

Home away from home: a traditional pedagogy of morality at Matero boys' secondary school in Matero township of Lusaka province, Zambia

Audrey Phiri Muyuni^{1*}, Ireen Moonga², Victor Chikampa³

¹Mulungushi University, Department of Education, Kabwe, Zambia; Email: apmuyuni@mu.ac.zm

²Mulungushi University, Department of Education, Kabwe, Zambia; Email: nganduiree@gmail.com

³Mulungushi University, Department of Social Development Studies, Kabwe, Zambia; Email: victorchikampa@gmail.com

*Correspondence: Audrey Phiri Muyuni, Email: apmuyuni@mu.ac.zm

ARTICLE HISTORY: Received 4 November 2024; **Accepted** 31 January 2025

The article examines Zambia's journey towards educational development after gaining independence on 24 October 1964, highlighting the collaborative efforts of the government and missionary groups. Specifically, the researcher investigates the pedagogical practices utilized by the Marianist Brothers at Matero Boys' Secondary School to enhance learning activities. James Cox's (2010) theory of Phenomenology is employed to interpret the religious phenomenon through the lived experiences of participants at Matero Boys Secondary School. This qualitative study uses a follow-up case study design, to engage with participants who had relocated to other areas. Data was analysed using themes derived from the findings. The study's findings indicate that the Marianist Brothers provided education to boys from diverse social and religious backgrounds. Further, results reveal that the Brothers' pedagogical approach emphasized flexibility and instilled Christian values to foster standard behaviour, cultivating useful citizens of Zambia. After completing their education, these individuals served Zambia and the world, leading productive lives.

Keywords: Morality, pedagogy, education, missionaries, secondary education

INTRODUCTION

This researcher wondered why the Marianist Brothers of Matero Boys' Secondary School were not widely known notwithstanding their enormous contribution to the Zambian economy in all its sectors (Annunziata, 2016). This Catholic religious order right from 1966 when the Brothers began their work at Matero Boys' Secondary School (MaBoys) in Lusaka District, without any fanfare have been quietly, yet significantly, contributing to the urgently required human capital of the Zambian nation. The boys' professional career path can be traced from MaBoys and are conspicuous in different Zambian sectors of the economy. It is this scenario that prompted the researcher to study a unique religious order whose works, ideas and virtues are so

eloquent that they have touched the souls of majority of the Zambian citizens. Though the missionary work of the Marianist Brothers may seem not to have spread to other parts of Zambia, their evangelizing spirit is manifested through their total dedication and commitment of the teaching staff who develop learners imbued with ideals and virtues beginning quite early as they progress from grade to grade. With this background, the researcher found it important to show the location of the place in discussion for easy identification of the Marianist Brothers. Below is the map indicating the location of the school in Matero Township.



Location of Matero Boys' Secondary School in Matero Township

Zambia, situated in central Africa, has a population of approximately 21,134,695. Goes further, Zambia achieved independence in 1964, marking the end of British colonial rule, with David Kenneth Kaunda at the helm as the country's first president, leading the United National Independence Party (UNIP) government. (<https://simple.wikipedia.org>). At the post-independence stage, education was managed by two main providers: the colonial government and various missionary groups. Both focused on primary education, teaching locals the 3Rs: Reading, Writing, and Arithmetic (Snelson, 1974; Mwanakantwe, 2003, a teacher, politician and lawyer). Notably, the UNIP government inherited a country with low education levels. Carmody (2023) stated that there were only about 100 university graduates (all of them educated outside the country) to take **position** in various governmental sectors which were left vacant by the colonialist administrators who held positions and left the country. Recognizing this, President Kaunda sought to expand education from primary to secondary and tertiary levels to produce more human capital who were needed for development of the new nation (Annunziata, 2016). To address this, the United National Independence Party (UNIP) Government, led by President David Kenneth Kaunda, took control of education and initiated a massive expansion program. In the 1960s, secondary education became crucial for Zambia's development, despite having been neglected by colonial Government (Hinfelaar, et al 2014). The new government recognized the

need for unity among diverse ethnic groups and saw education as the key to achieving this goal. One of their first actions was to build more secondary schools in Lusaka, the capital city, to provide quality education to the local population (<https://www.jstor.org>stable>). This effort was vital in promoting unity and development, as education helped bridge the gaps between different ethnic groups. By investing in secondary education, the government aimed to equip Zambians with essential skills and knowledge to drive the country's progress (Hinfelaar, 2015).

Brother Carmine Annunziata from United States of America, who became first Head teacher at Matero Boys' Secondary School explained that similar efforts were made in the United States around the same time. The Elementary and Secondary Education Act (ESEA) of 1965 was a landmark legislation that aimed to provide equal access to quality education for all Americans, particularly those from disadvantaged backgrounds. This act demonstrated the global recognition of education's importance in fostering unity, equality, and development. In Zambia's context, the UNIP government's focus on secondary education marked a significant shift towards prioritizing education as a tool for national development and unity. By recognizing the value of education, the government took a crucial step towards building an inclusive and prosperous society (Carmody, 2021).

