

**AN EXPLORATION OF LIVED INDUCTION EXPERIENCES OF JUNIOR
EX-MARIST BROTHERS IN MALAWI**

MASTER OF ARTS (THEOLOGY AND RELIGIOUS STUDIES) THESIS

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UNIVERSITY OF MALAWI

MARCH, 2025



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of Arts (Theology and Religious Studies)

UNIVERSITY OF MALAWI

MARCH 2025

DECLARATION

I, the undersigned, hereby declare that the thesis entitled “An Exploration of the Lived Induction Experiences of junior Ex-Marist Brothers in Malawi” among the Marist Brothers of the schools is an initiative and original piece of work carried out by me personally. All work done by other persons or institutions and any material obtained from other sources have been gratefully and appropriately referenced.

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Signature

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CERTIFICATE OF APPROVAL

The undersigned certify that this thesis presents the student's own work and effort and has been submitted with our approval.

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Herman Mvula, PhD (Senior Lecturer)

Supervisor

DEDICATION

This thesis is dedicated to the administration, formators and mentors of the junior Marist Brothers in Malawi.

ACKNOWLEDGEMENT

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ABSTRACT

There have been a good number of research studies associated with the attrition and retention of the junior staff in institutions, companies or organizations globally. These studies, in a way, allude to the fact that attritions of junior staff are a universal phenomenon in all professions, or institutions where there is no provisions of induction and mentoring policies. The study was guided by Alencon's Adams (2010) Theory of Induction, Michael Zey's (1984) Mutual Benefit Model theory, and Yob & Crawford's (2012) framework with the following research objectives: what opportunities the junior Brothers encounter in Malawi, why they encounter challenges and how these challenges can be mitigated to enhance retention of the junior Marist Brothers. The study adopted the qualitative methodology design where in-depth interviews, focus group discussions and standardized open-ended interviews with a structured survey questionnaires for data collection were involved. The sample size was 5 Ex-Marist Brothers in total who were interviewed on one-on-one basis for at least 45 minutes using the audio or video recorder. The collected data of this survey was analyzed by using thematic method. The findings revealed that the junior Marist Brothers in Malawi quit due to various challenges, including extreme poverty of parents and relations, breaching the vow of chastity, demands of the vow of obedience, lack of induction and mentoring policies, lack of regular spiritual direction and mentorship policies, overloading the junior brothers with multiple responsibilities, irregularities in personal and community prayers, and deficiencies in Community Life.

TABLE OF CONTENTS

ABSTRACT.....	vi
TABLE OF CONTENTS.....	vii
LIST OF TABLES.....	xii
OPERATIONAL DEFINITIONS.....	xiii
ABBREVIATIONS	xiv
CHAPTER 1	1
INTRODUCTION	1
1.1 Background of the study	1
1.3 Study Rationale	9
1.4 Study Objectives and Questions.....	11
1.6 Theoretical Framework	13
1.6.1 Theory of Induction (TPI)	13
1.6.2 Justification for the choice of TPI Theory.....	15
1.6.3 Zey’s Mutual Benefit Model theory	15
1.7 Limitation and delimitations	17
1.7.1 Limitations.....	18
1.7.2 Delimitations	18
1.8 Research Outline	19
1.9 Chapter Summary.....	19
CHAPTER 2	20
REVIEW OF RELATED LITERATURE	20
2.1 Introduction	20
2.2 What induction opportunities do the junior Marist Brothers have in Malawi ...	20

2.4 Challenges encountered in the community	39
2.5 Exploring reasons for the leaving of female junior religious in the Archdiocese of Lilongwe	40
2.6 Family influence in the attrition of brothers among the De le Brothers	43
2.7 Factors influencing Vocation to Brotherhood in Holy Cross Congregation District of East Africa.....	45
2.8 Consecrated Life in Africa, the Challenges of the Third Millennium, (2016)...	48
2.9 Information Communication Technology Use Related Challenges and their Strategies in Monastic Religious Life	53
2.10 Congregations for Institutes of Consecrated Life and Societies of Apostolic Life	54
2.12 How can the administration respond appropriately through induction policies to mitigate the challenges influencing the alarming attrition of the junior Marist Brothers in Malawi?	56
2.13 Understanding the First Year of Novice School Counsellors	56
2.16 Chapter Summary and Conclusion.....	60
CHAPTER THREE	63
RESEARCH DESIGN AND METHODOLOGY	63
3.0 Introduction	63
3.1. Research design.....	63
3.2 In-depth Interview	64
3.3 Location of the Study	64
3.4. Sample size and technique	65
3.5 Description of the Research Instrument	67
3.6 Trustworthiness	68
3.7 Data Collection procedure.....	69

3.8. Data Analysis Procedure	69
3.9 Ethical Consideration	71
3.10 Chapter Summary and Conclusion.....	72
FINDINGS AND DISCUSSIONS	74
4.0 Introduction	74
4.2 Data Collection and Demographic Overview	76
4.2.1 Data Collection Process.....	76
4.2.2 Demographic Profile of Respondents.....	76
4.2.3 Questionnaire Distribution and Return Rate	77
4.3 Induction Opportunities.....	78
4.3.1 Spiritual Renewal through Retreats	78
4.3.2 Integration through Pastoral Visits	79
4.3.3 Professional Development through Training Opportunities.....	80
4.3.4 Provision of Basic Needs in the Communities	81
4.4 Induction Challenges.....	82
4.4.1 Financial Pressures from Impoverished Backgrounds	82
4.4.2 Individual Pressures Regarding the evangelical counsel of Chastity	83
4.4.3 Demands of the evangelical counsel of Obedience	84
4.4.4 Isolation During Mission Assignments	85
4.4.5 Inadequate Induction and Mentorship experiences	86
4.4.6 Overloading with Multiple Responsibilities.....	87
4.4.7 Deficiencies in Community Life	87
4.5.1 Material Support for Families.....	88
4.5.2 To promote civic education on the essence of consecrated life to the parents and relations of the brothers.	89
4.5.3 Fostering a Stronger Brotherly Spirit in communities.....	90

4.5.4 Investment in Further Education for brothers.....	91
4.5.5 Ongoing formation in Relationship and Sexuality Management	91
4.5.6 Strengthening Personal and Community Prayer Life	92
4.5.7 Enhancing Vocational Promotion during Early Formation stages	92
4.5.8 Reinforcing Family Contact for Those on Mission ad gentes.	93
4.6 Summary and Conclusion	94
CHAPTER FIVE	97
SUMMARY, CONCLUSION AND IMPLICATIONS	97
5.0 Introduction	97
5.1 Summary	98
5.2 Conclusion.....	100
5.3 Implications	101
5.3.1 Implications for the Marist Brothers in Malawi	101
5.3.2 Implications for the Catholic Church in Malawi	102
5.3.3 Implications for Religious Congregations in Malawi.....	103
5.3.4 Promoting Material Support for Local Marist Brothers	103
5.3.5 Civic Education for Parents and Relatives	104
5.3.6 Fostering a Brotherly Spirit	104
5.3.7 Caring for a Sick Member in the Community	104
5.3.8 Managing Relationships with Members of the Opposite Sex	105
5.3.9 Emphasizing Intense Personal and Community Prayer Life	105
5.3.10 Effective Vocation Promotion and Early Formation	105
5.3.11 Maintaining Familial Contact During Mission Work.....	106
5.4 Recommendations for Improvement.....	106
5.4.1 For the Marist Brothers in Malawi	106
5.4.2 For the Catholic Church in Malawi	107

5.5 Suggestions for Further Research	107
REFERENCES	109
APPENDICES	120

LIST OF TABLES

Table 1: Participants' demographic information	67
Table 2: Demographic Information and Qualifications at Departure	77
Table 3: Respondents' Job Positions	78

OPERATIONAL DEFINITIONS

Junior Marist Brothers: All brothers who have not celebrated their silver jubilee.

TPI: Theoretical knowledge, practical knowledge and Integration.

Induction : Programmes, processes and activities through which junior Brothers are taken through in order to acquaint them with the new environment, colleagues, students and the school community.

Attrition : those who quit an institution or organization they once belonged to. Challenge, means the absence of the various supports that junior Brothers should receive in their place of work, for instance, professional, resources and instructional, social.

ABBREVIATIONS

TPI	:	Theoretical knowledge, Practical Knowledge and Interaction.
FMS	:	Marist Brothers of the Schools
FMM	:	Foundation Missions Mariste

CHAPTER 1

INTRODUCTION

1.1 Background of the study

The focus of this study is to find out factors influencing the alarming attrition of the junior Marist Brothers in Malawi. This chapter presents the background information of the study, the statement of the problem, the study rationale, the study questions, the hypothesis, theoretical frame work, limitations and delimitations, the research outline and the chapter summary.

Induction has become vital in most professions and is seen as a step towards achieving professional growth and development. For instance, after completing their training lawyers as well as medical doctors are never allowed straight into the practice. They have to go through induction before assuming a bench. Richard M. Ingersoll and Michael Strong made a survey and their findings revealed that all beginning teachers who participated in the induction programme were found good at teacher commitment and retention, teacher classroom instrumental practices and student achievement. They further observed that beginning teachers often leave due to lack of support, guidance and orientation from the school administration.¹

¹ Richard M. Ingersoll and Michael Strong (2011). The Impact of Induction and Mentoring Programme for Beginning Teachers: A critical Review of the Research.

Jamia Milia Islania also observed that beginning years are difficult and crucial for novice teachers to handle, retain and sustain in the profession.² He argued that support and help given to novice teachers in their initial years of teaching play a positive role in sustaining and retaining them in their profession. However, this does not seem to apply to the undergraduate junior Marist Brothers in Malawi who upon completing their training are treated like any other more experienced Brother. They can be given the most difficult class to teach. The consequence of neglecting the induction and mentoring of the junior brothers over the years has been a disaster. After completing their training, the junior brothers are seen quitting their consecrated life. Some are seen remaining abroad after their training leaving the institute that has invested in them back to square one. There is more empirical evidence that support the fact that more than any other period, today the Marist Brothers have two sets of brothers, those very old and those very young with a wide age gap in between. This means that within the next two or three decades from now, the old generation may no longer continue serving the institute and the church due to retirement age or death leaving the junior brothers with little or no skill. In addition, the junior brothers are left on their own soon after their training assuming that the training they got is enough to equip them for the school and community challenges they encounter in the field. Wong noted that there is no institution that can prepare learners in all aspects. His findings revealed that training institutions get busy with their curricular coverage responsibilities leaving no room for what junior teachers will encounter in the field.³

The nitty gritty of this study is the attrition of church ministers. There is a lot of empirical evidence that support that attrition of church ministers. For example, Carol

² Jamia Milia Islania in 2018 made a survey with the title: Challenges of Beginning Teachers and Prerequisite Support to Retain and Sustain them in their profession

³ Wong, H. (2004). Induction Programme That Keeps New Teachers Teaching and Improving. NASSP, Bulletin, 88, 41-58

Glatz on March 6, 2023, cited that the number of Catholics and permanent deacons in the world rose in 2021, while the number of seminarians, priests and men and women in religious orders declined, according to Vatican statistics. He further cited that at the end of 2021, the number of Catholics in the world reached 1.378 billion, by 1.3 percent from 1.36 billion Catholics at the end of 2020, according to Vatican Central Office of Church Statistics. By contrast, the world's population increased by 1.6 percent over the same period. The Vatican newspaper *L'Osservatore Romano*, published a brief overview of the global numbers on March 3, 2023. It was observed that the number of seminarians, priests, and men and women in religious orders declined in 2021. This means that while Catholics remained about 17.67 percent of the global population, the numbers grew in Africa by about 3.1 percent and in Americas and Asia by about 1 percent each. This was based on the report of December 31, 2021. The Americas had 48 percent of the world's Catholics and Brazil is the country with the greatest number of Catholics in the world with almost 180 million people. While the Americas had 48 percent of the world's Catholics, it only had 29 percent of the world's priests. Just a little over 20 percent of the world's Catholics live in Europe, yet 39.3 percent of the world's priests minister there. The Vatican reported that 19.3 percent of the world's Catholics live in Africa and served by more than 17 percent of the world's priests; and just 0.8 percent of the global Catholic population live in Oceania. Globally, the average is 76 priests per bishop. The total of diocesan and religious order priests decreased globally by 0.5 percent to 407,872. And the specific decreases were 0.3 percent for diocesan priests and 1.1 percent for religious priests. The statistical office noted a serious imbalance in the ratio of Catholics per priest in the Americas and Africa. Globally, there is one priest for every 3,373 Catholics in the world. But the ratio is one priest for every 5,534

Catholics in the Americas and one priest for every 5,101 Catholics in Africa. There are 1,784 Catholics per priest in Europe, 2,137 Catholics per priest in Asia and 2,437 Catholics per priest in Asia and 2,437 Catholics per priest in Oceania.⁴

Research on clergy attrition questions the common claim that 30–40% of religious leaders leave early in their careers. In several mainline Protestant groups, the numbers show that far fewer new clergy leave congregational ministry within the first five to ten years. For instance, the United Methodist Church data indicate that only about 1% leave within five years of ordination,⁵ and a study of ELCA pastors found a 4.8% departure rate in the same period.⁶

Similar studies in the Episcopal Church and Church of the Nazarene found attrition rates of 9%⁷ and a total of 16% over five years,⁸ respectively. In the Presbyterian Church USA, a broader measure—which includes those who are retired, defrocked, or on career breaks—was 22.5%,⁹ showing that how attrition is defined can affect the numbers.

Researchers also note that low attrition rates in mainline denominations may be different from those in evangelical and nondenominational settings, where support systems and entry processes vary. One idea is that the strong support structures and clear steps for entering ministry in large national denominations help new clergy

⁴ The Vatican newspaper *L'Osservatore Romano*, published a brief overview of the global numbers on March 3, 2023.

⁵ Trip Lowery, PowerPoint presentation, Association of the United Methodist Conference. Pension and Benefits Officers Annual Meeting, New Orleans, LA October 2013.

⁶ Marty Smith, email message to Research Associate Christine Ummel Hosler, October 28, 2013

⁷ Anne Hurst, email message to Research Associate Christine Ummel Hosler, October 8, 2013

⁸ Greg Crow, “Region, Role and Size as Risk Factors in Clergy Attrition,” presented at the Association of Nazarene Sociologists and Researchers Annual Meeting, Lenexa, KS, March 2010

⁹ Jack Marcum, email message to Research Associate Christine Ummel Holser. November 15, 2013

handle early challenges. When compared with other demanding careers like teaching, internal medicine, and nursing, the attrition issues in ministry, although present, are not unusually high given the complex nature of the work.¹⁰ Rather than focusing only on retaining clergy in the first five years, it may be more useful to help seminarians develop the skills they need for a changing church environment.

The number of religious brothers decreased in 2021 to 49,774. a drop of about 1.6 percent from 50,569 the previous year. The numbers went down in every region except Africa where it increased by 2.2 percent.

The number of religious women was 608,958 at the end of 2021, a decrease of 1.7 percent at the end of 2021, and a decrease of 1.7 percent from 619, 546 at the end of 2020. The number of permanent deacons was 49,176. It saw a 1.1 percent increase over the previous year, with the majority of them serving in the Americas.¹¹

Since the Second Vatican Council in the early 1960s, the De La Salle Brothers—officially known as the Institute of the brothers of the Christian Schools (FSC)—have experienced a dramatic decline in active membership. Historical records indicate that while the order once had much higher numbers (with membership figures considerably greater in 1965), by 2017 the Institute had only about 3,800 brothers—a decrease of roughly 75 percent compared to its earlier decades. More recent statistics report that as of 2023 the worldwide membership stands at approximately 2,883 members.¹²

¹⁰ U.S. Department of Education, NCES 2007-163, 2007; Wayne H. Bylsma et al., “Where Have All the General Internists Gone?” *Journal of General Internal Medicine* 25, no. 10 (2010).

