasised that, learning through religious and moral education enabled children and young people to attain discernment, critical thinking and to act decisively when making moral decisions. This might lead students to make a positive difference to the world by putting their beliefs and values into action (Mwewa, 1977; Simuchimba, 2005).

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

Moreover, Mwewa (1977: 122) argued that morality differs from custom or tradition. It is imperative from this point of view to define these contrast terms: custom and tradition. Oxford Advanced Learners’ Dictionary defines

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

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

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

From the definition given above, it is inevitable to argue that, to morality belong terms such as, motivation, conscious deliberation, conscience, personal decision or conviction and freedom (Mwewa (1977). Additionally, human acts include a person’s decision in relation to his/her final destiny. This shows that humans are to blame or to praise for their performances or actions, which are the result

of free and conscious options. According to Mwewa (1977) these are considered as human acts. Accordingly, all human actions should be considered moral actions. For Mwewa, (1977) humans are responsible for their actions because they plan their lives freely and execute their plans freely, though with a paradoxical sort of freedom. Mwewa (1977) also pointed out other factors which contribute to the behaviour of an individual as: personal responsibility, social conditions, historical, cultural traditions, and the goal which a person has in view.

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

## **METHODOLOGY**

The research was purely qualitative and utilised a follow-up case study design (Creswell, 2021). The Marianist Brothers were purposively sampled because they were original pioneers of MaBoys set up. While, Respondent Driven Sampling was used to sample; Former pupils from the first 25 years and cohorts of 1970 to 1990 The initial seed of alumni MaBoys committee helped to find the hard to reach population of the former pupils and former teachers. Semi-structured interviews were conducted to draw information from the respondents’ lived experiences.

### **Ethical consideration**

The researcher was given permission to state the actual names of all Marianist Brothers who participated in this research. For all the five former teachers who participated in this study, pseudonym names were used for easy identification as; T. 1, T.2, T.3, T.4 and T.5

## **FINDINGS**

### **Marianist Charism**

The findings indicated that Marianist Charism was the core of their education. 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.

The findings were further confirmed by the former pupils during the 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 beyond school. The former pupil from 1970 G12 exit said:

*I benefited a lot because during my working life I was able to apply what the Marianist Brothers taught me regarding the importance of leadership. I was a journalist, for Zambia Daily Mail the company was so impressed with my level of discipline as a Manager. I was entrusted with the responsibility of covering the Head of State Dr. Kenneth Kaunda on State Visits all over the world, including the UK, USA, France and China.*

Furthermore, the findings indicated that the Marianist Brothers' education cultivated character formation from the boys who came from different social and religious background. One former Pupil from 1987 G 12 exit said:

*The House System at MaBoys played a very significant role to combat bad behaviour from boys who were accepted at this school. The Marianist charism emphasised on family spirit.*

He further indicated that:

*The House System at MaBoys was significance feature which promoted leadership. It was from these various houses where*

*we first served as leaders to one another and learnt certain moral values such as being honest, hard work, self-esteem, empathy, and humility.*

Similarly, Fr. Jansen said:

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

### **School Environment**

Among other Marianist charism well stipulated at MaBoys through the school moto (deeds not words) is the value of educate for service. To get more information on how the school environment enhanced education for service in their teaching, the researcher asked the following follow up question, how does the value of service for others help learners during and after leaving school? The respondents generally indicated that Brothers and teachers followed a specific routine which engaged the learners in different duties. This was because Marianists as initiators of education, had a well designated programme and each pupil who reported for the first time underwent an orientation kind of mentorship to enable them acquire self-reliance mind-set through holistic education.

This was further explained by the deputy head teacher Br Given as follows:

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

*and religious activities, boys are encouraged to rotate the roles to involve each one of them.*

This was further explained by the current head teacher that:

*Captains handle the meetings within the House; Vice Captains supervise the cleaning of the House; pupils appointed for Temporalities work with the Vice-Captain, they arrange for sports competitions, such as, track events, volleyball, and football, House Bulletin Board and Inter-house competitions such as, Spelling and History Quizzes and Jets competitions, among others. These are organized by the pupil selected to Head the Education section. The pupil appointed as Head of Zeal is responsible for prayer, Bible quizzes, home funerals and Days of Recollection. These duties rotate and all learners participate in these leadership roles.*

T.2 also said:

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

Similarly, the former Assistant Catholic Education Secretary also said that

*I worked as Assistant Education Secretary from 1<sup>st</sup> November 1995 to December 2012. I have known the*

*Marianist Brothers and priests to have contributed a great deal to the development of the nation. I say so because the school has produced several students who are currently making a significant contribution to the development of their motherland Zambia in various spheres of human endeavour.*

She further pointed out that:

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

The former National Education Catholic Secretary also explained how the Marianists education affected the learners after school, he indicated that:

*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.*

This was echoed by one former pupil from 1987 G12 exit that:

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

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

*Honesty is another value that we earned as students from the Marianist characteristics point of view. For example, Students were allowed a freehand in running and managing fundraising ventures such as Film Shows, Production Unit sales and the Tuck-shop. No student handed in less amount from all the sales. Students were entrusted to work hand in hand with the staff in charge. The good morals we acquired from the Marianist education, helped to build our character even after leaving school. As for me, I have served as managing director in a banking institution, and I have worked in this position for some good number of years and still upholding this virtue of being honest.*

### **Religious Programmes**

At MaBoys, the Marianist Brothers imparted moral values in their learner through various avenues. Apart from marking Religious Education (RE) compulsory, there were other

intensive religious programmes that were disseminated in order to produce a well-rounded learner filled with spiritual emotions. Hence, RE was and still is taught as a compulsory subject to all grades. Just like any other curriculum subject, RE draws its aims from the national curriculum 2013 revised curriculum. It was also pointed out by the current Head teacher that making RE compulsory at MaBoys was in line with the school aim to produce learners who were critical thinkers and could interpret and apply core values in their daily lives. This was pointed out by Br. Zubek who explained that:

*So, we need to recognise that for us, we do not look at RE as a passing subject or someone just to get an O level, but the same subject is helping to transform these learners even in their daily learning. There are teachers who handle this subject, and they have responsibility to shape these learners to do what is expected of them as they grow up.*

The current Head teacher also said:

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

The current Head teacher continued to express his views on how the religious activities help learners to acquire the virtue of faith at MaBoys as follows:

*They may not be hundred percent good but because*

*the foundation that was laid is firm, it will be difficult to leave or abandon it. The Wednesday Religious Programme also help learners to bring out and share those values learnt in RE. We all know that out there in the world, there are strong forces, therefore school leavers from MaBoys will endure such things because of the strong background laid in acquiring moral values.*

T.1 who taught for twenty-five (25) years at MaBoys said that:

*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.*

## **DISCUSSION**

### **Aspects of morality that have been integrated with education by Marianist Brothers of MaBoys**

#### **Marianists Charism**

The findings of the study showed that Marianist Brothers' education was the core of moral and integral education for boys at MaBoys. The Marianist Brothers dedicated themselves to teaching to form Christ in the souls of young people. Br. Carmine revealed that their call for education was to form souls in young people through education, hence, morality was part of this education. For Marianist Brothers at MaBoys, provision of education to the youthful boys was a calling from God and their founder Chaminade; so the

Marianists were not attracted by any special gift or 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, Simuchimba et al (2018) noted that be it mission or modern institutional organisations, moral teaching is determined by its experts and learners appreciate the services. The Marianist education at MaBoys expressed the lived experiences of the Brothers while at Matero and their endeavour to boys' education. Evidence is shown in Cox's (1994) theory of phenomenology of religion which reveals God's omnipresent in action. His sacral emblems vested in the Brothers, is what the boys became long after living the school.

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. Most importantly, Kerley (2005) noted that morality could be a body of standards or principles derived from a code of conduct from a particular philosophy, religion or culture, or it could derive from a standard that a person believed should be universal. Cox's (1994) phenomenology of religion also showed that the inner core of religion is adoration. This referred to a universal essence that was expressed through the cultural values of one generation and then handed down to the following generation, which in turn reformulates into more sophisticated levels of understanding. In the case of MaBoys, the boys who joined the school might already have been oriented to traditional teachings which instituted good morals in them. As a result, the education they acquired from the Marianist Brothers shaped their lives to be better citizens.