Prior to Zambia's independence, missionary groups, particularly the Catholic Church, made a substantial contribution to providing educational services to locals. Carmody (2021) noted that these groups focused on teaching Bible lessons and reading. The Catholic Church, especially, made remarkable contributions to education. For instance, in the 1940s, Jesuits established Canisius Secondary School in Chikuni, aiming to develop Zambian youth's God-given talents. This enabled them to become competent, conscientious, and committed individuals serving God and the community. Muyuni (2023), in her unpublished work, 'The Catholic Marianist Brothers' Contribution to

Moral and Integral Boys' Education in Zambia (1966-1996)', highlighted the Jesuits' administrative efforts made towards education. The Catholic secretariat in Lusaka had acquired property in Matero Township and instilled confidence in the UNIP government to partner with the Catholic Church for secondary education expansion. Notably, the Jesuits, as the largest Catholic group settled in Zambia, were willing to collaborate with the government in expansion of education. In 1965, Jesuits in Matero invited the Marianist Brothers from the United States to establish Matero Boys' Secondary School 'Nyumba Ya MaBoys' (House for Boys), which later on the boys appreciated its morals and viewed it as 'Home Away from Home' (Annunziata, 2016).

Mwanakatwe (2013) assessed how the new Zambian government adopted the British education system which was formalised in the 1966 Education Act. This Act empowered the Ministry of Education (MOE) to direct the running of the schools in terms of preparations of school calendars, syllabuses, subjects of instruction, admission of students, terms of punishment, conditions of suspension, expulsion, and transfer of students and the appointment of staff (Education Act, 1966: 8-9). In the interim, the church supported the new government in providing education in the country. This need should be seen in the light of both the church's ambivalent movement and in the context of the Vatican Council's (1962-1965) directives (Carmody, 2015). Furthermore, Carmody (2019) insinuated that the Marianist religious order, from the United States of America (USA) were expected to reach out to Africa and provide education too. Although the Marianist Brothers had an American teaching background, they adapted to the British-based curriculum which was used in Zambian schools. This raises an interesting question: Did the Marianist educators incorporate British methodology into their teaching practices? This study aims to examine the pedagogical practices employed by the Marianist Brothers at Matero Boys' Secondary School to enhance learning activities.

Marianist education Charism

The Marianist Brothers' focus is education, based on Marianist charism distilled by the Marianist religious founder, Fr William Joseph Chaminade (1761-1800) from Society of Mary (SM) founded in France 1871. By then Fr. Chaminade was the Rector for Catholic Education in France. (Stefanelli, 2005). With Fr. Chaminade's vision on education, Ross (1973) described the Marianist charism as follows; Empowered by the Holy Spirit and inspired by the dynamism of Blessed Chaminade's charism, the 'brothers and priests' vowed religious in the Marianist family live in community as equal. Guided by the Holy Spirit and inspired by the visionary spirit of Blessed Chaminade, the Marianist brothers and priests dedicate their lives to a vow of religious prayer and service, embracing the Gospel values in community. As members of the Marianist family, they strive to build communities of faith, justice, and education, serving alongside the young and the poor, and advancing the mission of Jesus Christ.

To enhance the required standard behaviour of learners in educational institutions, it is essential to ensure that pedagogical tools are well-designed to shape learners' behaviour. At MaBoys, the Marianist Brothers were guided by their founder, Father Chaminade's mission to education, known as 'The Marianist Mission of Education.' This mission aimed to fulfil Father Chaminade's charism, a divine call to win souls through educating young people. To achieve their mission, the Marianist Brothers, wherever they established a mission, emphasized the five-fold Marianist charism as the school's mission statement. The first principle which guide the educators is, Educate for the formation of faith. To emphasis on faith, the Marianist Catholic schools seek to integrate faith into all aspects of learning. Students are encouraged to explore their faith, engage in prayer and worship, and develop a sense of social responsibility (Annunziata, 2016). Secondly, the Marianist are expected to provide integral, quality education which is holistic in nature. Marianist schools seek to educate the whole person, including their intellectual, spiritual, moral, and social growth. Students are

encouraged to think critically, develop their talents and interests, and become lifelong learners. And the third principle is to educate in the family spirit. Marianist schools emphasize the importance of community and encourage students to form close relationships with their peers, teachers, and staff. Students are encouraged to support and care for one another, and to work towards building a more just and peaceful society. Fourthly, educate for service, justice, and peace. Marianist schools encourage students to be actively engaged in their communities and to work towards social justice and peace. Students are encouraged to participate in service projects and to develop a sense of responsibility for the common good. And lastly, the Marianists educate foster educational ecosystems that support adaptation, innovation, and growth. Overall, in a Marianist school environment, pupils learn to integrate faith and reason, to develop a sense of community and social responsibility, and to strive towards personal and academic excellence (Annunziata, 2020).

Phenomenology Theory

The study utilised phenomenological theory which was developed by Edmund Husserl (1970) to test scientific research and provide empirical evidence. The main features of this theory include, a focus on understanding the essence of lived experiences, prioritizing participants' subjective interpretations, a descriptive approach to data analysis, "bracketing" to suspend researcher bias, and key concepts like intentionality and embodiment, aiming to capture the "meaning" of a phenomenon as experienced by individuals rather than creating a general theory.