¹¹ Catholic News Service, March 6, 2023. *Catholic Review*

¹² “De La Salle Brothers,” Wikipedia, last modified February, 2025, [https://en.wikipedia.org/wiki/De La Salle Brothers](https://en.wikipedia.org/wiki/De_La_Salle_Brothers)
Robert McGlory, “Despite steep Decline, Brothers See Hope for Their Vocation’s Future,” *NationalCatholic Reporter*, September20, 2010; and “Statistics Updated to 31

The number of seminarians decreased globally by 1.8 percent to 109,895. About 61 percent of them are seminarians for a diocese and 39 percent of them for a religious order. The number of seminarians has been declining each year since 2013. The only increase by region for 2021 was in Africa with 0.6 percent and sharpest decline in number of seminarians was in North America and Europe with a 5.8 percent decrease each in 2023.¹³

The same trend was picked by Brother Vitus Osuji, a Marist Brother, from the province of Nigeria in 2018 who cited that the Catholic Church held an ecumenical synod from 1962 to 1965, called the Second Vatican Council. He further argues that since it ended in 1965, exists from consecrated life of men and women vocations have been frequent and steady due to the new policies introduced. And he cites that the categories of people who were much affected were priests, and religious brothers and nuns. Of course, his findings revealed that the attrition reasons had to do in general with dissatisfactions with the new policies and the empowerment for self-determination. The new policies gave the religious men and women the impetus to quit religious vocation voluntarily.¹⁴

Similarly, Bruce H.L. also argues that since Vatican II in terms of departures, the vocation of Brotherhood has been hit hard. He argues that Brothers have been leaving religious life vocation in great percentages than priests or women religious. He further says that the brother's present search for identity in this vocational crisis may take years to work itself out. He says that meanwhile, Brothers need to reflect on a

December 2021, "La Salle, accessed February, 2025, <https://www.lasalle.org/en/statistics-updated-to-31december-2021/>

¹³ Catholic News Service, March 6, 2023. Catholic Review

¹⁴ Vitus, O. (2018). The Impact of Motivation, Religiosity and Interpersonal Conflict on Consistency in Religious Brotherhood Vocation in Africa.

phenomenon not affecting women religious or priests: general silence in the church about their vocation.¹⁵

Allison also argued that since the Vatican II inception in the 1960s, much research has been done on the premature clergy attrition and had focused on identifying the factors that precipitate the attrition and mitigate ministry exists of priests in the Catholic church.¹⁶ There appear to be many scholarly research works on topics bordering on the attrition of the Religious and priests and how the decline of church ministers put a lot of pressure on their well-being. Yet very few research works have concerned themselves purposely on the reality of the junior Ex-Marist Brothers in Malawi. This research seeks to explore the induction experiences of the junior Ex-Marist Brothers in Malawi as a step towards achieving sustainable development within the Marist Brothers Institute, the church and society in general.

1.2 Statement of the Problem

The Marist Brothers of the Schools, a global Roman Catholic religious congregation, have long played a crucial role in education and community development. Yet, a pressing challenge has emerged: the high attrition rates among its members, particularly among Junior Marist Brothers in Malawi. While the attrition of religious personnel—be they priests, nuns, or brothers—is acknowledged as a global phenomenon within the Roman Catholic Church, this study specifically focuses on Malawi due to the notably high attrition rates documented there.

¹⁵ Bruce, H. Lescher in (1990). *The Brothers in the Church Today: Probing the Silence*

¹⁶ Allison, K.H. (2021). *Clergy who Leaves Congregational Ministry: Review of the Literature*.

Evidence suggests that attrition is pervasive. In the United States, historical data reflect retention rates as low as 6.25% in 1958 and 10% in 1960, despite a brief improvement to about 35% in 1959 (Marist Brothers Directory and Annals 2024). Similarly, high attrition rates occur elsewhere: India (38% retention from 1974–2024), Madagascar (35% from 1999–2014), Zimbabwe (36% retention from 1985–2022), Kenya (28% from 1991–2022), Mozambique (23% from 1987–2023), and Zambia (32% from 1986–2022). In Malawi, between 1987 and 2024, of 106 entrants, 69 left—approximately a 65% attrition rate (Marist Brothers Directory and Annals 2024). Such figures highlight systemic challenges, including fluctuating entrance numbers over decades, suggesting issues like inconsistent support systems, inadequate financial resources, and broader socio-economic pressures that erode member commitment.¹⁷

Although the global problem of high attrition in religious communities is widely recognized (Goldrick et al. 2012), there has been limited, targeted research addressing the specific reasons that Junior Marist Brothers in Malawi choose to leave. Without this understanding, attempts to mitigate the problem lack an empirical basis. It remains unclear which factors carry the most weight: organizational culture, leadership style, community life quality, external economic challenges, or shifting

¹⁷ Marist Brothers Directory and Annals, *Marist Brothers of the Schools, Malawi* (2024).

cultural values. The absence of context-specific data hinders the congregation's ability to formulate effective and sustainable retention strategies.¹⁸

Understanding why these young brothers depart is essential. First, their exit jeopardizes the continuity and sustainability of the Marist educational mission in Malawi, potentially weakening institutions that serve local communities. Second, persistent attrition imposes strategic burdens, diverting resources toward recruitment and training rather than stable mission advancement. Third, identifying root causes could inform policy changes, more robust induction programs, and enhanced support mechanisms, thereby fostering longer-term commitment.

This research aims to close the knowledge gap by investigating both the internal dynamics of the Marist Brothers' communities and the external influences at play in Malawi. By identifying key factors contributing to attrition, the findings will inform tailored interventions. Ultimately, understanding and addressing these challenges is critical to maintaining the vitality of the Marist Brothers' mission, ensuring the congregation's continued educational and spiritual contributions in Malawi and beyond.

1.3 Study Rationale

A review of the literature available in Malawi and internationally reveals that no one has ever written about induction experiences of the junior Marist Brothers; therefore, this research fills that gap. Induction programmes and their importance have always been emphasized by many scholars since the 1990s (Darling-Hammon; Feiman-Nemser &

¹⁸ Goldrick, A., B. Osta, M. Barlin, and L. Burn. 2012. "Challenges in Religious Institutes: Retention and Attrition." *Journal of Religious Studies* 45(3): 123–145.

Parker,1992; Huling-Austin,1992), but not much attention has been paid to addressing the needs of the junior Marist Brothers in their communities in Malawi. Almost every year, young indigenous Marist Brothers join the Institute, but attrition rate is very high. Brothers leave after going through their rigorous formation and professional training. This study may be of great importance to the Marist Brothers in Malawi, as the findings will reveal some factors leading to the attrition of the junior Marist Brothers. the findings can serve as the basis for sensitizing policy designers and implementers about the significance of induction and mentoring of the junior brothers before they make their final vows and later after making their final vows. The study may equip junior brothers with information on how other junior brothers perceive the induction programme, which may increase their participation in the programme.

The study may also be of great importance to the Marist Brothers in Malawi and elsewhere, as the findings will reveal some of the factors leading to the attrition of the vocation of brotherhood in the Universal Catholic Church and in the institutes of consecrated men. The study will also benefit potential aspirants who are zealous and serious in their vocation discernment and motivations. It will also help vocation promoters emphasize the essence of the vocation to brotherhood during vocational rallies and family visits to the candidates. This study also will help the subsequent houses of formation to accompany and support the current postulants and novices in their vocation journey. It will also help the people of God understand what the vocation to brotherhood means in their journey of faith. The study will also be of great interest to scholars and the academic world in expanding the debate on the factors influencing the decline of the brotherhood vocation in Malawi and elsewhere.

Finally, future scholars may use the findings of this study as a reference for similar or related studies. It will also help families of the junior Marist Brothers understand the implications of a family member deciding to join brotherhood, so that they do not put pressure on him.

Although much study has been done on the attrition of priests, religious brothers and sisters, not much has been done specifically on the exploration of the lived induction and mentorship of the junior Marist Brothers in Malawi.

1.4 Study Objectives and Questions

These questions are designed to explore the lived induction experiences of the junior Marist Brothers encounter upon completing their professional studies and having spent some seven to nineteen years in the places of their appointment. The main research Objective that guided this study was phrased as: “To investigate the lived induction experiences of junior Marist Brothers in Malawi?” This main objective is supported by the following three specific objectives:

- (1) The induction opportunities available to junior Marist Brothers,
- (2) The challenges they encounter, and
- (3) The reasons for their attrition.

Questions:

1. What induction opportunities do the junior Marist brothers have in Malawi?
2. Why do the junior Marist Brothers encounter challenges in Malawi?
3. How can the Marist Brothers Institute appropriately respond through the induction policies to mitigate the alarming attrition of the junior Marist Brothers in Malawi?

1.5 Study Assumptions and Hypotheses

Assumptions of the Study:

1. The junior Marist Brothers who participated in the study were honest and open in sharing their experiences and challenges.
2. The participants' responses accurately reflected their lived experiences as junior Marist Brothers in Malawi.
3. The researcher's use of qualitative methodology and in-depth interviews was effective in capturing the nuances and complexities of the participants' experiences.
4. The study's findings are generalizable to other junior Marist Brothers in Malawi who have similar experiences and challenges.

Hypotheses:

H1: Junior Marist Brothers in Malawi who experience poverty and financial difficulties are more likely to quit the brotherhood.

H2: The lack of induction and mentoring policies in schools and communities is a significant contributor to the attrition of junior Marist Brothers in Malawi.

H3: Junior Marist Brothers who receive proper spiritual direction and mentorship are more likely to remain committed to the brotherhood.

H4: The demands of the vow of poverty are a significant challenge for junior Marist Brothers in Malawi, leading to a higher likelihood of attrition.

H5: Junior Marist Brothers who have unfulfilled ambitions for further studies are more likely to quit the brotherhood.

H6: The breaching of the vow of chastity is a significant reason for the attrition of junior Marist Brothers in Malawi.

H7: Junior Marist Brothers who experience a sense of isolation and disconnection from their families and communities are more likely to quit the brotherhood.

H8: The implementation of effective induction and mentoring policies in schools and communities can significantly reduce the attrition of junior Marist Brothers in Malawi.

1.6 Theoretical Framework

This study is informed by Alencon's Adams (2010) Theory of Induction and Michael Zey's (1984) Mutual Benefit Model theory and Yob & Crawford's (2012) These two theories are taken for this study because they complement each other in their view of retention of the new members of an organization.

1.6.1 Theory of Induction (TPI)

This study is informed by TPI theory of induction developed by Alencon's Adams (2010) which includes development of theoretical knowledge and practical knowledge but also integration of the new members in the organization through socialization. Adam gives a vivid appraisal that through induction new members become useful and get integrated in the team rather than being thrown in the deep and without understanding how to do their job or how their role fits in with the rest of the organization. Theory of induction endeavors to resolve the concept of socialization mostly offered in theory such as process of assimilation or integration. This theory mentions that new workers need to improve on their skills both theoretically(T) and Practically (P) so that they can perform their new job adequately, but also fulfill the need of integration (I) that occurs among the new employees.

Adam's TPI theory attempts to reconcile theoretical understanding, practical knowledge of the organizational socialization such as the process of integration, new

members immediately develop a sense of belonging which supports their retention and sustainability. The three situations should be satisfied for one to become fully assimilated in the group. Newcomers are motivated to stay once they feel understood, accepted and appreciated in the organization and the environment. A newcomer to be productive at work and enjoy requires satisfaction of these three conditions of theoretical knowledge, practical knowledge as well as integration. The theory also emphasizes the importance of socialization.

Based on this theory organizations can offer support in the three areas because when a novice employee joins an organization, he or she has to use the theoretical knowledge he or she gained and put into practice. The organization on the other hand should give support in terms of initial training, seminars and workshop to help in improving the practical knowledge. Finally, the organization need to fulfill the needs of integration that occurs among the beginning employees and the veterans. This can be done by arranging corporate events, departmental meetings and staff meetings so that the new employee can interact with other members of the institution.

This theory is important in this study because it presents the importance of induction training that helps the newcomers to socialize with others and can easily develop a sense of belonging which is key for retention of the beginning Marist Brothers who at times are left on their own to swim and sink. But one of the basic components in the TPI-theory as pointed by Adam (2020) is in the need for new brothers to interact among themselves and with the veteran brothers as a requirement for integration. Such integration occurs as a result of various socialization processes that are initiated by the management. This theory helps new members with information they need to

fulfil their duties as well as an opportunity to integrate with team members before they are at full working capacity.

Positive regard for Adam's TPI theory is that when beginning brothers undergo the induction training after finishing their studies in the schools where they feel accepted, understood, there is possibility to cultivate a sense of belonging and curtail any temptation to quit. This study aims at mitigating the alarming attrition rate of the beginning Marist Brothers in Malawi for the sustainability of their mission in education. And after all induction is a planned introduction of beginning brothers to their work, co-workers and culture of the institute.

1.6.2 Justification for the choice of TPI Theory

This theory emphasizes that the orientation of the new members in an institution is important for productivity and retention. A proper orientation programme introduces the new members to the organizational culture and values, reducing dissonance between expectations and reality. This helps new members learn jobs more quickly and feel accepted. A new member feels respected and valued. Induction helps in the integration of the new members into the organization. With induction new members will settle quickly into the job. They will be made aware of the important health and safety issues before starting the job and new members will be made to understand the main personnel in the institution. It reduces new members' turnover rate.

1.6.3 Zey's Mutual Benefit Model theory

Michael Zey's Mutual Benefit theory (1984) was developed based on the social exchange. It states that the social exchange is no definite end to any relationship. It is drawn from social exchange theory and is based on the premise that individuals enter into and remain part of the relationships in order to meet certain needs, for as long as the parties continue to benefit. Zey extended this model by adding that the

organization as a whole that contains the mentor and mentee also benefit from the interaction. For example, the mentee or protégé generally acquires the demands of the job and its related administrative, organizational and cultural practices. The mentor becomes normally the source of this kind of organizational information; therefore, the mentee's performance can have a positive impression on the mentor's reputation. The Mutual benefit model theory holds that an individual enters and remains part of the relationships that benefits certain needs that are typically the case from a mentor-mentee relationship. For example, the protégé generally acquires the demands of the job and is related administrative, organizational and cultural characteristics. The mentor then is normally the source of this kind of organizational information, therefore, the protégé's performance can have a positive impression on the mentor's reputation so to speak. This symbiotic relationship also underlines the benefits for the organization or the school as demonstrated through an efficient professional team with collaborative teachers at the forefront and most notably, a distinctive model of professional supervisory succession which guarantees the handover of organizational values, norms and culture to the next generation. This model distinctively features to integrate the benefits exchanged between the mentor and mentee and their organization. Furthermore, Mutual benefits model theory provides a good basis to comprehend the intricacies of mentor-mentee relationship, and how mutual benefits are vital elements in such relationship. It proposes that the point of relationships is to meet certain needs of the individual involved. In Zey's mutual benefit model, the protégé, mentor, and organization have mutual benefits. The protégé learns his job and related political and cultural aspects of the organization. The mentor has help doing his job, has source of the organizational information and intelligence, and has a trusted advisor. Also, the attention the protégé's accomplishments receive can have a

positive effect on the mentor's reputation. Through the relationship, the organization has a smooth functioning managerial team, an appropriately socialized and integrated employee, and most importantly, a distinct model of managerial succession guaranteeing the transference of organizational values and culture to the next generation of managers. The model depicts a three-way relationship between the mentor, protégé and organization, showing the benefits exchanged between the mentor and protégé and between the mentor-protégé relationship and the organization.

1.6.3.1 Justification for the choice of Zey's Mutual Benefits theory model

This theory focuses on the mentor, protégé and organization. Mutual Benefits Model provides a good basis to comprehend the intricacies of mentor-mentee relationship and how mutual benefits are vital elements in such relationship. Since this mutual benefit model is not adequate, Yob & Crawford's (2012) mentoring framework, adds that the benefits are to be seen from both academic and psychosocial. The academic stress the technical and informational functions of the mentor that support the protégé development for the acquisition of knowledge, skills and attitudes, that is competence, availability, induction and challenges while the psychosocial takes into consideration the qualities and skills in building and sustaining interpersonal relationships and the values, attitudes and effects involved in mentoring. Newcomers need orientation sessions, faculty collaborative periods, meeting with supervisors, developmental workshops, extra classroom assistance, reduced workloads and especially mentoring by seasoned veterans.

1.7 Limitation and delimitations

The scope of this study covers the prevalence of the alarming attrition of junior Marist Brothers in Malawi. The study equally includes the factors that influence the attrition of the junior Marist Brothers in Malawi.

1.7.1 Limitations

The study is limited to ex-junior Marist Brothers who had lived the experience between seven to nineteen years and eventually opted to quit the Marist Brothers Institute on their own in Malawi. It is limited to the brothers who worked the granted-aided Secondary entrusted to the Marist Brothers like Zomba Catholic Secondary School, St. Charles Lwanga Secondary School, Likuni Boys Secondary Schools by the local Bishops and the Marist Secondary which is owned by the brothers. Those who worked in government owned Secondary Schools will not be considered. Again, the study chose only two theories related the study of induction. These are TPI theory of Adams and Michael Zey's Mutual Benefit theory.