The study discovered that Marianist education helped the boys to acquire leadership skills. The findings from the current Marianist Deputy Head teacher, Br. Given, showed that former pupils who passed through Marianist schools, showed kindness to other people because of what they had observed from the Marianists Brothers who lived by serving others. 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 Assistant Catholic Education Secretary meant when she responded in the interview I held with her, that the former pupils of MaBoys were known for their service of others and notable practices were seen in the school annual gatherings. They rendered service to the needy. For instance, they showed love and helped underprivileged pupils to complete their education. This was an indication that the boys emulated the Brothers' daily activities and made MaBoys personal and supernatural relation to God.

### **School Environment**

Being a mission school, MaBoys' environment was one of the cornerstones that inculcated morals in the learners. The findings by the first 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.

Among 5 teachers who were interviewed, T.1 indicated that the school environment was conducive to provide leadership roles which involved all learners of different categories. They were all encouraged to serving others a

value practiced by all including the staff as they were also obliged to adhere to the School Mission Statement which states: Educate for formation of faith, provide an integral quality education; Education in family spirit; Educate for service, justice and peace and Education for adaptation and change. The Marianist school environment was inclusive and its philosophy was important as it acted as the source of inculcation of morals in boys at MaBoys. This was evidenced from T.4's remarks that at MaBoys education aimed at forming well-rounded persons who would be responsible citizens. In addition, the findings from Br. Ray revealed 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.

The findings revealed that it was the conducive environment which was incubated with moral values and learners copped to embrace them and later in life, were identified to work hard, honest, discipline, faithful, loving, caring few to mention. These values learners acquired from Marianist school environment caused the learners to serve in leadership positions with a wider mind-set to mother Zambia and beyond.

### **Spiritual Education**

The study established that the former Pupils experienced spiritual changes in the new environment they were exposed to. The former pupils' lived experiences were evident enough that even though they came from different religious backgrounds, they could adapt to the Marianist spiritual life. This was because they spent much of their time at school where they were involved in different religious activities. The Marianist Brothers provided Christian religious education to the learners,

as the first Christian missionaries did. Missionary education advocated for character development, moral excellence and subservience which was in contrary with the new policy on education outlined in the 1966 Education Act as well as the new curriculum review which was followed after Zambia's independence. The two educational documents stated above showed the change in education towards state and secularisation as noted by Simuchimba (2005). The education policy in a newly independent country Zambia, aspired for united, fully independent secular or pluralist Zambian society and not where education mainly promoted character development, moral excellence and subservience as was the case during colonial or missionary period (Simuchimba, 2005). Although the Marianist religious order came shortly after Zambia gained its independence, the Brothers' focus was to provide moral and integral education to boys who would later work in secular and pluralist Zambian societies. Therefore, the Marianist education was flexible enough to allow religious programmes to be time tabled together with other academic subjects. While at school, pupils were spared with time to dedicate their lives to God. Apart from daily morning prayers, pupils had two hours for devotion, and they met every Wednesday from 11:00 to 13:00 hours. These findings were gathered from the 1986 G12 exit that when the boys came to MaBoys, they were coming from different backgrounds and cultures, but once they were in school an attempt was made to provide some direction in what they were expected to do. One of the things deliberately put in place was the religious programme. This spiritual dimension helped to calm down certain weird behaviour that some of the boys might have introduced in the school. Once the boys came to MaBoys, they began to learn that at MaBoys there was not only obtaining quality education but also the spiritual educational dimension. Cox's (1994) theory of Phenomenology of religion clearly stipulated the principles of the wholly other experiences the boys underwent while at MaBoys which caused unconscious inner conviction in life.

## CONCLUSION

The Marianist Brothers' education is evidently seen in the former pupils' lives. They serve in different sectors such as parastatals, government organisations, NGOs and entrepreneur owned businesses. They also hold managerial positions due to the moral values they attained from Matero Boys Secondary School.

It is worth noting to mention that the Marianist Brothers' school motto 'Deeds not Words' were practical in their moral teaching at MaBoys. In the first twenty-five year of the Marianist Brothers' existence at MaBoys the Deeds not Words were transformed into Words after Deeds, the boys long after school appreciated the moral virtues in their life. They live to serve others.

The current research investigated

## RECOMMENDATION

- i) 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.
- ii) The spiritual education provided at MaBoys was life transformative and evidently seen in former pupils' lives. Hence, there is need for policy makers to consider Religious Education as a compulsory subject at both primary and secondary schools. This will help learners acquire virtues and co-values that call for capacity building in youths.

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