In the 1920s, modern scholars such as Cox (2010) realised that there was need to carry out empirical investigation of religious phenomena with an in-depth understanding of the faith of adherents. Hence, Cox (2010) claimed to have identified the epistemological tools necessary for students of religion to attain objective knowledge of religious life and practice while at the same time reflecting accurately and fairly the perspectives of believers. Throughout this investigation, the

author, found Cox's (2010) phenomenological exploration of the Marianist lived experiences at Maboy's reveals a religious framework that underpins their way of life. This was done to provide a backbone for the study of religion, affording students of religion the opportunity to examine the science of religion and draw meaningful conclusions. Consequently, Husserl's philosophical phenomenology substantiated the ongoing debate that religious experiences cannot be empirically proven. Meanwhile, scholars of religion (Cox, 2010) regarded religion as any other discipline, whose results could be tested and verified.

The focus of this study is the Marianist religious order's provision of integral and morally enriching education to boys at MaBoys, situated in Matero Township, Lusaka, Zambia, with a strong emphasis on Christian values. To derive empirical and testable conclusions, Husserl's key principles of phenomenology were applied. Building on the work of scholars of religion, such as Cox, this study adapts Husserl's phenomenology to explore its significance in religious studies. To ensure rigor and accuracy in presenting findings, it is crucial to provide an in-depth explanation of the study's phenomenological underpinnings. Therefore, this section clarifies the theory of phenomenology theory of religion, defining its core concepts and their application in this study. This clarification will provide readers with a deeper understanding of the inner workings of religion (Cox et al, 2010)

LITERATURE REVIEW

Integrating Moral Principles into Educational Practices Education

According to Kerley (2005), morality can be defined as "moralitas," a Latin term meaning manner, character, or proper behavior. Kerley describes morality as the distinction between intentions, decisions, and actions deemed proper or improper. Morality encompasses a set of standards or principles derived from value statement. A

code of conduct rooted in a specific philosophy, Religious teachings, Cultural norms, Personal beliefs considered universally applicable. Kerley (2005) also notes that morality is commonly associated with ideas of decency, righteousness, and virtuous behaviour.

Aminigo and Nwaokugha (2006) define morality as a universally accepted guideline for human conduct within a society. Goes further, being moral requires adhering to a set of standards that govern actions and decisions. Morality is instilled in individuals through various institutions, including traditional, modern, and mission organizations. Expert teachers in these institutions impart good morals to children and others. This study examines the role of holistic and values-based education offered by the Marianist Brothers moral and integral education provided by the Marianist Brothers at Matero Boys' Secondary School (MaBoys) in addressing the complex moral challenges arising from societal upheavals and cultural shifts affecting Matero Township and Zambia as a whole.

George and Uyanga (2014) defines values as principles considered worthwhile, desirable, right, and good, guiding daily interactions and promoting coexistence. Simply put, values reflect ideas about what is right or wrong or important in life. Values are linked to beliefs, attitudes, and behaviours (Rennie, 2007). Rennie notes that values shape people's identity and cultural continuity.

Uyanga (2014) emphasize the importance of moral values in shaping individuals' perception of morality and moral consciousness. Furthermore, Uyanga (2014) identified key moral values, including: Truthfulness, Patience, Obedience, Honesty, Integrity, Hard work, Responsibility, Respect, Tolerance, Loyalty, Public spiritedness, Freedom, Respect for human life and dignity, Justice, Fairness, Equality. Grix (2004) also acknowledges the significance of virtues such as compassion, justice, truth, and forgiveness, which are deemed essential moral values that foster a strong moral foundation.

Ariyanti (2016) describes ethical principles as guiding principles in daily life, influencing decision-making. Scott (2000) defines moral values as beliefs about good and evil behavior, affecting relationships with oneself, others, God, and the natural world. She categorizes important moral values into four groups: Respect for life, Respect for property, Honest communication, Respect for religion.

Aminigo (2003) notes that ethical principles are demonstrated when individuals understand and commit to moral conduct in their interactions. Adeyemi and Adeyinka (1993) and Desina (1985) highlight education's role in transmitting and renewing cultural values, guiding children's development. Education is derived from Latin words "educare" and "educere," and defined as follows, educare, means "to nourish" or "to bring up." It refers to the process of providing care, support, and guidance to help individuals grow and develop. In an educational context, educare emphasizes the importance of nurturing and caring for students' physical, emotional, and intellectual well-being (Aminigo,2003). While educere is "to lead out" or "to bring forth." It refers to the process of drawing out or eliciting knowledge, skills, or abilities from within individuals. In an educational context, educere emphasizes the importance of guiding and directing students to discover their own potential, think critically, and learn independently

To be more precise to the readers, it is imperative to give a brief background of indigenous education to this study which concerns the local boys found in Matero Township rooted in family traditional background. Moreover, Snelson (1974) described education as learning process starts from birth to grave. Matero Boys Secondary School provided moral and integral boys education to produce human capital needed for national development.