1.7.2 Delimitations

The Marist Brothers are at the moment found in 79 countries worldwide, and 20 of these countries are found in Africa, namely, Algeria, Central Africa Republic, Democratic Republic of the Congo, Kenya, Malawi, Rwanda, Tanzania, Angola, Chad, Liberia, Mozambique, South Africa, Zambia, Cameroon, Cote Dvoire, Ghana, Madagascar, Nigeria, South Sudan and Zimbabwe.

The study will not consider ex-junior Marist who were dismissed because of scandal or those who transferred to other institutes. It will also not consider senior brothers who are on exclaustation or have transferred to other Institutes. Despite the fact that the study focusses on Malawian Marist Brothers, references from these other countries may be drawn if that merits to the advantage of accomplishing the aim of this study.

1.8 Research Outline

This study consists of five chapters. Chapter 1 introduces the thesis by highlighting the problem under investigation. Chapter 2 provides a review of related literature organized into two main areas. First and foremost, literature in general, and secondly literature on the Marist Brothers. Chapter 3 presents the research methodology that was applied to assess the lived induction experiences of the junior Ex-Marist Brothers in Malawi. Chapter 4 presents, interprets and discusses the data findings of the research study based on the three objectives. Finally, chapter 5 presents the summary, conclusion, implications and recommendations.

1.9 Chapter Summary

In summary, this chapter introduced the reader to the background of the study, the statement of the problem, next was the rationale, the study questions, the hypothesis, the theoretical framework, limitations and delimitations, the research outline and finally the chapter summary.

CHAPTER 2

REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter examines the related literature reviewed from other writers in connection with the three research objectives. It moves further to understand the subject matter of this study within the broad spectrum of related literature and the contribution of scholars. First the chapter focuses on reviewing literature available at the global, regional and local levels. Finally, the chapter ends with the summary, conclusion and research gaps.

2.2 What induction opportunities do the junior Marist Brothers have in Malawi

Lovena Agneta Ogalo (2018) carried the study to examine the influence of induction training on employee retention. The research applied a descriptive study design as a better option. The sample was 400 respondents. The primary data was collected through the use of the questionnaires. Analysis of data was done using descriptive statistics such as frequency, percentage, mean and standard deviation the major findings showed a positive relationship between induction training and employee retention.¹⁹ This study is relevant to the current study that is exploring the lived induction experiences of the junior ex-Marist Brothers in Malawi. Over the years the Marist Brothers have been experiencing the alarming attrition of the junior brothers. The gap is only on the location, the sample of 400 respondents while this one the sample is five.

¹⁹ Lovena Agneta Ogalo (2018). Influence of Induction Training on Employee Retention in the Kenya Public Service

Linda Molner Kelley (2008) conducted a survey in the USA at the University of Colorado at Boulder. Her focus was on why induction matter. She found out that retention of competent teaching force is a growing concern among the nation's educators and policy makers. She concluded in saying that providing new teachers with quality induction programs may mitigate significant teacher attrition and teacher staffing issues then was facing many schools in the United States of America. The report indicated positive results in the long-term retention of novice teachers who participated in an induction partnership jointly administered by the University. Her findings are relevant to the current study whose concern is the alarming attrition of Brothers whose charisma is teaching in the schools in Malawi. The difference is the population, while she used ten participants, this research has only five ex-Marist Brothers who voluntarily left their commitment as consecrated men.²⁰

Lisa F. Paris (2013) in the Australian journal of teacher education wanted to find out about Reciprocal Mentoring: Can it Help Prevent Attrition for Beginning Teachers? The issue was that forty per cent of new teachers in Australia leave the profession in the first five years (Ingersoll, 2012; Watt & Richardson, 2011). Stress, induction failure and professional isolation had been identified as key attrition factors. Mentoring has been used both internationally and in Australia, to enhance induction and reduce professional isolation; however, these mentoring relationships were often fragile and there was a need to establish more effective mentoring models (Paris, 2010; Hartsuyker, 2007). Reciprocal Mentoring pairs two equal, though differently skilled, experts who act in the role of mentor and mentee to each other for mutual benefit. The Reciprocal Mentoring approach was designed to support beginning teachers as they transition to the profession and to facilitate improved retention. The

²⁰ Linda Molner Kelley, (2008). WHY INDUCTION MATTERS

‘Better Transition to Teaching’ inquiry was initiated by Edith Cowan University in 2011. It investigated the impact of Reciprocal Mentoring on the first-year experience of 11 (visual arts) Western Australian beginning teachers, following their participation in Reciprocal mentoring residency in 2010. A major outcome of the research was that at the end of the first year all beginning teacher participants were still working in the profession. All reported experiencing personal/professional challenges during their first year and importantly, the support of mentors appeared to make a significant and positive difference to the participants’ transition experience and their first year of teaching. Though the target of her targeted population of her research was for beginning teachers as against the beginning Ex-Marist Brothers in Malawi for the present study, nevertheless, it goes to show the place of induction and mentoring in the lives of Brothers who share a similar profession except that they are consecrated men and not just secular professionals.²¹

Odunayo Paul Saul, Hezekiah Olubusayo Falola, James Olalekan Akinnode, 2014 from Nigeria did research on Induction and Staff Attitude Towards Retention and Organizational Effectiveness. They had 271 respondents and used descriptive method using valid questionnaires which were completed by academic and non-academic staff of Olabisi Onabanjo University, Ago Iwoye, Ogun State, Nigeria. The findings revealed that induction significantly influences staff attitude and behaviour towards retention and effectiveness. This means that well packaged induction programme (that has all the relevant information) will positively influence staff attitude. Most (72%) of the respondents adduced that they had induction programmes and they were psychologically integrated to their work environment. It exposes the new employees to the history and the organization of the institution as well as to the core

²¹ Lisa, F. Paris (2013). Reciprocal mentoring: Can it help prevent attrition for beginning teachers?

values/activities, the competitors and their activities. They added that sources of information and available amenities in the company are brought to their attention. However, it was observed that if the induction programmes and system of the organization does not have anything good to transfer, it affects the employees' attitude. The organization believes that induction of new employees with the right training helps in saving time, money and increased productivity. The study supported the findings of Butler (2008), Wells (2005) and Wesson and Gogus (2005) who added that the level of turnover, absenteeism and satisfaction tends to increase during or after the first few months of the induction. This induction programme takes several months and involves different dimensions. The researchers argued that a well packaged induction programme (that has all the relevant information) will positively influence staff attitude. Most (72%) of the respondents adduced that they had induction programmes and they were psychologically integrated to their work environment. Though their research was done in Nigeria, which is a different location and with big targeted population, it is relevant to the current study in Malawi focused on the alarming attrition of the beginning Marist Brothers. The schools do not have a policy on induction and mentoring of the beginning Marist Brothers.²²

Sarah Shobbrook in her work used a book written by G.B. Neighbour at The University of Hull and Ian Barlow at the University of Plymouth on the Role of Pre-entry Practices and Induction Strategies in relation to student retention. Cater and McNeil put forward the idea that listening to what students ask for and responding to student feedback is the key to successful transition and retention. The book argues that poor pre-entry practices and undefined induction strategies can contribute to higher

²² Odunayo Paul Salau, Hezekiah Olubusayo Falola, James Olalekan Akinbode (2014). Induction and Staff Attitude towards Retention and Organizational Effectiveness

attrition rates. She further argues that including qualitative evaluation and feedback from student as a sure way of identifying good pre -entry practice, and induction strategies, and attention to both these areas, would help alleviate some of the problems relating to the students low attrition rates.²³ The book is relevant to the current study. The current study is interested in obtaining the views of the young ex-Marist Brothers. The Marist Brothers in Malawi have for years experienced an alarming attrition of the beginning Brothers and in their schools they do not have induction and mentoring policies.

Benjamin Kutsyuruba, Lorraine Godden and Leigha Tregunna in their book called Early-career attrition and retention: A pan-Canadian document analysis study of teacher induction and mentorship programs, cites that induction programs aims to provide instruction in classroom management and effective teaching techniques; reduce the difficulty of transition into teaching and maximize the retention rate of the highly qualified teachers.²⁴ The narratives were analyzed through the lenses of early career teacher attrition, retention, and development. The findings showed that despite geographical, contextual and policy differences, there were striking similarities in teachers' lived experiences, and impact of these experiences on their decisions to stay or leave, and predispositions towards personal, and professional development as teachers. This analysis is relevant to the current study which explores the lived induction experiences of beginning Ex-Marist Brothers in Malawi whose who are leaving the Institute. The current study, however, will be looking at the ex-young

²³ Sarah Shobrook, (2004). The Role of Pre-Entry Practices and Induction Strategies in retention to Student Retention.

²⁴ Benjamin Kutsyuruba (2018). Attrition, Retention, and Development of Early Career-Teachers: Pan-Canadian Narratives.

Marist Brothers in Malawi. Marist Brothers by nature of their vocation are consecrated men and by profession they are teachers.

Bahadur Kadel, P. (2023) did research on Prospects and Practice of Induction for Novice Teachers in Nepal. He was exploring the prospects and practices of induction for novice teachers. He did a phenomenological research design under the qualitative research. He had a sample of 5 teacher educators and 5 education administrators who were selected through convenience non-random sampling procedure. They were selected on the basis of their willingness, expertise, experiences and availability for the study. The in-depth interview was administered to the respondents as a tool to collect data. The findings revealed that implementation of induction programme helps the novice teachers to reduce attrition, burnout and leaving the job of teaching; they learn employability skills and soft skills during the induction programme; they can embed information communication technology with English language teaching in the classroom in this programme and quality of education could be enhanced through induction programme. He concluded that induction programme was essential for the prosperity and professional development of newly appointed novice teachers.²⁵ This survey is relevant to this study which is exploring the lived induction experiences of the beginning Ex-Marist Brothers in Malawi who from 1987 to 2024 have been experiencing an alarming attrition of the beginning Marist Brothers in Malawi.

Seok Kang and David C. Berliner 2012 researched on the characteristics of teacher induction programs and turnover rates of beginning teachers. This was done by the federal school and staffing and teacher follow up survey were used to examine the impacts of induction activities of beginning teacher's turnover. This study excluded those teachers who moved or left for unavoidable and involuntary reasons, a

²⁵ Purna Bahadur Kadel (2023). Prospects and Practices of Induction for Novice Teachers

confounding factor in previous research. This analysis revealed that three induction activities are beneficial in significantly reducing turnover rates for beginning teachers: seminars, common planning time and extra classroom assistance.²⁶ This analysis is suitable to the present study which is exploring the lived induction experiences of beginning Ex-Marist Brothers in Malawi. The difference is just in location and population.

Ashley Kaiser researched on beginning teacher attrition and mobility: beginning teachers' longitudinal survey sponsored by the National Center for Educational statistics. It was done to inform discussions and decisions among policy-makers, researchers and parents. The beginning teacher longitudinal statistics wanted to get a better understanding of the career paths of beginning teachers. They examined the characteristics and attitudes of those who stay in the teaching profession and those who leave. The findings revealed that approximately 93 percent of beginning public school teachers who were earning less than \$40,000 in 2008-09 remained teachers in 2009-10, and about 96 percent of beginning public school teachers who were earning \$40,000 or more in 2008-09 remained teachers in 2009-10.²⁷ This analysis is relevant to the current study that is investigating the factors influencing the alarming attrition of beginning Marist Brothers in Malawi.

Matthew Andrew in 2021 researched on Does induction Help Reduce Teacher Turnover? It was done in California State University San Marcos. The purpose of the study was to understand the various ways induction supports teachers new to the profession. It was a qualitative case study aimed at evaluating the teachers'

²⁶ Kang, S. and Berliner, D. C. (2012). Characteristics of Teacher Induction Programs and Turnover rates of Beginning Teachers

²⁷ Kaiser, A. (2011). Beginning teacher attrition and mobility: Results from the first through third waves of 2007-08 Beginning Teacher Longitudinal Study (NCES 2011-318). Washington, D.C.: National Center for Education Statistics, U.S. Department of Education

perceptions about induction efficacy. Results showed induction was effective at boosting teacher morale and also reducing teacher turnover. Furthermore, the results showed that the Career and Technical Education teachers struggle due to lack of access to support.²⁸ The analysis of this study is relevant to the present study where there is an alarming rate of the beginning Ex-Marist Brothers in Malawi.

Brown Deanneth, A. Taylor researched on the newly hired teachers' perspective on factors that influence their attrition or retention. It was a qualitative study meant to explore the professional experiences of the newly hired teachers and how those experiences contributed to their decisions to leave or remain employed. The findings revealed that they stayed because of the support, collaboration and meaningful relationships with colleagues and students, but left the profession because administrators did not support or communicate realistic expectations for teachers new to the profession. He recommended that newly hired teachers be provided with multiple opportunities to observe and be mentored by veteran or master teachers throughout their first year in the profession and receive adaptive versions of the support programs or initiatives by the administration. It was concluded that these endeavours could contribute to positive social change when administrators improve the teaching and induction experiences of the newly hired teachers to increase their retention rates.²⁹ This journal will assist the present study which is exploring the factors influencing the alarming attrition of the beginning Marist Brothers in Malawi.

Muteba, Kalila Fred in 2017 researched on factors affecting induction of novice teachers in selected primary and secondary schools of Solwezi district, Zambia. The

²⁸ Matthew Andrew, (2021). Does Induction Help Reduce Teacher Turnover? School Education, California State University San Marcos. EDAD698C: Research Methods in Education, August 3, 2021

²⁹ Brown Deaneth, A. Taylor, (2020). Newly Hired Teachers' Perspectives on Factors that influence their attrition or retention. Walden Dissertations and Doctoral Studies.

purpose of the study was to investigate factors affecting induction of novice teachers in selected primary and secondary schools in the district. They employed the qualitative methodology. Their findings indicated that induction for novice teachers of some sort existed with varying content and period at the administrator's discretion; mentors were appointed but did little or nothing because they lacked training for updated knowledge. They recommended that the Ministry of General education should formalize the process of induction for the novice teachers and provide mandatory policy which supports the programme; and that there is need to promote in-service training for mentors to enhance competence in induction programmes to foster collegiality.³⁰ This analysis is relevant to the present study which explores the lived induction experiences of the beginning Ex-Marist Brothers in Malawi who are experiencing the alarming attrition from their vocation.

Mafara, Emma in 2018 researched on the factors influencing job satisfaction and intention-to-leave among nurses at Mbabane public hospital, Swaziland. The study was conducted to assess factors influencing overall job satisfaction and intention to leave among the nurses. A cross sectional study was carried out on 147 nurses using both quantitative and qualitative methodologies. The response rate was 97%, with 147 of 151 nurses participating. Of the 147 participants 78 (54.9%) indicated overall satisfaction with their job while 98(67.1%) indicated that they intended to leave their current position. Opportunity to develop (AOR:4.11(95% CI: 1.41-11.10) and staff relations (AOR:4.91 (95% CI: 1.75-13.77) were the final significant predictors of overall job satisfaction. After controlling for other factors, the adjusted odds ratio for association between opportunity to develop and intention to leave increased (0.23 (95% CI: 0.06-0.86). While adjusted odds ratio for staff relations and intention to

³⁰ Muteba, Kalila Fred, (2017). Factors affecting induction of novice teachers in selected primary and secondary schools of Solwezi district, Zambia

leave increased (0.22 (95% CI: 0.08-0.61). The evidence showed that the greatest impact in retention of nurses in organizations would come from improved staff relations and enhanced opportunity to develop.³¹ This analysis will assist the present study focused on the lived induction experiences of the beginning Ex-Marist Brothers in Malawi. The Marist Brothers Institute in globally, regionally and locally is having an outcry of losing membership. The only solution is to conduct a study to investigate the possible causes and reverse the attrition trend.

Marianne Sandvik Tveitnes & Mette Hvallby, 2022, had a survey on mentoring novice teachers in a Norwegian context of inclusive education. They wanted to explore how experienced teachers working as local mentors for newly qualified teachers address the challenges they face in an inclusive school. They employed a qualitative research methodology consisting of three different focus group discussions with three samples of mentors and two surveys with one sample of mentors and one of newly qualified teachers. The findings indicated that that topic's dominating new qualified teacher's supervision challenge their mentors' practices concerning pupils' behaviour and inclusive-adapted education. Secondly that inclusive classroom management and relationship building. Finally, that inclusive parent-teacher cooperation. They recommended the need of recognizing the mentoring process as a joint responsibility between all mentors of the professional community in schools and not only a task of the assigned mentors.³² Mentoring styles and novice teachers' well-being recommend that mentoring is a commonly used mediating tool supporting newly qualified teachers in their professional development in the induction years.

³¹ Mafara, Emma, (2018). Factors influencing job satisfaction and intention to leave among nurses at Mbabane public hospital, Swaziland.

³² Marianne Sandvit Tveitnes & Mette Hvalby, (2022). Mentoring Novice Teachers in a Norwegian Context of Inclusive Education.