Integrating Moral Principles into Educational Practices Education in Indigenous Societies

Before Western formal education, indigenous education thrived in Africa, existing as long as

human societies did. This traditional African education was a lifelong process where older generations passed on skills, values, and knowledge to younger generations for survival (Snelson, 1974; Kelly, 1999; Mwanakatwe, 2003). Michael Kelly, an educationalist at the University of Zambia with extensive knowledge of Zambia's educational history, noted:

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

Adeyemi and Adeyinka (2002) identified five core principles of African traditional education prior to Western civilization's influence: Preparationism, Functionalism, Communalism, Perennialism and Holisticism. These principles encompass the physical, social, and spiritual dimensions of African traditional education, guiding its practical teaching and learning methods (Adeyemi and Adeyinka, 2000).

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

As Zambia was a British colony, its education system was modelled after the British school system, which was later adopted by Catholic societies from the USA, Canada, and other countries. As previously mentioned, Zambia's Western education system owes a significant debt to the contributions of the Catholic Church. Barber (2014: 22) notes, "The Catholic Church has the largest global network of non-governmental education and healthcare providers." The Catholic Church's

universal charism encompasses: i) Sanctification through faith and evangelization ii) Catholic social teaching, emphasizing support for the sick, poor, and afflicted through corporal and spiritual works of mercy. Barber's work, "Education Service," highlights Christian values rooted in Jesus Christ's teachings. He argues that British values and ethos originate from these teachings, which emphasize: "devotion to God and compassion for others" Catholic schools, governed by Jesus' teachings, strive to cultivate well-rounded individuals spiritually, morally, academically, physically, socially, and emotionally within a caring environment. The study by Barber (2014) is relevant to the study at hand, it reflects ethos taught in Catholic schools hence, learners find a sense of belongs. At MaBoys, the Brothers' teachings were based on spiritual moral development which made the boys who came from different backgrounds to bond together and saw the school as another home.

Moral values in the Education Philosophy of Marianists Brothers

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

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

As Marianist brothers and priests, we are empowered by the Holy Spirit and inspired by the charism of Blessed Chaminade. We live in community as equals, united in our commitment to prayer, Gospel values, and service. Our mission is to follow Jesus Christ, who is both the Son of God and the Son of Mary, and to make him present in every culture and age. We invite others to join us in this mission, which is rooted in Mary's mission to form individuals and communities that embody apostolic faith, promote justice, and foster reconciliation. Through education, we serve young people and stand in solidarity with the poor, promoting a more just and compassionate world.

Ross (1973) also gave emphasis on the values of Marianists education that are formation of faith, integral quality education, family spirit, service, justice, peace adaptation and change. Additionally, he described the Marianist core values, such as individual spiritual life, service to others, praying and supporting one another in community, which enriches their faith and strengthens their ability to meet the world's challenges especially problems associated with poverty, ignorance, and discipleship of equals. The Marianists' main aim is to provide education to the poor. The Marianist institutions of learning, according to Shrivastava (2017), emphasize moral values education which provide meaning to the learners' lives. He further described moral values as guiding principles of life. They are responsible for the all-round development of an individual. Values reflect one's personality, his or her attitude, behaviour, his/her mission, and vision (Shrivastava, 2017). Moreover, it is widely acknowledged that values serve as the foundation of any personality, religion, society, and nation. Most significantly, moral values have the transformative power to cultivate inner peace, foster a harmonious better quality of life, sustainability, and harmony in the global society (Shrivastava, 2017).

However, Ross' study generalised the charisma, ethos and values offered by Marianist education in other countries. Moreover, the educational philosophy of the Marianists played a pivotal role in instilling moral values, which in turn, had a profound impact on the lives of learners at MaBoys. This study reveals how the Marianist approach to education shaped the values, character, and worldview of its students, ultimately influencing their personal and professional trajectories later in life. This evidence emerged from interactions with former students, who after completing their education, went on to secure employment in various organizations or established their own successful businesses. Ultimately, this study aimed to uncover the motivations behind the Marianist Brothers' provision of holistic and morally grounded education to students at MaBoys.

Ross (1973) elaborated on the Marianist Catholic religious order's main teachings. He emphasized that their charism, a gift from the Holy Spirit, distinguishes their unique approach to education. According to Ross (1973), Fr. Chaminade's charisma centred on the bond between Mary and Jesus, emphasizing community, words, deeds, and personal lifestyle in educational ministry. Marianist education focuses on forming Christ in souls through: Sharing faith with others, working with the poor, Educating and nourishing mind, body, and soul. Ross (1973) explained Fr. Chaminade's ethos, which underpins the Marianist family's mission: "Empowered by the Holy Spirit, we live in community, dedicating ourselves to Jesus Christ, and inviting others to share in Mary's Mission. "Marianist education values: Formation of faith, Integral quality education, Family spirit, Service Justice, Peace, Adaptation and change. And the core values include: Individual spiritual life, Service to others and Community prayer and support.

Shrivastava (2017) noted that Marianist institutions emphasize moral values education, providing meaning to learners' lives. Moral values are guiding principles for all-round development, reflecting personality, attitude, behaviour, mission, and vision. This

study investigated the impact of Marianist education at MaBoys on learners' lives, with a particular focus on understanding the motivations behind the Marianist Brothers' provision of holistic and morally grounded education.

METHODOLOGY

A purposive sampling strategy was used to identify and select participants who could offer valuable insights into the research topic. The sample comprised: Current administrators (5) Marianist Brothers (5), including 2 former administrators who had returned to their original locations and 2 who were still active Former teachers (5) Former Catholic Educational Secretaries (2). These participants were chosen for their unique perspectives and experiences related to Marianist education at MaBoys.

While Respondent Driven Sampling (RDS) technic Propounded by Schonlau and Liebau (2012) was employed to collect information from the boys who were in school for the first 25 years and these are termed as "the hard to reach" sample of Old former boys of 1966 to 1991 cohorts. The 20 former pupils were selected through the initial seed of Old MaBoys Alumni Committee who were still in touch with the Marianist Brothers. In this study, the boys are identified by their year of grade 12 exist. The sample in total was 36 which is recommended in qualitative research (Creswell, 2023).

FINDINGS

The chapter presents the findings of the study. Common themes were identified from the study objectives as follows; discipline and morality, home away from home and service to others.

Discipline and Morality

Annunziata (2016) described how the Marianist Brothers nurtured boys from diverse social and religious backgrounds at their school. The school environment provided a sense of identity and automated behavior through learning activities and regulations. When asked about the school environment's

role in teaching morality, all respondents agreed that it was the primary source of morals for both teachers and pupils. The Head teacher noted:

"Upon entering our school, you will notice a distinct atmosphere, calm, relaxed, happy, and peaceful. Learners understand expectations, and teachers know their duties, requiring minimal supervision. Our environment helps reform unwanted behaviour among learners and teachers." During interviews with former teachers of MaBoys, it emerged that instilling mannerisms was one of the challenges they faced when teaching learners from diverse religious backgrounds.

When asked how the mannerism they learnt from MaBoys helped them after school, the participants indicated that Mannerism they learned from MaBoys made them to be responsible in life during and after school. During the focus group discussion, a member who exited MaBoys in 1985 after completing Grade 12 noted that:

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

He further said:

I thought that would be the end of me but in Gr 9 I was chosen to be class monitor and in G12 I served as a

prefect. I can simply say Brothers and the teachers were good to us. They involved everyone in the running of the school.

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

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

A member who exited MaBoys in 1978 after completing Grade 12 had the following to say:

At first when I came to MaBoys, I had a problem with time keeping and I faced several punishments. My parents could not afford to give me enough money for a bus fare, and I was coming from Lusaka West. I had to start off early from home but due to the long distance to school, I was always late and during our time, the

punishment was that one shoe was confiscated and at the end of the day you needed to collect the shoe after sweeping the soundings. It was so awkward walking with one shoe around the school surroundings the whole day.

He continued to say:

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

Another member who exited MaBoys in 1987 after completing Grade 12 pointed out the following:

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

Home Away from Home

Muyuni (2023) conceded that the house system was one of teaching pedagogy used in British schools. The Marianist Brothers were

grounded in American pedagogical teaching background but in Zambia, adopted the British curriculum which emphasised housing learners in age groups (Annunziata,2016). At MaBoys. Marianist school management adopted the House System to foster a family spirit among learners from diverse backgrounds. Respondents attributed this system to promoting unity, teamwork, and good manners. According to the current head teacher, a 1986 Grade 12 alumnus, the Marianist Brothers adhered to the Chaminadean principle of "like to like," a key aspect of the family spirit that defines the Marianist charism. One of the distinctive programs at MaBoys was the House System, which the Brothers saw as an effective way to foster a sense of community and belonging. By dividing students into smaller, family-like units, the House System created a home away from home environment. Under the guidance of two moderators or mentors, the Brothers found it easier to provide personalized support and mentorship to the students, promoting a sense of family and togetherness. Members were from all classes and each house has equal number of Grade 12s, 11s, 10s, 9s and 8s. among teachers who were interviewed, T.5 explained:

The concept, inspired by Fr. Jansen and rooted in the Chaminadean principle of "like to like," aimed to create a familial atmosphere within each House. Older students, as leaders, mentors, and tutors, supported their younger peers, fostering a sense of responsibility and camaraderie. They encouraged attendance, offered care and support to those facing challenges at home, and promoted a sense of belonging. As captains and prefects, these leaders helped build school spirit and maintain discipline, creating a nurturing environment that

felt like a "home away from home."

A member who exited MaBoys in 1986 after completing Grade 12 shared what he benefited from the House System and saw MaBoys as a home away from his, he indicated as follows:

My experience with the House System at Maboyz was transformative. As a student from a low-income background, I faced numerous challenges, including financial struggles that threatened my ability to attend school. However, upon joining Maboyz in Grade 8, I received a warm welcome, including uniforms and introduction to my House. This marked the beginning of a life-changing journey, as I found a sense of belonging among my Housemates. We formed strong bonds, sharing resources and supporting one another through thick and thin. The older boys in my House served as role models and mentors, providing guidance and protection that helped shape my character. As a result, I developed strong moral values that extended beyond my time at Maboyz, influencing my family and community. My experience as a Matero Boy earned me a reputation as a young man of strong character, and I remain grateful for the lessons learned and relationships forged during my time at the school.