This analysis is relevant to the current which is an attempt to reverse the trend of the alarming attrition of the beginning Marist Brothers.

Given the magnitude of the attrition problem in all professions, organizations and firms globally, Judy Smith-Davis and Mary Cohen conducted a survey with the title preventing attrition through induction and mentoring in 1989. They wanted to examine issues in special education teacher attrition and reviewed a variety of induction and mentorship programs to lessen the common isolation of beginning teachers. Their findings attributed the high-rate attrition beginning teachers to lack of training and ongoing support. All teacher induction models emphasized that retention could be realized only when there are high levels of interaction among new teachers, their colleagues and administrators. In conclusion, they recommended induction and mentoring programs could reasonably be expected to accomplish such goals as increasing the retention rate of promising beginning teachers, and screening out the least promising teachers, but cannot be expected to overcome major problems in the school context such as misplacements, overloads or overcrowded classes. Their findings could be said to be academic but very old compared to the present realities.³³ The present study seeks to explore the lived induction experiences of the beginning ex-Marist Brothers in Malawi. Brotherhood is a way of life.

Richard M. Ingersoll, and Michael Strong in 2011, employed induction theory and carried out research work on the impact of induction and mentoring programs for beginning teachers: A critical review of the research. This review examined 15 empirical studies conducted since the mid-1980s on the effects of support, guidance and orientation programs, collectively known as induction for beginning teachers.

³³Smith-Davis, Cohen Mary, (1989). Preventing attrition through teacher induction and mentoring. Entry-year induction program and practices: A Biography Induction/#23 and 24

Most of the studies reviewed, provided empirical support for the claim that support and assistance for beginning teachers have a positive impact on three outcomes: teacher commitment and retention, teacher classroom instructional practices and student achievement. Most of the studies on commitment and retention, most showed that beginning teachers who participated in some kind of induction performed better at various aspects of teaching, such as keeping students on task, using effective student questioning practices, adjusting classroom activities to meet the students' interests, maintaining positive classroom atmosphere, and demonstrating successful classroom management. For student achievement, almost all the studies showed that students of beginning teachers who participated in induction had high scores or gains, on academic achievement tests. There were, however, exceptions to this overall pattern in particular, a large randomized controlled trial of induction in a sample of large, urban, low-income schools which found some significant positive effects on student achievement but no effects on either teacher retention or teachers' classroom practices.³⁴ This works review will assist the present study in that it seeks to explore the lived induction experiences of the beginning Marist Brothers in Malawi. There is a gap in location and population.

Virginia King, in the United Kingdom in 2018, had a survey on "It's very different here: practice-based academic staff induction and retention." They considered links between induction and retention of the academic staff. It was a qualitative study of 30 academic staff who were recruited on the basis of their professional experience. Their practice-based knowledge lent the participants particular insights into their high school induction experience which, where found wanting, led in several cases to resignation. They concluded that the induction interventions are thought to lead to

³⁴Richard Ingersoll and Michael Strong, (2011). The Impact of induction and mentoring programs for beginning teachers: A critical Review of the Research

improved retention. They recommended policy and practice changes to induction, which may benefit all academic staff.³⁵ The book is of great assistant to the present study, which is dealing the exploration of the lived induction experiences of the Ex-beginning Marist Brothers in Malawi.

Twahafifwa Ndahekelekwa Tupavali Nghaamwa in 2017, had a survey with the title: “An analysis of the influence of induction programmes on beginner teachers’ professional development in the Erongo Region of Namibia.”³⁶ The aim was to determine the extent to which induction programmes influence the beginner teachers’ personal growth and professional development. The study employed the qualitative research methodology of in-depth interviews, to come up with the intended outcomes. The aim was to gain insights into the everyday issues novice teachers contend with in the public school. A total of 18 participants took part in the study. The findings revealed that induction programmes benefitted the novice teachers by imparting to them classroom management skills, such as planning, teaching and learning as well as filing; novice teachers experienced adaptation challenges relating to the forging of new relationships; induction programmes at school level were largely informal and incidental and the induction support experienced by the new teachers was limited. The study concluded that the absence of policy on induction in the country had resulted in an erosion of the significance of induction in teacher development continuum. The main policy recommendation emanating from the study are that a policy in respect of induction should be put in place, for the schools in the Erongo region if they are to be empowered to provide induction. This study had 18 participants and used a

³⁵ Virginia King, Jannie Roed & Louise Willson. (2018). It’s very different here: practice-based academic staff induction and retention.

³⁶ Twahafika Ndahekelekwa Tupavali Nghaamwa (2017). An analysis of the influence of induction programmes on beginner teachers’ professional development in the Erongo Region of Namibia.

qualitative research methodology in the in-depth interviews. The gap is that this study will employ less than 18 participants who were Ex- Marist brothers and now have settled in a secular life, and the context of the study is Malawi. This is useful for this study because it is equally treating the lived induction experiences and how it can help in retention of the beginning Marist Brothers in Malawi.

A similar study was done by Bernard Effah, Benedict Osei-Owusu in 2014 in Ghana and the topic read: “Exploring issues of teacher retention and attrition in Ghana: A case study of Public Senior High Schools in Kwabre East district of Ashanti region-Ghana” with a sample of 116 teachers randomly selected for the study. A questionnaire was used to collect data. Findings revealed that most of the senior high school teachers may leave the teaching profession in the nearest future if their conditions of service and salaries, as well as school and classroom environment are not improved. Also, it was found that teachers leave once they have upgraded their qualifications through various study leave and sandwich programmes. The attrition was attributed to the non-compliance of the conditions of service for teachers by Ghana Education Service. Based on the findings, the study recommended that as a matter of urgency, the state should review the conditions of service for teachers and ensure their full implementation. Again, they recommended that the state should take immediate steps to improve upon infrastructures in Senior High Schools, especially, those located in the rural communities, to create conducive environment for teaching and learning.³⁷ The study carried out in Ghana is related to the current concern in terms of factors that influence the attrition of the staff and recommending possible solutions to reverse the trend of the attrition. However, the location of the study is

³⁷Francis Kwame Sam (EdD), Bernard Effah and Benedict Osei-Owusu (2014). Exploring issues of teacher retention and attrition in Ghana: A Case Study of Public senior High Schools in Kwabre East district of Ahanti region-Ghana

different from the present study. This study is done in communities of the Marist Brothers in Malawi where these beginning Marist Brothers had lived and eventually quitted.

Usman Baidoo, 2014, researched on the Teacher Induction: Challenges and Coping of beginning teachers in senior High Schools in the Mfantseman Municipality. The study sought to find out the various forms of induction programmes offered for beginning teachers and how often they were provided. A cross sectional survey design was adopted for the study. The data were gathered through a questionnaire with a Cronbach's alpha reliability coefficient of 78 and analyzed using descriptive statistics. The study found that most beginning teachers merely received a one-day orientation either from the school heads, their assistants, or heads of department. The beginning teachers were mostly challenged in various ways specifically relating to lack of professional knowledge; lack of adequate resources; and lack of collegial and social support. It was crystal clear that almost all the senior high schools did not have a place in a well- structured programme to ensure that beginning teachers are properly inducted into the teaching profession. It strongly recommended that the Ministry of Education expedite action on the promulgation into a law a teacher induction policy. While that is being pursued, it recommended that the District Director of Education as well as the various teacher unions in the Mfantseman municipality should liaise with senior high heads to provide induction to beginning teachers.³⁸ This work of Usman will assist this present study which is dealing with the exploration of the lived induction experiences of the beginning Ex-Marist Brothers in Malawi who are frequently and steadily quitting religious life few years after being in the field of work.

³⁸Usman Baidoo (2014). Teacher Induction: Challenges and Coping Strategies of Beginning Teachers in Senior High Schools in the Mfantseman Municipality.

Simwewa Jones in 2015 had a survey in Malawi on the topic *An Investigation of Induction Strategies for Novice Secondary School Teachers in Malawi*; the case of selected secondary schools in the northern education division. The purpose of his study was to investigate the extent to which the induction of newly recruited secondary school teachers is practiced in Malawi and consequently make necessary recommendations on the same, with an idea of improving the effectiveness, and productivity of new secondary school teachers. The research used semi-structured interviewing which is a qualitative data collection method. The research revealed that novice teachers did not receive comprehensive and induction upon assuming duties. He recommended that there is need for the Ministry of Education, Science and Technology to have an official induction policy for secondary school teachers. An induction policy that can clearly indicate the issues that have to be addressed, the appropriate duration needed and the officers to execute the programme to be readily available.³⁹ This analysis is relevant to this study because it is exploring the lived induction experiences of the beginning Ex-Marist Brothers in Malawi who are experiencing an alarming attrition challenge.

This work will assist the present study which aims at identifying the reasons behind the alarming attrition of the beginning Marist Brothers in Malawi and how to mitigate the trend in order to retain them.

2.3 Why do the junior Marist Brothers encounter challenges in Malawi

Brother Sean Summon in his book *Marvelous Companions* mentions several challenges that Marist Brothers encounter in each of their communities today. Namely,

³⁹Jones Simwewa (2015). *An Investigation of Induction strategies for novice secondary school teachers in Malawi: The case of selected secondary Schools in the northern education division*.

Here, he argues about brothers who did their postulancy, novitiate and scholasticate before Second Vatican Council and those who did their postulancy, novitiate and scholasticate in the Post-Vatican Council. For the first group, they know the fixed way to live community life. A predictable uniformity marks the life of community members and the manner in which members interact. To define community life, they go back on tradition and the law where the pattern of prayer was marked by a regular and predictable rhythm. A second group of brothers holds fast to a very different model of community life. He argues that for them predictability, punctuality and regularity are not so important as quality of the relationships that exist among those in the group. They freely talk about their affective life and experience of God. The old generation find it difficult to express their feelings of affection and care, their doubts and preoccupations. The second group physical presence at prayer is less of a concern than the preparation that has gone into the service, the manner in which it is carried out, and the ability of those in the group to adapt. The veteran brothers often accuse the beginning brothers as having a supermarket mentality when it comes to life together, picking and choosing aspects of community life to observe but at the same time they bring in the community a welcome spontaneity, new ideas and a fresh perspective. The beginning Marist Brothers life of faith, personal prayer and commitment to community life differs greatly from those of the veteran brothers. So, the generation differences once misunderstood brings a lot of challenges these brothers and can easily accelerate quitting if not addressed early enough.

Sean cites that culture helps to shape Brothers hopes and expectations about life together. It means hopes and expectations about community, can differ greatly among the members of any community and does so significantly when members of the community are from different countries and cultures. Marist Brothers have a presence

in over 77 different countries; therefore, pluralism and diversity when it comes to culture ought to be a norm, not the exception. Multiculturalism, which has to do with the presence of diverse cultures within the community bring great challenges. For example, the fear that pluralism will lead to division and disunity in community. He argues that so much of another culture is hidden, invisible to the eye. The challenges of being in a different country where one has to learn well the language of the people of the region, their history, their traditions and customs. He cites prejudices that in the past often made missionaries judge the indigenous culture to be inferior, without merit and pagan. Referring local languages as dialects and long held customs and traditions were suppressed. These challenges too when not addressed early enough can cause some members without resilience to quit altogether their vocation.

Sean argues that the junior brothers in communities encounter brothers with difficult behaviour. For example, he cites a brother known for chronic complaining, injustice collecting, negativism, stalling and indecisive stallers. Chronic complainers find fault with everything and their hidden message is “someone” should be doing something about it. They view themselves as powerless, prescriptive and perfect. Indecisive stallers usually listen well, look interested and encourage others. When they do not follow through for another person and when another person confronts them, they apologize and point the complications. They compromise between being honest and hurting someone. Sean also speaks about bulldozers. They are know-it-all experts actually know a great deal. Their absolute certainty beyond mortal doubt leaves others feeling like objects of condescension. They are often right. When things go wrong, they blame the incompetents. Some veterans are balloons. They always want to be admired and respected by others and seen as knowledgeable, competent and important. They speak with great authority about subjects of which they have very

little knowledge. They read newspapers, browse through books, pay attention to rumours and eavesdrop wherever they can. They are quite curious according to Sean and like to feel in the know.

Exploding and often make unrealistic promises. One most difficult challenge with brothers who behave like this in community is that the community members are often not ready for frank open discussion as a way of addressing the difficult behaviour. He says that many will talk with everyone else in the community about the challenge, but avoid raising the issue with the brothers in question.

Negativists are brothers who are often reasonably competent in their own right and respond to anyone else's productive suggestions with "it won't work" or "it's no use trying" or "we tried that" or "they'll never let us." They feel dispirited and defeated because they believe that others in power do not care or are self-serving. Their negative statements are made with conviction. Such attitude can be really challenging to a junior Marist Brother in community.

He says in some communities, junior brothers encounter members with emotional problems, those who warrant psychological or psychiatric intervention. Brothers who distort reality to the point that he makes no sense, or is so suspicious of others that he becomes immobilized. For example, a brother who frightens others with his moods no matter how many times he spent in the community chapel praying. Such behaviour like this can easily make peace-loving brothers opt to leaving religious life.⁴⁰ Sean sees that junior Brothers challenges will mostly come from veterans who think they know it all. These veterans are arrogant and usually have an opinion on every issue. When they are wrong, they get defensive. He also cites veterans who are grippers. They prefer complaining to finding solutions. Another group of veterans are the yes

⁴⁰ Brother Sean Sammon, FMS (2005). *Marvelous Companions*

people in communities. Sean says that these veterans agree to every commitment, yet rarely deliver. One cannot trust them to follow through. Another cliché of veterans according to Sean are the passives. He says that this cliché never offers ideas or let you know where they stand. Another set of veterans according to Sean are the no people. These are quick to point out why something will not work. What is worse is that they are inflexible. Others according to Sean are dictators. These he says bully and intimidate. They are constantly demanding and brutally critical. This analysis is relevant to the current study which is focused on investigating the possible factors that influence the alarming attrition of the junior Marist Brothers in Malawi.

2.4 Challenges encountered in the community

Brother Jose Maria Ferre argues that Brothers carry the riches of their vocation in fragile earthen vessels. He says to live out and to give witness to Jesus' brotherhood is a challenge that requires ongoing conversion and that Brothers' are exposed to internal and external forces that can stifle their call. Some of these challenges have to do with are temptations of secularism, professionalism, clericalism, and individualism. He argues that Brothers encounter the temptation of Secularism. He further says that the brother's nature as lay persons and the preparation for ministry of a professional type can lead them to relegate their religious consecration to second place. When they regard themselves as just one professional among others and look upon their consecration as secondary. This can easily put their identity as Brothers at risk.

Another temptation Brothers encounter is that of clericalism. Their vocation is not always understood and valued. The priest, however, always has a social status. The Religious Brother who does not come to understand his vocation as complete in itself, may be tempted to self-fulfillment by becoming a priest or by performing similar functions.

Next, according to Brother Jose Maria Ferre, a Brother encounters a temptation of professionalism. He argues that religious Brothers do not only have a religious and theological formation but they are also prepared for professions in which they exercise their ministry as Marist Brothers of the Schools. The challenge is that some may find prestige and security in this area, putting too much emphasis on this aspect and may begin questioning the value of their consecration.

Finally, he argues that Brothers face the temptation of individualism, so common in society and can also affect them. Religious Brothers form a community of consecrated persons practicing their ministry in common. However, Brother Jose Maria Ferre argues that when individualism stifles this fundamental aspect, the mystical and prophetic aspects enter into a crisis.⁴¹

2.5 Exploring reasons for the leaving of female junior religious in the Archdiocese of Lilongwe

Sister Florida Gundasi of the Carmelite Order in 2022, wrote a paper with the title exploring reasons for leaving female religious congregation by junior members in the Archdiocese of Lilongwe. She argued that much of the attrition among the junior nuns happens due to the infidelity in living the vows of chastity, obedience and poverty they deliberately and freely pronounced to observe. This infidelity makes some freely choose to withdraw. The next challenge the junior nuns encounter in living community life to the full is lack of understanding of the principles they acquired during the formation years. She cites that if one never understood the core of religious life, it is not only difficult but also impossible to survive is undergoing a vocational crisis. She argues that when confronted by a superior, juniors who lack resilience

⁴¹ Brother Jose Maria Ferre, FMS (2015). *The Religious Brother. One way to live out the brotherhood of Jesus.*

simply opt to leave this way of life. She also cites lack of role models from veteran nuns as playing a very significant part in perseverance of the junior nuns. She argues that it is very difficult for a junior nun to persevere in her vocation if she sees the veteran nuns not living what they learned during the formation days in the concrete active community life. Quoting Pope Paul VI who once said, *“People today are apt to listen much more readily to witnesses than to teachers; consequently, if one wants to be a teacher, he must first witness.”*⁴² She supported this idea with the lack of good models too among the veteran Nuns in communities. Here she cites that there many junior Nuns with ambition for further studies but very often the management have baseless and unfounded fears that if these juniors get their certificates they will eventually run away. Those with ambition for profession studies lose their patience for the delay and just decide to leave and pursue studies on their own. She says being sent for studies when one is old becomes difficult and frustrating. She also cites that the junior nuns also encounter ethnocentrism in communities where one identifies herself with her own ethnic group as the centre of everything. It means all other ethnic groups are scaled and rated with reference to it. She cites that if this is not addressed early enough easily create the mentality of us and them in the community livening. Commenting on the point fifteen nuns in formation houses held a meeting around Karen-Langata suburbs of Nairobi city and all expressed fears that ethnocentrism is becoming a serious challenge in many religious houses, especially among the members of the local orders. However, she cites that nuns in international institutes too are not exception to the reality of ethnocentrism especially because of having members coming from different nationalities within Africa and abroad.