Another A member who exited MaBoys in 1972 after completing Grade 12 gave his own story on how he benefited from MaBoys as follows:

At Maboyz, we regarded our first teachers as surrogate parents, entrusted with our care and upbringing as if we were their own sons. They instilled in us strong values, teaching us to be God-fearing, respectful, and to strive for excellence. We learned the importance of prayer and developed a deep spiritual foundation. Our teachers played a dual role, serving not only as educators but also as mentors, complementing the efforts of our parents. The education we received paved the way for our future success, and we are grateful for the opportunities we had. We pay tribute to the Marianist Religious order, whose distinctive approach to education provided us with a nurturing environment that felt like a 'home away from home'.

Caring for others

When asked how the Marianist moral culture had influenced their lives, participants commonly shared that upon entering the school in Grade 8, they observed the Brothers' way of life and their dedication to helping the less privileged and the broader community. A **member who exited MaBoys in 1978 after completing Grade 12** a member of OMBAC shared the following:

Through our leadership roles, such as prefects, house captains, class representatives, and serving at Mass, we developed a strong sense of service to others. 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:

Inspired by the Marianist Brothers' selfless service, I learned the value of volunteering and helping others. As an Old Boy of Maboyz, I've had the privilege of staying connected with the school for over 30 years, giving back to the community through voluntary work. Specifically, I've been involved in organizing fundraising events to support the education of underprivileged students, with the funds raised going directly towards paying their school fees.

During the data collection process, the researcher observed a noteworthy example of the virtue of service to others at MaBoys. A former student from the 1990 Grade 12 class, along with his friends, made a significant contribution to their alma mater by donating 250 bags of cement towards the renovation of the Chaminade Event Hall. This particular former Boy also showed another humbling gesture of honouring one of the late Head teachers of MaBoys who served during the 1990s. He organised for a launch of a street lane within MaBoys teachers' compound and named it after the late Head teacher. The lane was upgraded with formal signpost authorised by the Road Development Agency (RDA). In his speech, he said:

Matero Boys' Secondary School is my home, and it is the reason why I keep coming even after school. It is what I found in this school the first day I reported that has inspired

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

DISCUSSIONS OF THE FINDINGS

This chapter is discussed and presented using themes developed from the data generated from the participants emerging from the main them; the pedagogical practices utilized by the Marianist Brothers at Matero Boys' Secondary School to enhance learning activities.

Discipline and Moral

Every home emphasis good behaviour in children. At MaBoys the study found that the Brothers provided a conducive learning environment, despite pupils coming from diverse backgrounds with varying habitual mannerisms and social behaviour. Most pupils were from densely populated compounds in Matero, Chaisa, Mandevu, and surrounding areas, with a few from farther location [reference to map indicated above]. Pupils willingly chose MaBoys at Grade 7 level, aware of its Catholic affiliation. The Marianist Brothers and staff faced no significant challenges integrating newcomers, as the school environment inherently promoted discipline and order. The current Head teacher who was also former pupil from (1985 G12 exit) confirmed:

"Upon arrival, learners understood they had joined a Catholic school with zero tolerance for misbehaviour. We didn't need to emphasize this extensively." To facilitate Grade 8 newcomers' adjustment, the school conducted

a month-long orientation program outlining behavioural expectations.

Simpson (2003) observed similar strategies at St. Antony Mission School, where the motto "God sees me at all times and in all places" promoted discipline and order. This consistent reminder instilled a fear of God, fostering virtues of discipline and order among learners. Simpson (2003:37) noted: "Discipline constitutes half the education of the child; without it, the other half is often useless." Order and discipline were crucial to success both in and outside the classroom. In the same light, Cox's (2010) theory of phenomenology of religion, the Marianist Brothers' fear of God, took the mission to come to Zambia to teach and transform the local boys' souls. The boys emulated the brothers' characteristics which left an imprint in their lives. This was evident in Old Boys Alumni Committee. Even long after leaving the school, the old boys still showed obedience and respect to duties that called their services. The virtue of obedient and respect to duty were show in the Old MaBoys General Secretary who served the longest in the Alumni committee and learning/teaching activities pertaining well-being of the current learners.

To cultivate good behaviour in the learners, the Marinist Brothers used Nye's (2021:76) disciplinary tactics of reward and punishment. Reward in this case is what Nye termed as soft power and punishment as hard power. Teachers at MaBoys employed soft power to complement their teaching, promoting firmness and flexibility in behaviour management. Nye (2021) defines soft power as "the ability to influence others to do what they otherwise wouldn't." Winkler (2020) adds that power is "the capacity to affect others and achieve desired outcomes." At MaBoys, teachers utilized both soft and hard power to control misbehaviour. Punishments were administered to correct wrongdoing. For instance, pupils who broke rules faced consequences such as detention after classes and corporal to those with serious cases.

This was evident in some learners who faced hard power at MaBoys, for instance, the 1985 G12 exit respondent shared that, "I had a habit of beer drinking and would sneak out with friends to a community bar. We were spotted, reported to school authorities, and punished, helping us refrain from wrong behaviour." The 1986 G12 exit respondent recalled: "The Marianist Brother in charge of discipline was strict. Offenders were detained after lessons, missing the excitement of going home with peers. This sometimes led to double punishment, at school and home. Many boys stopped misbehaving." Simpson (2003) similarly found that Mission Schools like St. Antony and MaBoys emphasized discipline as a crucial aspect of education. The provision of moral aspects heled the former pupils to build good character which was later appreciated in their communities and the world at large. This was evidence that the boys emulated the Marianist behaviour.

The Marianist Brothers employed a dual approach to shape learner behaviour. Nye (2020) describes hard power as "pushing" and soft power as "pulling". The Brothers used hard power to enforce school rules and soft power to promote moral and integral education through engaging teaching and learning activities, fostering a sense of family spirit and guiding learners away from undesirable behaviour (Wang, 2016). This was evident that the Marianist Brothers at MaBoys provided home away from home. Learners kept on revisiting the school long after they graduated.

Home away from Home

The home rules emphasizes Dos and DONTs, according to Nye (2020) distinguishes between hard power ("pushing") and soft power ("pulling") to acquire acceptable behaviour. At MaBoys, it was evident that the Marianist environment effectively combined both powers: Pulling learners towards the Marianist family spirit and Pushing them away from undesirable behavior and saw the presence of God. This is what Cox (2010) the theory of religious phenomenology, human being showed remorse and reduce oneself to creature feeling experience. Feeling guilt

hence, at MaBoys, the learners were incorporated in religious activities. Enough evidence was shown in their every day's houses gathering to share devotions and well-being of each other at homes provided by the School Management. Through soft power, the Marianist Brothers utilized various teaching and learning activities to promote moral and integral education, fostering the formation of souls.

The houses in which the pupils were placed at MaBoys, seemed to be the moral provider to learners who came from different religious and social background. This showed evidence that the Mission-run schools fosters independence decision making in learners. Simpson (2003) noted that combating the spirit of independence required diligence, achieved through reason, nurtured in a family spirit, rather than corporal punishment. Soft power engages learners' minds through activities, contrasting with hard power's use of force or payment (Adeyinka, 1996). The Marianist Brothers "draw out" and "nourish" learners through moral and integral education while fostering a home away from pupils' actual home.

At MaBoys, academic excellence was paramount. Underperforming students were transferred to other schools, promoting discipline and hard work. Adesina (1985) defines education as integrating individuals into society for self-realization, national consciousness, and advancement. The 1990 G12 exit findings showed that Marianist education shaped character, despite challenges, leading to nationwide appreciation through the boys' services. The Marianist family spirit instilled good manners through the House System. The former non-Marianist Head teacher confirmed that the House System promoted unity and shared responsibility among pupils. This unique system was exceptional and highly valued by pupils, teachers, and surrounding communities.

Rendering a Service

The Marianist Brothers' lived experiences, as shared through their

narratives, revealed a profound commitment to serving others through their missionary work. This dedication to service was evident in their daily interactions with the community, and their influence extended to both teachers and pupils, who emulated their selfless lifestyle. The pupils of MaBoys, in particular, were known for their actions, which consistently demonstrated a willingness to serve others.

This aspect of the MaBoys spirit was highlighted during an interview with the ACES, who noted that the boys' gestures of service to others made them easily recognizable. The impact of the Marianist education on former pupils was evident in their continued involvement with the school. Many returned to render service to underprivileged pupils, enabling them to complete their education. Furthermore, alumni from various intakes have contributed to different school projects, enhancing the environment of their former school.

As Annunziata (2016) observed, the Marianist education at MaBoys taught learners to live as a community, cultivating a spirit of practical charity. This legacy, initiated by the Marianist Brothers, has shaped the lives of former pupils, inspiring them to provide service to their community. The consistent involvement of former pupils in visiting the school has left a lasting legacy for future generations to emulate.

he findings on the second objective, which explored how specific moral values in the Marianist Brothers' education philosophy have influenced the way of life of Maboyz students, were corroborated by Cox (2010)'s theory of phenomenology of religion. The evidence revealed that the students recognized and embraced the sacred aspect of

life during and after their time at the school. The acquisition of education in a Christian environment fostered good character and a deep-seated fear of God.

As Cox (2010) explains in his phenomenology of religion, sacred spaces emphasize the presence of supernatural powers. At MaBoys, the presence of the Marianist Brothers taught the students to reverence and fear God, instilling in them a profound sense of spirituality.

CONCLUSION AND RECOMMENDATIONS

The Marianist Brothers' education has had a lasting impact on former pupils, evident in their successful careers across various sectors, including parastatals, government organizations, NGOs, and entrepreneurial ventures. Many hold managerial positions, attributing their success to the moral values instilled by the Marianist Brothers at Matero Boys Secondary School.

The assertion "Home away from Home," reflected the Brothers' practical approach to moral teaching of family spirit. Notably, the Marianist Brothers' authority and guidance played a pivotal role in shaping students' behaviour and character.