Ajole argues that African consecrated men and women come from a background that

⁴² Evangelii Nuntiandi, Apostolic Exhortation of the Holy Father Paul VI, December 8, 1975

is sensitive to tribal affiliation which can easily affect their relationships in living together in community. For example, where conflict concerns only two members, it can easily end up involving the whole community when those individuals tend to personalize tribal hostilities thereby fanning an insignificant situation into a long-standing suppressed outburst of anger, which may result frequently into inter-tribal conflicts within the community. She argues that sometimes such segregation can be seen in a community leader where a mother superior employs nuns from her own ethnic group to spy on fellow juniors from other ethnic groupings. She says it is not new to hear junior nuns say of a mother superior who favours members of her own ethnic group and reward them with monetary gifts. In such scenario, Florida says that vocal members from other ethnic groups are seen as rebels who are out to destabilize the mother superior. Commenting on the same point, Father Bellagamba, a Consolata Missionary from Italy admitted that among the local ministers of his order, tribal differences still make their influences felt in community living. For example, news has it that during the 1994 genocide of Rwanda, some religious priests, brothers and sisters disappeared from their communities having been betrayed by their own confreres.

Again, Aquiline Tarion, *Applied Ethics and Africa's Social Reconstruction*, Nairobi: Action Publishers in 2005, page 65 wrote, "Even those in position of authority like bishops could not raise their conscience above the criterion of ethnicity." In the same article it was also written, "In many parts of Africa, ethnic loyalties determine social relations. The internal administration of churches has shown that their loyalty often lies more with their ethnic groupings rather than with religious faith." Again, it was reported in April 2001 that two Catholic nuns were put on trial in Belgium accused of participating in the 1994 Rwandan genocide.

Musonda in Africa Religious Symbols in relation to consecrated Life, (AFER, volume 39, number 1, page 204 in February 1997) wrote, “None of the sisters is there in the community by birth or external pressure. Life in a religious community, therefore, has to transcend that in African society by bearing witness to embrace all people.” But such statements at times remain as ideal but never lived in reality in some communities.⁴³ This information is relevant to the current study which is exploring the lived induction experiences of the beginning Ex-Marist Brothers in Malawi. They took over their years have been experiencing an alarming rate of the beginning brothers which happens to be the nitty gritty of this study.

2.6 Family influence in the attrition of brothers among the De le Brothers

Brother Olabanjo Wole Patrick argues that in Africa continuity of life is essential for Africans. The sole reason for marriage in most African culture is for procreation. For Example Laurenti Magesa once said, “Marriage is not an end in itself, but a means to an end... for without children who are the proof of the transmission and preservation of the life force – marriage has no meaning.”⁴⁴ The pressure, he continues, mounted on a Religious Brother to beget offspring even after the perpetual profession of celibacy, can make him renounce his vow in order to obey the wish demand of his parents and family. For the simple reason that the main preoccupation of an African is to perpetuate and safeguard life in view of the entire community structure of the living kin on earth, the ancestors and the yet unborn. He argues that the intensity of the pressure to beget offspring is stronger on the firstborn son than other children. Petri Assenga further added in saying that, “Procreative fecundity is so

⁴³ Sister Florida Gundasi, Carmelite Nun, (2022). Exploring reasons for leaving of female religious congregations by junior members in the Archdiocese of Lilongwe. Malawi.

⁴⁴ Laurenti Magesa, African Religion (1997): The Moral Traditions of Abundant Life. (Nairobi, Pauline Publications, Africa), 82

indispensable in Africa. This ensures not only the perpetuation of the earthly kin for the future of the family, but the survival of the ancestors depends on the perpetuation of their memory by the earthly kin.”⁴⁵ This means that if a religious Brother is not firm in his vocation, he can easily forget this fact of being a Brother to large family than they ever could have imagined. When a man deliberately goes against marriage, he may find himself swimming against the current. Patrick sees the pressure to get off springs as the big challenge a Religious Brother wants to dedicate his life to the service of God and humanity. Patrick’s analysis is relevant to the current study which is focused on the alarming attrition of the junior Marist Brothers in Malawi who share the common Africa cultural view.

Patrick to support this point above quotes Otto who said, “The impact of family on the choice of profession or occupation of their adolescents and young adults has been a subject of great interest to vocational and career educators and researchers alike.”⁴⁶ He says that this is because the more lucrative the job, the more money the child will earn and the more pressure for family support. He further argues that that the choice to respond to a divine call to the religious Brother is not exceptional. For example, Keller noted that family influence career development and decision- making.⁴⁷ He concludes in saying that making financial demand on the religious Brother, particularly in an African context, is inevitable and that this financial demand is not limited to just the parents and siblings, the extended family inclusive. When the pressure is mounted on a religious Brother who made the evangelical counsel of

⁴⁵Petri Assenga, (2009). Towards an African Model of Church as Family: A Socio-Anthropological, Ecclesiological and Pastoral Study on family Structures and Community Building Rituals among the Chegga.(Germany: Lambert Publishing AG & Co), 77

⁴⁶ Otto, L.B, (1989). How to help your child choose a Career (Florida: State Department of Education, ERIC, Document Reproduction Service), 336-506

⁴⁷B.K (2004) Parental Behaviour that influence Adolescents’ Behaviour. (Washing: University of Washington Press)

poverty, the tendency to abandon his vocation is high. This analysis of Brother Patrick observed among the De le Salle Brothers is relevant to the Brothers and can equally be among the causes of the alarming attrition of the junior Marist Brothers. The only difference is the population and location. The population of Patrick is 90 respondents which this study has five Brothers who freely and voluntarily decided to leave the institute in Malawi.⁴⁸

2.7 Factors influencing Vocation to Brotherhood in Holy Cross Congregation

District of East Africa

Kakeeto Rogers of the Holy Cross Congregation in the District of East Africa in 2021 conducted a survey with 107 respondents. He used interviews guide and self-administered questionnaire for data collection. The quantitative data was coded and analyzed systematically and presented using figures, percentages and charts. While qualitative data was analyzed according the emerging themes. Here are some challenges established in the study:

By social challenge he refers to the influence of others and of networking systems within the society.⁴⁹ And these include demographic characteristics, family, religious experiences, social supports, situations and changes within the society, and celibacy. A lot of surveys have been conducted on brothers identifying demographic characteristics including ethnic backgrounds, family size and Age.⁵⁰ He argues that Brothers in the United States of America came from many different ethnic origins. The study found that families with more children were ready to give one child to the

⁴⁸ Olabanjo Wole Patrick, (2020). Family Impact on Vocation Discernment Among De La Salle Brothers in Lwanga District, Kenya

⁴⁹ Cheng, J.T (2016). Psychology of Social status. New York: springer

⁵⁰ Hoge, D. R. & Okure, A. (2006). Challenge and Opportunities: International Priests in America. Collegeville, MN: Liturgical press

church. And conversely, the families with one or two children were not ready to do so.⁵¹

He argues that the main process of discernment is the one that involve determining the motivation or the source of one's thoughts and feelings rendering one to consider joining the consecrated life (Halikiopoulou 2017). He noted that not everyone who presents himself for this vocation of consecrated life is solely driven by the urge to live this life. That is why the Sacred Congregation for Religious life and for Secular Institute (1983) recommended regular, and continuous discernment to determine whether a candidate has a genuine call to become a suitable member. However, empirical evidence shows that one's perception of the institutional fairness and attribution affected commitment to the institute (Meyer & Allen, 1997). This means that it is expected that motivation of the attribute styles will affect vocation to brotherhood. Individuals attributing their positive work experience to the institute tend to have strong affective commitment, while those attributing negative work experience to the institute's behaviour have strong continuance commitment (Meyer & Allen, 1997). He concluded in saying that inauthentic motivation has a negative effect on vocation to brotherhood. That is why Osa-edoh and Alutu (2011) believe that individuals who chose their profession according to their interests work more efficiently and stay in harmony. This means that unauthentic motivation does not guarantee perseverance. The challenge is that brothers do not reveal their real motivation when they join. This analysis is relevant to current study which is more concerned with the alarming attrition of the junior Marist Brothers in Malawi.

⁵¹ Hoge, D. R. (1984)

Coombs and Nemeck (2018), wrote that the vocation to brotherhood in a clerical institute is challenged by the growing clericalism in the church. This can be seen by the fact that Brotherhood is not promoted enough in vocation animation, and is little known among the faithful and less appreciated than priesthood. A study by Oakley (2017) revealed that the recent past, there have been sex-abuse scandals. The scandals demoralized many in brotherhood, making it difficult for some to witness to the joys inherent in the institute.

According to Okeke (2006) reveals that spiritual challenges usually arise from young men who have bad habits and attitudes that brothers bring with them to formation. For example, faulty notions of prayer, superstitious uses of devotions; ignorance of or dissent from basic Catholic teachings; narrow liturgical/theological preferences; scrupulosity or moral laxity; or lack of zeal for evangelization. Any one of these can stunt a brother's progress in the spiritual dimension by promoting an overwhelming sense of individualism (Fuller, 1995).

Hoge and Okure (2006), argues that the emergence of the laity through different forms of cooperation with these Institutes raises the challenge of redefining the role or identity of the Brothers in this context. The challenge persists if a brother does not have a solid spiritual foundation giving witness of his consecration and not only restricted to good teacher/nurse, technician.

Identity crisis of many clerics in relation to their being religious (such as pastoral activism to the detriment of community life, hierarchical relationship over fraternity, and selfishness over teamwork) is another challenge facing brotherhood congregation (Grant, 2017). Also, in the last decades, many clerics have taken up different jobs that before were done by Brothers, to the detriment of their pastoral work.

Weissman (2004) argues that there is lack of insufficient ‘visibility’ of the Brothers in the clerical institutes. Since many of their activities still take place within the institute’s structures (house administration, maintenance, gardening, secretariats), the people have fewer opportunities to get to know this particular vocation. Also, this situation associates Brothers with the idea of playing a supportive role (through work and prayers) to the main missionaries (priests). These observations are relevant to the current study. The only difference is the location and population. Again, the Marist Brothers are in an Institute of their own with combination with priests.

Marcus (2017) defines a career satisfaction as a collection of feelings and beliefs that individuals have about their careers. Although a career to a consecrated man or woman is important but its negative side has to do with relationships with the company policies, administration, relationships with supervisors, compensation and the negative impact of work on their personal lives (Cardona, 1996). He argues that Brothers view their true purpose of their vocation to be oriented primarily towards achieving their personal salvation and only secondly to the service of their fellows. The main challenge here is that at times what matters most is the career other than being Brothers. This brings in a Brother the challenge of professionalism as observe by Brother Ferre.

2.8 Consecrated Life in Africa, the Challenges of the Third Millennium, (2016)

Professor Fr. Jacques Simpoire from Ouagadougou in Burkina Faso on 10th October 2016 highlighted some challenges Consecrated men and women encounter today in Africa, namely:

Jacque argues that one challenge has to do with taking risk of providing the young consecrated men and women with specialization as a work necessity, a question of greater efficiency and competence in his or her ministry. He quotes Second Vatican

Council that says, “individual institutes the formation of all the members is to be continued after their profession of vows, so that they lead the proper life of the institute more fully and carry out its mission more suitably.”⁵² He continues that the risk is important because today’s sacrifice is the wealth of the future because a well-trained person is worth three people who are not trained. The challenge is that when a young consecrated man or woman after his or her studies, he or she slams the door and goes elsewhere or remains abroad. This current study is concerned with the alarming attrition of the junior Marist brothers in Malawi. Therefore, this point is relevant to this study.

He argues that by the vow of chastity a young man or women consecrates his or her heart to live the purity of his or her mind, heart and body so as to have greater freedom to love God and everything that belongs to him with an undivided heart. He says the challenge in chastity in Africa is that many people do not believe in or do not understand, the meaning of celibacy in ‘an Africa thirsting for fertility.’⁵³ It said that at the beginnings of religious life in Burkina Faso, a young girl aged seventeen, who had been engaged since her childhood, fled from her home in order to become a nun. Two years after her flight, her mother braced herself, challenging her family, and went to visit her daughter in her convent. As soon as the postulant saw her mother, she was very happy – that was normal. After their meal, the future woman religious accompanied her mother and visited the chapel. When her mother saw the Virgin Mary carrying the child Jesus in her arms, she began to weep: ‘My daughter, have a good look, look at your statue: your statue also has a child in her arms, now only you do not want children. Get your wits back, be reasonable again!’ This story only shows that people do not understand the vow of chastity. In addition, the shallow and at time

⁵² Code of canon law 659 §1

⁵³ Matumgulu Marcel, *les consacres de l’an* (2000). Unpublished manuscript

irresponsible behaviour of some consecrated people suggests that religious play at being hypocrites. Young Marist brothers must recognize this challenge.

The evangelical counsel of poverty, Jacques, argues, according to the spirit of Saint Francis of Assisi leads to humility, to simplicity, appreciating small things, directing them aiming them at the apostolate. Jacques sees that the danger is for religious having to live in their communities as places to ‘plunder’ for themselves, with the pretext of helping their families in an African sense. He says men or women do not join religious life in order to bring with them their families. He continues to say that an African consecrated man or woman cannot ignore his or her family but the help that is given must be offered, in agreement with his or her superiors, in a spirit of humility, of simplicity and of poverty. He cites an example by saying that when a community is erected in deep Burkina Faso, whatever is decided, a solid house of cement is built, there are forms of transport, and the standard of living of the religious will always be greater than the people who live in the same village. In this sense, he argues that how can one speak about a vow of poverty, of voluntary forgoing, if these consecrated people already see themselves at the highest level of the common life of the people! He says the challenge is launched. He asks if the consecrated men or women can speak about the same form of poverty in Paris, in London, in India and in Peru as in Ouagadougou? Vita Consecrata says, ‘There are many consecrated men or women communities which live and work among the poor and the marginalized; they embrace their conditions of life and share in their sufferings, problems and perils.’⁵⁴ Consecrated life, in Africa has for years, argues Jacques, relied on financial support from Western Europe but now with the problems of Eastern Europe, the difficulties are many in number. The young Marist Brothers encounter the veteran Brothers

⁵⁴ Postal-Synodal Apostolic Exhortation, Vita Consecrata of the Holy Father John Paul II, 90

making efforts of providing for their own needs assuring their self-sufficiency.⁵⁵

Poverty is a challenge in Africa.

About the vow of obedience, Jacques says that an African consecrated man or woman by the vow of obedience forgoes himself or herself in order to carry out the will of God through the guidance of his or her superior. He goes on to say that religious by taking the vow of obedience freely accept to imitate the attitudes of Jesus, 'Lo, I have come to do your will' (Hebrew 10:9) and Mary, 'I am the handmaid of the Lord' (Luke 1:38). Perfectae Caritas says that obedience, 'far from lessening the dignity of the human person, by extending the freedom of the sons of God leads it to maturity.'⁵⁶ He further argues that consecrated men or women Superiors should never think for them. A superior role is to help a consecrate man or woman to interpret and discover the will of God for them. He sees that the challenge of obedience at the present time arises from a conflict between two models: the traditional African model on the one hand, according to which authority has always had an important role in the clans, in families and amongst the elders, but which in Africa as well, today, is losing ground; on the other hand, the modern model of criticism on all fronts and protest. Jacques says Obedience becomes difficult to live for a consecrated man or woman if he or she has not understood that model obedience is not a human model- obedience must flow from the union of the will of Christ towards the Father.

Here the challenge comes when considering the church image as a family, a symbol which emphasizes care for others, solidarity, warmth in human relationships,

⁵⁵ Post-Synodal Exhortation of Holy Father John Paul II, 1995 Ecclesia in Africa, number 104

⁵⁶ Decree on The Adaptation and Renewal of Religious Life, Holy Father Paul VI, October 28, 1965, Perfectae Caritas 42.2

acceptance, dialogue and trust.⁵⁷ Jacque says the ‘Openness to dialogue is the Christian’s attitude inside the community,’⁵⁸ and continues to say that dialogue is the new name of charity.⁵⁹ The worst offense according to Jacque is that a fellow religious is to be ignored. He quotes Jean Vanier who once said, “A community, is not a community when a majority of its members achieve a move from the community to me, but when I convert, moving from myself to the community.”⁶⁰ This analysis also is relevant to this study as a challenge that can lead to attrition if dialogue is not allowed.

Here, Jacque argues that a certain number of institutes of consecrated life have a life in common. He says Africa is lacerated by multiple economic, political, ethnic divisions. This means that life in common requires them to live together quite apart from their differences and oppositions. The challenge is to live together with the same love, making it visible from outside as well because the men around them need this witness.

He argues that inculturation is often misunderstood. For some people, inculturation is placing culture to the fore, replacing Christian liturgies with local rites, with the establishment of one’s own culture, with justification of a purported Asian, American, or European morality in the Pacific or in Africa, according to the environment in which one finds oneself. The challenge of inculturation in Africa lies in forming

⁵⁷ Post-Synodal Apostolic Exhortation, 1995 Ecclesia in Africa of the Holy Father John Paul II, 63

⁵⁸ Ibid, 65

⁵⁹ Paul VI, *Ecclesium suum*, Encyclical Of Pope Paul VI(6 August 1964). AAS 56(1964), p639

⁶⁰ Vanier Jean, *La Communauté, lieu du pardon et de la fête*(Paris, Fleurus, 1979), p.7

disciples of Christ who know increasingly fully how to assimilate the gospel message.⁶¹

2.9 Information Communication Technology Use Related Challenges and their Strategies in Monastic Religious Life

Sisters Catherine, A. et, al. in 2021 made a survey on the Information communication Technology Use Related Challenges and their Coping Strategies in the Monastic Life. They employed the sequential exploratory mixed methods with 57 perpetually professed Sisters, Junior Sisters, leadership team (superiors, formators and administrators). 52.6% of the respondents strongly agreed that too much time among the sisters is spent on the gadgets and social media platforms, wallowing from one website to another or from one platform to another. Many of the interviewed said that ICT gadgets especially mobile phones have created poor relationships in the community as some preferred making friends outside the community. Other respondents said that ICT had made a challenge in the living of the evangelical counsels of poverty, obedience and chastity authentically. Some have had been posting some community events and celebration without permission of those charged with the responsibility of doing so. Superiors, formators and administrators expressed their disappointments that, many are the times when they think they are carrying news to their sisters only to discover the sisters have already received the information from the wrong channels and not news anymore. The results also revealed the late -night conversations with mobile phones after Compline (night prayers) when all need to be

⁶¹ Post-Synodal Apostolic Exhortation, Ecclesia in Africa of the Holy Father John Paul II, 1995 Ecclesia in Africa, 78

quiet.⁶² This is relevant to the current study where at times the junior Marist Brothers are more advanced in information communication technology. When confronted they can develop defense mechanisms which may resonate soundly to those in authority.

2.10 Congregations for Institutes of Consecrated Life and Societies of Apostolic Life

Eduardo card et al (1994), writing on Congregation for Institutes of Consecrated life and Societies of Apostolic Life, Fraternal Life in Community, “Congregavit nos in unum Christi amor” cite that one challenge the young Brothers encounter into communities has to do with the transformations that have given rise to questions by obscuring some elements characteristic of fraternal life lived in community. In some places it seems religious community has lost its relevance in the eyes of women and men religious and is, perhaps, no longer an ideal to be pursued. Hence, others are quitting consecrated life. Another equally important challenge beginning brothers encounter in communities is the demands for personal freedom and human rights which have been at the root of democratization favouring economic development and the growth of the civil society. This too warrants some to quit consecrated life for those who lack resilient. Another challenge encountered is the exasperated stress on freedom has contributed to the spread of culture of individualism throughout the west, thus weakening the ideal of life in common and commitment to community projects. This too is leading other members to quit. Another equally important challenge encountered by beginning brothers into the community is the communications explosion which is influencing the general level of information, the sense of social and apostolic responsibilities, apostolic mobility and the quality of internal

⁶² Sr. Catherine, A, Muthoki Mutuku. Rev. Dr. Chrspine Ouma Nyandiiwa & Sr. Dr Bibiana Ngundo (2021). Information Communication Technology Use Related Challenges and their Strategies in Monastic Religious Life.

relationships, affect lifestyle and recollected atmosphere which ought to characterize a religious community. This too affect greatly a life of simplicity ought to characterize religious life. Consumerism and hedonism are weakening the vision of faith. These are typical characteristic of secularism. They have severely tested the ability of some religious communities, giving rise to new styles of personal and community life which are a clear evangelical testimony for the world. They are challenging to live the evangelical counsels with more vigour and has helped support the witness of the wide community. Another challenge has come due to the increased state programmes in areas in which religious have traditionally been active like social services, education and health. Some junior brothers put a lot of emphasis in the career life than the demands of consecrated life. Some beginning brothers quit after getting employed by the government.⁶³

2.11 Induction programs that keep teachers teaching and improving

Harry K. Wong (2004) made a survey on the induction programs that keep new teachers teaching and improving. He argues that effective administrators have new teachers inductive program available for all newly hired teachers, which then seamlessly becomes part of the lifelong, sustained professional development program for the district or school. He further said that what keeps a good teacher are structured, sustained, intensive professional development programs that allow new teachers to observe others, to be observed by others and to be part of networks or study groups where all teachers share together, grow together and learn to respect each other's work. This work is relevant to the current study where the junior Marist brothers are left on their own soon after their training assuming that the training, they

⁶³ Eduardo card. Martinez Somalo (Prefect) and Francisco Javier Errazuriz Ossa (secretary) 1994. Congregations for Institutes of Consecrated Life and Societies of Apostolic Life

got is enough to equip them for the challenges they encounter in the school and community. Wong argues that no training institution can prepare learners in all aspects. He cited that training institutions get busy with their curricular coverage responsibilities leaving no room for what beginning teachers will encounter in the field. The challenge is that of being left alone to sink or swim.

2.12 How can the administration respond appropriately through induction policies to mitigate the challenges influencing the alarming attrition of the junior Marist Brothers in Malawi?

By mitigation, the researcher means what should be done to mitigate the challenges that beginning teachers encounter in the school community where they work. For example, Bauer (2010) who studied on the staff induction practices and organizational Socialization: A review and extension of the debate. He argues that effective induction training leads to improves retention rates (52%), improves time for one to be productive at (60%) and overall customer satisfaction at (53%).⁶⁴ This is relevant to the current study which is dealing the lived induction experiences of the junior Marist Brothers in Malawi. The junior Marist Brothers to be retained in the organization would also require socialization in the institute culture through induction process.

2.13 Understanding the First Year of Novice School Counsellors

According to Atli, A. (2020), made research on understanding the first year of novice counsellors in schools. The aim was to reduce the attrition level of the beginning counsellors, further the authors suggests that the administration should have a proper induction procedure which should offer support and direction during the initial period of their profession. Ideally, these policies should aim at a number of well-defined

⁶⁴ Bauer, T.N. (2010). Onboarding new employees: Maximizing success. SHRM Foundation's Effective Practice Guideline Series

areas. Finding effective coaching requires special attention because such training helps to provide inexperienced counsellors with basic guidance from experienced professionals which will enhance their employment satisfaction and retention. Further, offering ongoing training, workshops and conference attendances enables beginning counsellors to strengthen their efficacy and expertise continually, building up their competence. This work is relevant to this study which explores the induction experiences of the junior Marist Brothers in Malawi known for alarming attrition but in the teaching profession.

2.14 Beginning Teachers' Perception of Their Induction into the Teaching Profession

Lynda Kidd et al (2015), conducted a study in Australia on beginning teachers' perception of their induction into the teaching profession and employed quantitative and qualitative methodologies to gain a deeper understanding of beginning teachers' experiences and perceptions of their induction into the teaching profession and the support they received. A key finding was that many beginning teachers entered the profession through casual or contract positions. Although they received satisfactory support, the support received varied among the schools. Their perceptions of their induction were that the mentor and induction programs were limited. Lack of support, work dissatisfaction and an informal entrance into the profession influences beginning teachers' career plans and thus teacher attrition. This study is relevant to the current study in Malawi where there is an alarming attrition of junior Marist Brothers which is threatening the continuity of their ministry in the schools they run in the country.⁶⁵

⁶⁵ Lynda Kidd, Natallie Brown, Noleine Fitzallen, (2015). Beginning Teachers' perception of their induction into teaching profession.

2.15 Reducing new teacher attrition

Dishema and Mokoena (2016) pointed out that induction programmes are effective strategies in reducing new teacher attrition and improving teacher retention in the early years of their career. This is supported by Craig, Kraft and du Plessis (as cited in Uugwanga, 2010), emphasizing that induction programmes that guide and support beginning teachers in their first year of teaching are crucial in developing sound teaching practice and also to retain more teachers in the profession.⁶⁶ This study is relevant to the present study which is focused on the exploration of the lived induction of the junior ex-Marist brothers in Malawi who are experiencing an alarming attrition.

2.15 Research gaps

Location and Contextual Differences: Several studies reviewed were conducted in different geographical and cultural contexts (e.g., USA, Australia, Nigeria, Nepal). While these studies provide valuable insights into induction programs and attrition, their findings may not fully apply to the unique context of Malawi, particularly the Marist Brothers' community. The current study addresses this gap by focusing specifically on the lived induction experiences of junior Marist Brothers in Malawi (Ogalo 2018; Kelley 2008).

Sample Size and Population: Many of the reviewed studies involved larger sample sizes (e.g., 400 respondents in Ogalo's study, 271 respondents in Saul et al.'s study). In contrast, this study focuses on a smaller sample of five ex-Marist Brothers, which limits the generalizability of findings. This gap highlights the need for more localized and context-specific research with smaller, targeted populations (Ogalo 2018; Saul, Falola, and Akinnode 2014).

⁶⁶ Dishema, R. & Mokoena, S (2016). Novice teachers' experience of induction in selected primary schools in Namibia. *Eurasian Journal of Educational Research*, 1(66), 335-354

Lack of Policy Framework: Studies such as those by Simwewa Jones (2015) and Tupavali Nghaamwa (2017) highlight the absence of formal induction policies in Malawi and Namibia, respectively. This study builds on this gap by exploring how the lack of structured induction and mentoring policies contributes to the attrition of junior Marist Brothers in Malawi (Jones 2015; Nghaamwa 2017).

Focus on Religious Life: While many studies address teacher attrition and induction in secular professions, few focus on the unique challenges faced by religious communities, particularly in Africa. This study fills this gap by examining the lived experiences of junior Marist Brothers, who face dual challenges as both religious consecrated men and educators (Sammon 2008; Simpore 2016).

Cultural and Familial Influences: The influence of African cultural values, such as the pressure to marry and have children, is underexplored in the context of religious attrition. This study addresses this gap by investigating how familial and cultural pressures contribute to the attrition of junior Marist Brothers in Malawi (Patrick 2020).

Generational and Community Dynamics: The generational differences between veteran and junior Marist Brothers, as highlighted by Brother Sean Sammon, are not extensively studied in the context of religious communities. This study explores how these dynamics impact the retention and attrition of junior Brothers (Sammon 2008).

Role of Technology: The challenges posed by information and communication technology (ICT) in religious communities, as noted by Sisters Catherine et al. (2021), are not widely researched. This study examines how ICT use affects the community life and retention of junior Marist Brothers (Catherine et al. 2021).

Longitudinal Studies on Attrition: Most studies reviewed are cross-sectional and do not track the long-term effects of induction programs on retention. This study

identifies the need for longitudinal research to understand the sustained impact of induction and mentoring on the retention of junior Marist Brothers (Wong 2004).

Comparative Studies: There is a lack of comparative studies between religious and secular induction programs. This study highlights the need for research that contrasts the experiences of religious and secular professionals to identify best practices for retention (Kidd et al. 2015).

Policy Recommendations: While many studies identify challenges, few provide actionable policy recommendations tailored to religious communities. This study aims to bridge this gap by proposing specific induction and mentoring policies to mitigate the attrition of junior Marist Brothers in Malawi (Simpore 2016; Jones 2015).

2.16 Chapter Summary and Conclusion

Chapter 2 provides a thorough review of related literature on induction programs, attrition, and retention, with a focus on the experiences of junior Marist Brothers in Malawi. The chapter is structured around three main research objectives: (1) the induction opportunities available to junior Marist Brothers, (2) the challenges they encounter, and (3) the reasons for their attrition. The literature reviewed spans global, regional, and local contexts, drawing from studies conducted in various countries, including the USA, Australia, Nigeria, Nepal, and Malawi. Key themes emerging from the literature include the importance of induction programs in reducing attrition, the role of mentoring, the impact of cultural and familial pressures, and the challenges posed by generational differences and technology.

The chapter begins by examining the induction opportunities available to junior Marist Brothers, highlighting studies that demonstrate the positive impact of induction programs on employee retention and professional development. For instance, Ogalo (2018) found a positive relationship between induction training and employee

retention, while Kelley (2008) emphasized the role of quality induction programs in mitigating teacher attrition. Similarly, Paris (2013) explored the benefits of reciprocal mentoring in reducing attrition among beginning teachers, a finding relevant to the Marist Brothers, who are also educators.

The chapter then delves into the challenges faced by junior Marist Brothers, including generational differences, cultural conflicts, and the pressures of secularism, professionalism, and individualism. Brother Sean Sammon's work is cited extensively, highlighting the difficulties junior Brothers face in adapting to community life, particularly when there is a lack of understanding or support from veteran Brothers. Additionally, the influence of African cultural values, such as the pressure to marry and have children, is discussed as a significant factor contributing to attrition. The chapter also explores the reasons for the attrition of junior Marist Brothers, drawing on studies that identify factors such as lack of role models, inadequate induction programs, and the challenges of living a consecrated life in a secular world. The role of family influence, particularly in African contexts, is emphasized, with Brother Olabanjo Wole Patrick's research underscoring the pressure on religious Brothers to fulfill familial expectations, such as procreation and financial support.

Finally, the chapter concludes with a discussion of research gaps, including the need for more localized and context-specific studies, the lack of formal induction policies in Malawi, and the underexplored role of technology in religious communities. The chapter sets the stage for the current study, which aims to explore the lived induction experiences of junior Marist Brothers in Malawi and propose strategies to mitigate attrition.

Conclusion

The review of related literature underscores the critical role of induction programs and mentoring in reducing attrition among junior Marist Brothers. However, the unique challenges faced by religious communities, particularly in Africa, require context-specific solutions. The literature highlights the importance of addressing generational and cultural differences, providing structured induction and mentoring programs, and mitigating the pressures of secularism and familial expectations. The current study seeks to fill these gaps by exploring the lived experiences of junior Marist Brothers in Malawi and proposing actionable policy recommendations to improve retention.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction

This chapter presented the research methodology that was used to assess the lived induction experiences of the junior Ex-Marist Brothers in Malawi. The chapter presents and discusses the research design, the in-depth interview, the location of the study, sample size and technique, research instrument, methodology, trustworthiness and reliability, data collection procedure, data analysis procedure, ethical consideration, how the data analysis procedure, and finally, the chapter summary and conclusion.

3.1. Research design

The research design constitutes the collection of data, measurement and analysis of the collected data. In order to generate data for this research, qualitative research methods were used. Within qualitative research methods there are different techniques of generating data but in this research, I employed phenomenology (Creswell, 1998). In this case in-depth interviews were conducted with the people who are ex-Marist Brothers as the ones with the lived experience and who could share the truth about the Marist Brothers from their own perspective. As a researcher, as much as possible, I was setting aside all prejudgments (bracketing) or (epoch) of my experiences and relying on intuition, imagination and universal structures to obtain a picture of the experience (Creswell, 1998). Drawing from the dictates of phenomenology, I was

interested in and wanted to understand how members of the Marist Brothers in the church construct their world and what meaning they attributed to their experiences (Merriam & Simpson, 2000) in relation to induction.