Research highlights the significance of authoritative figures in fostering positive behavioural outcomes (Wang et al., 2016). The Marianist Brothers' approach demonstrates the effectiveness of combining moral education with hands-on experience, empowering students to become responsible, service-oriented individuals.

By living the assertion "Home away from Home," the Marianist Brothers modelled exemplary behaviour, inspiring alumni to prioritize service to others. To foster a sense of responsibility among learners, policymakers are urged to consider integrating both soft and hard power approaches in faith-based and public schools. This holistic strategy will empower students to become productive citizens, equipped to serve the nation and the global community effectively.

REFERENCES

- Aminigo, I. M. (2003). Model essays in moral education. Hanging Gardens Publishers.
- Aminigo, I. M., & Nwaokugha, D. O. (2006). An advanced introduction to philosophy of education. Zelta Research Consult.
- Annunziata, C. (2016). Celebrating 50 years: Words after the deeds 1966-2016. Government Printing Department.
- Annunziata, C. (2020, July 12). Interview.
- Ariyanti, A. (2016). Moral values in education: Teaching English classroom at Mahad Tahfizul Quran Rahmatullah Samarinda. *Journal of Linguistic and English Teaching*, 1(1), 55-68. doi: 10.24903/sj.v1i1.14
- Barber, P. (2014). Education service: British values and our Catholic ethos. *Journal of Education, Faith, School Consensus and Conflicts*, 1(2), 145-155.
- Carmody, B. (2015). The Catholic School in Zambia 1964-2014: Catholic and catholic? *Journal of International studies in Catholic Education*, 7(1), 94-109.
- Carmody, B. (2019). Ecclesial Public Space: religion in Irish Secondary Schools: Religious Education. *The Official Journal of the Religious Education Associated*, 114(11), 1-14.
- Carmody, B. (2021) 'Zambia's poorest progressively left behind: Well-being denied', IntechOpen Publishers, vol. 1, no. 1, pp. 278-298.
- Cox, J. L. (2010). Religious Typologies and the Postmodern Critique. *Journal of Method and Theory in the Study of Religion*, 2(10), 244-62.
- Desina, M. O, (1985). *Foundation Studies in Education*. Nigeria: Ibadan University Press.
- Grix, J. (2004). *The Foundation of Research*. London, Palgrave: Macmillan.
- Kelly, M. J. (1999). The Origins and Development of Education in Zambia: From Pre-colonial Times to 1996. Image Publishers, Lusaka, Zambia.
- Kerley, K. R., & Blanchard, T. C. (2005). Religiosity, religious participation, and negative prison behaviors. *Journal for the Scientific Study of Religion*, 44(4), 443-457.
- Krauss, S.E. (2005). Research paradigm and meaning making: A primer The *Journal of Research, Qualitative Report*, 10(4), 758-770.
- Hinfelaar, H. (2015). *History of the Catholic Church in Zambia: 1895-1995*. Lusaka: FENZA Publications.
- Hinfelaar, B. J., Larmer, M., M. Phiri, L. Schumaker, and M. Szeftel. (2014). "Introduction: Narratives of Nationhood." *Journal of Southern African Studies*, 4 (5), 895-905
- Muyuni, A. (2023). *The Catholic Marianist Brothers' Contribution to Moral and Integral Boys' Education in Zambia (1966-1996)* Unpublished PhD Thesis, University of Zambia.
- Muyuni, A. (2023). Deeds not words: Marianist brothers, agents to moral and youth leadership in Zambia's Matero Township. Mulungushi University Multidisciplinary Journal ISSN: 2958-3926 Vol. 4 No. 2 pages 1-11
- Mwanakatwe, J. M. (2003). Teacher, Politician, Lawyer: My Autobiography. University of Zambia Press, Lusaka.
- Mwanakatwe, J. M. (2003). The Growth of Education in Zambia since Independence. University of Zambia Press, Lusaka.

- Nye, J. (2021). *Soft Power: The Evolution of a Concept*. Journal of Political Power. Online Journal, Doi: 10.1080/2158379X2021.1879572
- Ross, R.A. (1973). *Building Christian Community in the Marianist High School Setting*. New York: Marianist Resource Commission.
- Schonlau, M. & Liebau, E. (2012). Respondent-Driven Sampling. *The Stata Journal*, 12 (1), 72-93
- Schwandt, T.A. (2001). *Dictionary of qualitative inquiry* (2nd ed.). Thousand Oaks, CA: Wadsworth.
- Simpson, A. (2003). *Half-London in Zambia Contested Identities in a Catholic Mission School*. Edinburgh: University Press.
- Snelson, P. D. (1974). *Educational Development in Northern Rhodesia 1888 – 1945*. Lusaka: Neczam.
- 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.
- Wang, M., et al. (2016). Soft power and hard power: A conceptual framework. *Journal of Educational Administration*, 54(4), 542-555.
- Winkler, S. (2020). Conceptual politics in practice: how soft power changed the world. *Journal of Stockholm Studies in International Relations*, 3(4), 13-27