3.2 In-depth Interview

This research adopted the in-depth interviews with the junior Brothers who requested on their own to quit the life of Brotherhood and are now working in different places were conducted. In social research, interviews are popular methods of collecting data. Qualitative research interview tries to understand the participant from their own point of view (Kvale and Brinkman, 2009). In a phenomenological study like this one, the access issue is limited to finding individuals who have experienced the phenomenon (Creswell, 1998, p.117) like being an ex- Marist Brother. Hermeneutic phenomenology according to Edmund Husserl (1964) is concerned with the personalized lived experiences and interpretations of individuals. The researcher used the questionnaires, that is, a set of questions which all participants were asked to complete. In the in-depth interview a researcher often conducted the interviews on a one- to-one basis and require a large amount of the researcher's time during the interviews and also transcribing and coding the data. In this study the research had interviewed each respondent for at least 45 minutes.

3.3 Location of the Study

In-depth interview with former Marist Brothers who requested on their own to leave their religious life and are now working in different places were conducted. In a phenomenological study like this one, the access issue is limited to finding individuals who have experienced the phenomenon (Creswell, 1998, p.117) like being a former Marist Brother.

The location of this study were the four secondary schools and communities where the junior ex-Marist Brothers had lived before taking the decision to leave this type of life, namely: Marist Secondary School, Zomba Catholic Secondary School, St. Charles Lwanga Secondary School, and Likuni Boys Secondary School. The choice of these schools is because the participants lived and taught there over the years. Generally, after two to three years in one school they received transfers. This gave them an opportunity to have lived and taught in four different communities and schools. This gave then a rich and wider lived community and school experiences.

3.4. Sample size and technique

Five Ex-Marist Brothers of different years of experiences were selected as study participants because they were accessible for the interview as much as needed. The sample size of this research was small because what the researcher want is the quality and depth of generated data and not numerical justification. In this study I used purposive sampling technique. For example, I selected former Marist Brothers who opted to quit this way of life on their own and excluded those who were dismissed out of the congregation because of their scandalous life. According to Mira Croach and Healther McKenzie ⁶⁷qualitative research like this one, uses small sample sizes because the aim is not to justify the findings numerically but to generate more quality data. Qualitative research focuses on understanding the complexity of people's experiences, which requires a deep analysis of cases. Small samples allow researchers to provide rich descriptions and in-depth understanding from their participants, as for this study from the ex-Marist Brothers who voluntarily opted out of the Marist

⁶⁷ [https://www.optimalworkshop.com/blog/how-many-participants-do-i-need-for-qualitative-research#:text=What%20this%20seem%20to,natural%20conversations%20and%20better%20d](https://www.optimalworkshop.com/blog/how-many-participants-do-i-need-for-qualitative-research#:text=What%20this%20seem%20to,natural%20conversations%20and%20better%20data.(Accessed%20on%2026%20December%202024)) ata. (Accessed on 26th December, 2024)

Brothers Institute. The authors add that small numbers such as five of research participants to help to build strong relationships with research participants, consequently leading a more natural conversation and better generation of data.

An interview is essentially a conversation that is initiated for the specific purpose of obtaining relevant data focused by the researcher on the content specified by the research objectives of systematic descriptions, prediction or explanation (Powney & Watts, 1987, p.6). Similarly, Marriam (1988) holds that interviews are a method of generating data that cannot be directly observed. In the same vein, Bogdan and Biklen (1992, p.96) consider an interview to be a purposeful conversation between two people but sometimes involving more that is directed by one in order to get information from the other.

According to Creswell⁶⁸ the recommended sample size for qualitative research like this one on induction of Marist Brothers, depends on the research approach:

- a. Narrative: 1-2 participants
- b. Phenomenology: 3-10 participants
- c. Ground theory: 20-30 participants
- d. Case study: 5-6

He further states that there are no specific rules for determining the appropriate sample size in qualitative research. The sample size can be influenced by the following factors:

Time: How much time is available for the research?

⁶⁸https://www.google.com/search?q=sample+size+qualitative+research+%28creswell%29&sca_esv=Oabcab0091fd1269&sxsrf=ADLYWIJUDd-qtfigGX4mzlZjFzQ2WeyXmg%3A1735250445313&ei=DdJtZ57nEo2ci-gPqL_SQE&oq=sample+size+in+qualitative+research+pdf&gslp=Egxnd3Mtd216LXNcnAiJ3NhBkXBsZS_BzaXpIIgluIHFIYWxpdGFOaXZIIHFIYWxpdGFOaXZIIHJlc2VhcmNoIHkZioCCAEYCHAAGLADGNYEGEcYCHAAGLADGNYEGEcYCHAAGLADGNYEGEcYChAAGLADGNYEGEcYCChAAGLADGNYEGEcYCHAAGLADGNYEGEcYChAAGLADGNYEGEcYDRAAGIAEGLADGEMYVIsyJQAFgAcAF4AZABAJgBAKABAKoBALgBAcgBAJJgDAIgGAZAGCIHATGgBwA&sclient=gws-wiz-serp (accessed on 26th December, 2024)

Resources: What resources are available for the research?

Study objectives: What are the research objectives?

Sampling: How the sampling is selected?

Research question: What the research question is?

Difficult of access: How difficult it is to access the target population?

It is in this view of the above stated facts, that I conducted this study only with five research participants. They were willing and more than ready to share their lived experiences with researcher.

Table 1: Participants' demographic information

List of participants including the pseudonym, region, language, actual age and the age of voluntarily leaving the institute and the number of years they lived as Brothers.

These are the ages when they left the Marist Brothers Institute. Their current ages are certainly different.

No.	Pseudonym	Region	Language	Age of leaving	Experience
1	Bingo	Southern	English	33	15
2	Reality	Southern	English	38	14
3	Wishes	Southern	English	38	12
4	Hope	Southern	English	33	7
5	Happy	Central	English	32	9

3.5 Description of the Research Instrument

The research instruments are tools for obtaining information relevant to the project (Wilkison & Birmingham, 2003). The junior ex- Marist brothers were interviewed individually to explore their perspectives, experiences, motivations and opinions in

detail through open-ended and probing questions. One instrument helped in the interview session was the recorder. All responses were recorded so that the researcher did not need to write all they said. After interview with the participants the research played the whole recording back to them so that they could hear themselves. The interview took a maximum of 40 to 50 minutes for each participant. All proper names and identities were removed and changed to pseudonyms. Once the appointment has been arranged and both parties met, it was now time to conduct the interview. The data collected was kept in a locked cupboard drawer accessible to the researcher only and will later be burnt.

3.6 Trustworthiness

According to Leung, 2005, trustworthiness in qualitative research means appropriateness of the tools, processes and data. Whether the research question is trustworthy for the desired outcomes, the choice of methodology, the data analysis is appropriate, and finally the result with diverse paradigms such as definitions of reliability is challenging and epistemology counter-intuitive. Hence, the essence of reliability for qualitative research lies with consistency. A test is considered reliable if the researchers get the same result repeatedly. However, according to Cherry, 2016, it is impossible to calculate reliability exactly but it can be estimated in a number of different ways.

In this research credibility come about because all the participants were once Marist Brothers in the schools and communities and their experiences were adequately captured through probing in-depth interviews. Following Kisely and Kendall (2011), all participants were given copies of their personal transcripts in a process called checking in order to allow them review their own transcribed interviews and how it was analyzed; in order for them to confirm or challenge the accuracy of the work.

According to Lincoln and Guba, (1985), the tape-recorder interviews were transcribed immediately to prevent inconsistencies in the data collection and an audit trail of the research process, including data analysis and decisions taken were described, justified and recorded. All the participants agreed and confirmed that the transcripts were a true representation of their experiences.

3.7 Data Collection procedure

The interview method of data generation was used to crosscheck the information that had been provided to the researcher through other methods. An interviewing guide was developed through several trials and used during the actual interviews. I was free to ask probing questions wherever necessary. All the interviews were voice recorded and transcribed. In some occasions such as school community superiors and were interviewed to find out the trustworthiness of the claims made by the ex-Marist Brothers. The researcher also sent some questionnaires to the participants through the email.

3.8. Data Analysis Procedure

This is the process of making sense and meaning out of the data which involves consolidating, reducing and interpreting what the respondents have said and what the researcher has read or observed (Merriam, 1998). The data was analyzed using thematic analysis which is a process of identifying patterns and themes within qualitative data (Maguire & Delahunt, 2007). The goal of thematic analysis is identify themes in the data that are important or interesting and use them to address the research objectives. The data was analyzed following the six phases of thematic analysis recommended by Clarke and Braun (2013).

Phase 1: Familiarisation with the data

The researcher immersed himself and became intimately familiar with the data by reading, re-reading the data and listening to audios that were recorded during to one-to-one interviews.

Phase 2: Coding

The researcher generated labels for important features of the data that are relevant to the research objectives guiding the analysis. The researcher noted any relevant information under the code while listening to the audio.

Phase 3: Searching for themes

The researcher made a list of themes that emerged from the data. Similar themes were clustered together.

Phase 4: Reviewing themes

The themes developed work with the coded extracts. The researcher also reflected on whether the themes developed were convincing, tell a compelling story about the data collected and were relevant to the research objectives.

Phase 5: Defining and naming themes

This required the researcher to construct a concise and informative name for each theme. The researcher constructed the themes and subthemes to the research objectives.

Phase 6: writing up

The researcher weaved the data extracts and linked them to the existing literature that is reviewed in the chapter two of the research.

3.9 Ethical Consideration

The study adhered to the required ethical research standards. It was guided by the principles informed consent, privacy/confidentiality, anonymity, researcher's responsibility.

Informed Consent

The researcher obtained informed consent from all participants before conducting the in-depth interviews.

The participants were fully informed about the purpose of the study, the methods used, and the potential risks and benefits of participating.

The participants were assured that their participation was voluntary and that they could withdraw from the study at any time.

The participants were provided with a consent form that outlined the terms of their participation, including the use of audio or video recordings.

Protection from Harm:

The researcher took all necessary steps to minimize the risk of harm to the participants, including emotional distress or discomfort.

The researcher was aware of the potential power dynamics between the researcher and the participants, and took steps to mitigate any potential harm or exploitation.

The researcher ensured that the participants were not coerced or pressured into participating in the study.

The researcher had a plan in place to provide support and resources to participants who may experience distress or discomfort during or after the study.

Right to Privacy:

The researcher ensured that all participant data was kept confidential and anonymous.

The researcher used pseudonyms or codes to protect the participants' identities.

The researcher stored all data in a secure location, such as a locked cabinet or a password-protected computer.

The researcher ensured that only authorized personnel had access to the data.

Honesty with Professional Colleagues:

The researcher was transparent and honest with colleagues and stakeholders about the study's methods, findings, and limitations.

The researcher acknowledged the contributions of colleagues and stakeholders to the study.

The researcher was accurate and truthful in reporting the study's findings, and avoided misrepresenting or distorting the data.

The researcher was willing to share the study's findings and methods with colleagues and stakeholders, and to engage in open and honest discussion about the study's implications and limitations.

Additionally, the researcher also considered the following ethical principles:

Respect for the participants' autonomy and dignity

Avoidance of exploitation or manipulation of the participants

Minimization of harm or risk to the participants

Maximization of benefits to the participants and to society

Transparency and accountability in the research process

Plagiarism

The researcher made sure that the ideas, the process, and the information obtained from the works of other scholars are acknowledged properly.

3.10 Chapter Summary and Conclusion

This chapter outlined the research design and methodology employed to explore the lived induction experiences of junior Ex-Marist Brothers in Malawi. The study

adopted a qualitative research approach, specifically phenomenology, to gain an in-depth understanding of the participants' experiences. In-depth interviews were conducted with five former Marist Brothers who voluntarily left the Brotherhood, focusing on their perspectives, motivations, and experiences. The study was conducted in four secondary schools and communities where the participants had previously lived and worked.

The research utilized purposive sampling to select participants, ensuring that only those who left the Brotherhood voluntarily were included. Data collection involved one-on-one interviews, which were audio-recorded, transcribed, and analyzed using thematic analysis. Thematic analysis followed a six-phase process, including familiarization with the data, coding, identifying themes, reviewing themes, defining and naming themes, and writing up the findings. Ethical considerations, such as informed consent, confidentiality, and protection from harm, were strictly adhered to throughout the research process.

The chapter emphasized the importance of validity and reliability in qualitative research, ensuring that the findings were credible and consistent. Participants were given the opportunity to review their transcripts to confirm accuracy, and an audit trail was maintained to document the research process. The study's small sample size was justified by the need for rich, detailed data rather than numerical representation.

In conclusion, the research design and methodology were carefully chosen to align with the study's objectives, ensuring a thorough and ethical exploration of the induction experiences of Ex-Marist Brothers. The use of phenomenology and thematic analysis provided a robust framework for understanding the complexities of the participants' lived experiences.

CHAPTER FOUR

FINDINGS AND DISCUSSIONS

4.0 Introduction

This chapter presents the complete findings, Interpretation, presentation and discussion of the study, which explores the lived induction experiences of junior Marist Brothers in Malawi. The research's primary goal is to understand how these induction experiences—both the supportive and the challenging impact junior brothers' integration into the institute and their ultimate decision to remain or depart from their religious vocation. The inquiry is structured around three main research objectives:

1. **To identify and evaluate the positive induction opportunities available to the junior Marist Brothers.**
2. **To investigate the challenges encountered during the induction process that have led to attrition.**
3. **To propose strategies and recommendations to mitigate these challenges in order to improve retention.**

In pursuing these objectives, the study adopts the six-phase thematic approach outlined by Clarke and Braun,⁶⁹ which involves (1) familiarization with the data, (2) generating initial codes, (3) searching for themes, (4) reviewing themes, (5) defining and naming themes, and (6) producing the final report. Further conceptual framing is

⁶⁹ Clarke, Virginia and Virginia Braun. *Successful Qualitative Research: A Practical Guide for Beginners*. London: SAGE Publications, 2013

provided by Adam's Theory of Induction (TPI),⁷⁰ Michael Zey's Mutual Benefit Model,⁷¹ and the mentoring framework of Yob and Crawford,⁷² each shedding light on how structured induction, mentoring, and mutual support facilitate retention. The chapter is organized into several parts.

Section 4.2 discusses the data collection process and the demographic details of the respondents, providing context for the subsequent.

Section 4.3 focuses on the positive induction opportunities identified by junior Marist Brothers, highlighting aspects such as retreats, pastoral visits, training programs, and provision of basic needs.

Section 4.4 details the challenges that have contributed to attrition, including financial pressures, cultural tensions, stringent obedience requirements, limited mentorship, and community shortcomings.

Section 4.5 articulates the strategies suggested by respondents for remedying these challenges, and

Section 4.6 offers a comprehensive summary of the findings, integrating them with the theoretical frameworks and extant literature.

⁷⁰ Adam, Alencon's (2010). Theory of Induction and Integration. Unpublished manuscript

⁷¹ Zey, Michael (1984). "Mutual Benefit Model: An Approach to Social Exchange in Organizations." *Journal of Organizational Studies* 152):45-67

⁷² Yob, and Crawford (2012). *Mentoring in Organizations: A Psychosocial Perspective*. New York: Routledge

4.2 Data Collection and Demographic Overview

4.2.1 Data Collection Process

Data were collected through a combination of in-depth, one-to-one interviews and an online questionnaire. The interviews were carried out both face-to-face and via video conferencing, with each session recorded using audio and video devices. To preserve authenticity, all recordings were transcribed verbatim, capturing every detail of each respondent's lived experience. The subsequent used NVivo software to code and categorize the data, facilitating an organized approach to thematic. In addition, questionnaires were emailed to participants, with each ex-Marist Brother responding fully, significantly surpassing the 30% minimum acceptable response rate identified in recent studies.⁷³ This exceptionally high response rate points to the respondents' strong engagement and interest in the research topic.

4.2.2 Demographic Profile of Respondents

The table below (Table 2) presents detailed demographic information for the five respondents. It includes each brother's pseudonym, qualification, age at departure, year left, and years of service. Such demographic insights help clarify the variations in their induction experiences, particularly in how length of service, professional background, and age at departure might influence a brother's vocational trajectory.

⁷³ Beekhuyzen, J. (2008). Conducting a literature review: A puzzling task. Australian Association for Research in Education Brisbane, Australia

Table 2: Demographic Information and Qualifications at Departure

#	Pseudonym	Qualification	Attrition Age	Year Left	Experience (Years)
1	Bingo	Postgraduate	33	2008	15
2	Reality	Undergraduate	38	2009	14
3	Wishes	Undergraduate	38	2009	12
4	Hope	Undergraduate	33	2008	9
5	Happy	Undergraduate	32	2006	7

For example, Bingo (*pseudonym*) departed in 2008 at age 42, having dedicated 18 years to the institute. During this extensive tenure, he served as a formator in both the postulancy and novitiate stages, a community leader, teacher, consultant to the Provincial Councillor, and collaborator on a synod Diocesan pastoral team. Contrarily, Happy left in 2006 at age 32, after only 7 years, taking on the roles of community and school bursar. This disparity in duration and responsibilities suggests that depth of mentoring and the scope of one's duties may critically affect a brother's inclination to persevere or to depart.

4.2.3 Questionnaire Distribution and Return Rate

The online questionnaire was disseminated via email to all potential participants, and each ex-Marist Brother submitted a completed response, achieving a 100% response rate. According to Wu et al.⁷⁴ an online survey response rate of approximately 30% is generally acceptable, thus underscoring the high engagement level among these five ex-Marist Brothers.

⁷⁴ Wu,et al. (2022). "Online Survey Response Rates: A Critical Review." *Journal of Survey Methodology* 14(1):101-115

Table 3: Respondents' Job Positions

#	Pseudonym	Position
1	Bingo	Master of novices, superior, teacher, consultant, collaborator in pastoral synod diocesan team
2	Reality	Headmaster, bursar, choir master, secretary, Head of Department (HOD)
3	Wishes	Recruiter, superior, bursar
4	Hope	Superior, teacher, bursar, boarding master
5	Happy	Bursar, teacher

Such diverse roles—from leadership assignments like Master of Novices and Headmaster to administrative positions like bursar—highlight the multifaceted nature of a Marist Brother's responsibilities. This variety implies that the induction process must be broad-based, covering spiritual, pastoral, educational, and administrative dimensions.

4.3 Induction Opportunities

This section delves into the beneficial elements of the induction process, as recounted by the respondents. It underscores four main areas: spiritual retreats, pastoral visits, professional development training, and the organized provision of basic needs. Each of these areas is analyzed in detail and connected to the relevant theoretical frameworks for retention.

4.3.1 Spiritual Renewal through Retreats

Annual retreats were frequently cited as a crucial window for spiritual refocus and introspection. Bingo stated:

“Each time I go for the annual retreat, I feel renewed because retreat moments provide me with the opportunity to reflect seriously about my consecration as a religious brother. The retreat period is a moment when I assess and check myself through a serious reflection on how I am responding to the divine call...”⁷⁵

Mike also underscored how these retreats provided an intense period for personal prayer and respite from the customary demands of school and community life.

Through such reflection, he could reassert his vocational calling.

Retreats function as structured intervals of reflection, a cornerstone in Adam’s TPI Theory of Induction, where socialization includes spiritual and emotional acclimatization. These contemplative experiences offer junior brothers an avenue to reconcile their personal spirituality with the responsibilities of teaching and communal living. By offering them time to reevaluate and deepen their commitments, retreats reduce disconnection—a factor often implicated in attrition.

Ogalo (2018) and Wong (2004) illustrate how systematic orientation can enhance commitment. Although their contexts are largely secular, their conclusion that holistic induction fosters lower attrition resonates here. Meanwhile, Sammon (2008) emphasizes the layered spiritual needs of a religious community, suggesting that beyond professional orientation, there must be avenues for profound spiritual introspection, aligning well with the role retreats play here.

4.3.2 Integration through Pastoral Visits

Respondents valued pastoral visits for offering recurring mentorship and emotional reinforcement. Reality recalled:

⁷⁵ Bingo, interview, November 18, 2024

*“During the annual pastoral visits, I had ample time to explain what I was going through in both the community and at school, and I received guidance that was crucial for my integration.”*⁷⁶

Happy added that these visits provided empathy and clear suggestions for handling dual tasks, assisting him in forming a balanced approach to his roles. In TPI theory, continuous socialization is instrumental for retaining new members. Pastoral visits, therefore, serve as a direct link between the novices or junior members and their superiors, reducing feelings of isolation. This resonates with Michael Zey’s Mutual Benefit Model, wherein the mentor–mentee exchange supports both parties and stabilizes organizational structures.

Kelley (2008) and Paris (2013) emphasize supportive leadership as crucial for reducing teacher turnover. Here, pastoral visits function comparably in a religious setting, merging professional oversight with spiritual companionship—a nuance not commonly addressed in secular studies but suggested by Sammon’s (2008) assertion that consistent relational support is essential for sustaining vows in modern communal contexts.

4.3.3 Professional Development through Training Opportunities

Professional development emerged as another strong aspect of induction. All five participants applauded the chance to pursue additional education and training. Wishes explained:

⁷⁶ Reality, interview, November 19, 2024

“The training opportunities allowed me to acquire additional qualifications, which made me more competitive in society and prepared me for roles beyond the institute.”⁷⁷

Happy similarly found that further study enhanced his administrative effectiveness, building confidence in his leadership responsibilities. In Zey’s Mutual Benefit Model, professional growth can benefit both the individual and the institution. While skill enhancement augments the brother’s competencies in teaching or administration, it may also ignite an appetite for independence. This suggests that while the encouragement of advanced training is vital, it should be complemented by reinforcing religious identity to safeguard institutional commitment.

Odunayo Paul Saul et al. (2014) and Kadel (2023) affirm that induction training boosts retention by raising job satisfaction. Nonetheless, as pointed out, Coombs and Nemeck (2018) caution that strong professional identity might overshadow a consecrated vocation, reflecting Ferre’s viewpoint on “professionalism” overshadowing spiritual essence. The findings here align with that tension, indicating a need to balance professional upgrading with vocation-centered formation.

4.3.4 Provision of Basic Needs in the Communities

Another positive facet of induction was the institute’s systematic provision of basic necessities. Hope remarked:

“I never had to worry about what I would eat or where I would sleep because the institute always provided for us in the communities we served.”⁷⁸

⁷⁷ Wishes, interview, November 20, 2024

⁷⁸ Hope, interview, November 21, 2024

Reality, serving overseas, also noted that living essentials were consistently arranged, thus freeing him to concentrate on his duties.

According to Maslow's hierarchy of needs, attending to fundamental physiological and security needs is critical to higher-level motivations. In TPI terms, this stable foundation fosters integration. However, some respondents cautioned that excessive or unbalanced material support might create dependency or complacency, underscoring a need for personal responsibility consistent with religious poverty.

Mafara (2018) discusses how meeting basic needs can diminish turnover intentions. Yet, from a religious vantage point, as alluded to by Jacques Simpure (2016), the vow of poverty must not translate into comfort-driven reliance on community resources, lest it weaken personal accountability and spiritual zest. This dual perspective clarifies the necessity for well-managed, equitable resource distribution in religious communities.

4.4 Induction Challenges

While these aspects positively shape the induction experience, the data also expose numerous challenges that heighten attrition risks, covering everything from financial conflicts to community life deficits.

4.4.1 Financial Pressures from Impoverished Backgrounds

A major issue for the respondents, especially those from underprivileged families, lay in reconciling their familial obligations with the vow of poverty. Happy recounted:

*“I constantly received demands from my parents and siblings, and because of the vow of poverty, I could not use my salary to help them. This conflict eventually became too much to bear.”*⁷⁹

Similarly, Wishes described having to hand over any extra income from marking examinations to the community bursar, removing his autonomy in aiding relatives. In TPI theory, even though personal and communal needs are recognized, overbearing outside financial pressures conflict with the vow of poverty and undermine emotional stability. This recurring challenge points to the urgent need for policies that offer at least partial support to families, thus alleviating guilt or stress for brothers caught between consecrated vows and familial responsibilities.

Patrick’s (2020) explanation of African cultural demands strongly aligns with these experiences, showing that familial expectations commonly precipitate moral or emotional crises. This synergy with the vow-of-poverty conflict is also supported by further references, noting that addressing this discrepancy can significantly curb attrition.

4.4.2 Individual Pressures Regarding the evangelical counsel of Chastity

The vow of chastity similarly triggered intense emotional or social tensions. Wishes remarked:

*“Every time I visited home, relatives would ask me why I hadn’t left any children behind. They couldn’t understand that I had chosen a life where my ‘children’ were my students.”*⁸⁰

⁷⁹ Happy, interview, November 22, 2024

⁸⁰ Wishes, interview, November 20, 2024

Hope recounted eventually leaving to marry under the weight of cultural pressures, while Mike described an intimate relationship that breached his vow of chastity, culminating in his departure.

This cultural clash, pitting religious celibacy against widespread societal expectations of marriage and progeny, can produce formidable internal conflicts. Yob and Crawford's mentoring framework implies that ongoing counseling and relational mentoring can help novices handle these complex demands. Strong psychological and spiritual support structures may thus be vital to preventing vow violations and subsequent attrition.

Sister Florida Gundasi's work (2022) documents similar struggles among junior nuns in Africa, revealing that vow-of-chastity conflicts often stem from society's high regard for fertility and lineage. Chapter Two's parallel experiences confirm that addressing chastity on both theological and cultural fronts is indispensable for retaining members in religious life.

4.4.3 Demands of the evangelical counsel of Obedience

Another challenge pertained to what respondents experienced as rigid adherence to obedience. Hope explained:

*"I constantly needed to be home for family matters, but because of the vow of obedience, I was posted far away. It felt as though personal considerations were ignored."*⁸⁸⁸¹

Bernard noted feeling "infantilized" after a harsh reprimand for using a car without permission.

⁸¹ Wishes, interview, November 20, 2024

While institutional discipline and clear authority lines are integral to religious life, TPI underscores the need to balance organizational order with personal autonomy. Excessively controlling obedience procedures can foster disempowerment, contributing to dissatisfaction and departure.

Ferre (cited) addresses how Brothers risk confusion in contexts of clericalism or inflexible hierarchical structures. The friction described by Ken and Bernard is consistent with the argument that an overly rigid obedience culture can clash with emerging generational and cultural expectations (Sammon 2008).

4.4.4 Isolation During Mission Assignments

Isolation was a major concern for brothers on overseas missions, who felt out of touch with their families. Reality noted:

*“When I was assigned abroad, not a single brother visited my home to see the conditions my ageing parents were in. This isolation made it very hard to continue my vocation.”*⁸²

Wishes likewise lamented a lack of a “link brother” system to keep his family updated.

In Zey’s Mutual Benefit Model, ongoing social support is a critical element of retention. By implementing structured contact points for missioned brothers, emotional burden could decrease, thereby reducing attrition. Jones (2015) and Baidoo (2014) highlight the necessity for local or institutional support structures to assist novices or new staff. Sammon’s stance —those familial ties, if neglected, magnify

⁸² Reality, interview, November 19, 2024

feelings of alienation—parallels these stories of emotional strain among brothers working far from home.

4.4.5 Inadequate Induction and Mentorship experiences

Several participants expressed frustration over the absence of an organized induction framework. Bingo lamented:

*“I do not remember having a mentor in the house or at the school. Although experienced brothers were available, there was no written policy or structured program for induction and mentorship. I simply felt frustrated and eventually left the institute.”*⁹⁰⁸³

Happy had a similar experience, underscoring that no one guided him through the complexities of community living. Structured socialization is essential in TPI theory, while Zey’s model emphasizes reciprocal mentorship benefits. Without an explicit policy, new members feel unsupported and disconnected, increasing the likelihood of departure.

Studies by Simwewa Jones (2015) and Nghaamwa (2017) found insufficient or ad hoc induction for novices in Malawi and Namibia, respectively, echoing Andrew and Bernard’s dissatisfaction. This indicates widespread alignment between these local secular teacher induction challenges and the Marist Brothers’ context, reaffirming that a codified policy is crucial to reduce attrition.

⁸³ Bingo, interview, November 18, 2024

4.4.6 Overloading with Multiple Responsibilities

Another recurring obstacle was workload. Reality recalled:

*“I was given so many responsibilities by the headmaster that my ability to teach effectively was compromised. The constant stress and lack of time to rest eventually led to burnout.”*⁸⁴

Hope agreed, knowing that juggling numerous tasks impeded both spiritual reflection and job satisfaction.

Excessive demands threaten the balance TPI theory deems vital for continuous integration. Burnout fosters resentment and weakens the sense of vocation, suggesting that thoughtful workload distribution is indispensable for well-being.

Ogalo (2018) and Molner Kelley (2008) mention that high workloads can raise stress and turnover rates. Meanwhile, Chapter Two shows that if a religious setting does not offset administrative or pastoral workloads with adequate rest and reflection (Ferre, Sammon), novices may succumb to burnout and leave.

4.4.7 Deficiencies in Community Life

Community deficits also surfaced as a major concern. Happy stated:

*“Senior brothers would often leave without informing us of their return times, and I felt completely alone in the community. This lack of communication and solidarity made me question whether I belonged.”*⁸⁵

Bingo saw a broader breakdown in communal spirit, citing egocentric behaviors and unequal treatment.

⁸⁴ Reality, interview, November 19, 2024

⁸⁵ Happy, interview, November 22, 2024

Cohesive community ties are foundational for morale and retention. TPI theory emphasizes belongingness, and these findings suggest that disjointed communication, favoritism, or persistent friction undermines that unity, prompting attrition.

Sammon (2008) and Simpure (2016) detail how generational or cultural divides can unravel communal bonds, resonating with Happy and Bingo's experiences. Their accounts confirm that a lack of open communication and fraternal warmth can destabilize novices' emotional security and intensify attrition.

4.5 Mitigation Strategies for Enhancing Retention

Respondents proposed a range of solutions for addressing these hurdles, each corresponding to a specific area—family support, education, counseling, community life, or spiritual formation. Below, each recommendation is elaborated, with relevant theories and Chapter Two references noted.

4.5.1 Material Support for Families

To counteract the financial constraints faced by families, many suggested instituting a formal policy that offers financial aid or allowances for families, especially those in dire poverty. Hope believed that such measures would ease the tension:

*"If there had been at least some partial assistance for my parents, I could have handled the vow of poverty better."*⁸⁶

TPI theory recognizes external socio-economic contexts as pivotal for integrative success. This proposed policy, under Zey's model, fosters mutual gains: the brother experiences reduced stress, and the institute retains a committed member.

⁸⁶ Hope, interview, November 20, 2024

Relation to Chapter Two

Patrick (2020) directly outlines that African family obligations can overshadow vow-of-poverty ideals. Chapter Two's alignment with these calls for bridging cultural pressures and ecclesial responsibilities thereby supports the notion that partial, well-monitored family assistance can reduce guilt-driven exits.

4.5.2 To promote civic education on the essence of consecrated life to the parents and relations of the brothers.

As a complementary action, multiple respondents recommended civic education sessions for parents to clarify what a "Brother" does and does not entail. Hope highlighted:

*"At a funeral of a Malawian brother, the relatives stated that they saw the late driving a number of cars and they asked for a share of the properties that the late had, at least one vehicle as a consolation."*⁸⁷

The family of a late brother sued the institute over the pension issue and they won the case. The parents and relatives were not aware that a brother's pension is a prerogative of the institute were stipulated in the Constitutions. Such incidences can be averted by having structures that provide induction to parents and relatives.

By offering structured orientation to families, the institute can diminish unrealistic expectations, thus protecting novices from unjust demands and misunderstandings. This approach accords with TPI theory's emphasis on nurturing an environment that supports newcomer integration at all levels.

⁸⁷ Hope, interview, November 21, 2024

Relation to Chapter Two

Chapter Two underscores the potential for parental misunderstanding (Sister Florida Gundasi, 2022). Civic education parallels proposals in secular contexts where engaging families fosters better induction outcomes. This synergy underscores the universal benefit of clear communication with relatives or guardians.

4.5.3 Fostering a Stronger Brotherly Spirit in communities

Strengthening the community through planned events, open discussions, and inclusive leadership is another key suggestion. Bingo emphasized:

“If each brother felt truly heard and respected, we could handle difficulties without losing members.”⁸⁸

According to TPI theory, social cohesion is integral to retention. With open communication, shared meals, or group projects, novices form deeper bonds. Zey’s model also supports that frequent, supportive interactions can maintain commitment by appealing to each brother’s sense of belonging and mutual advantage.

Relation to Chapter Two

Sammon’s (2008) observations about generational clashes are rectified through communal collaboration and robust dialogue. This matches the call to avoid passively allowing tension to fester—demonstrating that direct community-building efforts are essential for bridging age, cultural, or ideological gaps.

⁸⁸ Bingo, interview, November 18, 2024

4.5.4 Investment in Further Education for brothers

Some participants viewed advanced study as a motivating force that reinvigorates a brother's sense of purpose. Happy stated:

“Postgraduate chances would not only polish my capabilities, but also allow me to serve the congregation better.”

Aligning with Zey's Mutual Benefit Model, expanded educational opportunities reward both parties. Nevertheless, care is required to ensure advanced qualifications do not entice members away from the congregation's mission.

Relation to Chapter Two

Simpore (2016) warns that advanced studies can be double-edged: they sharpen professional skills while risking disconnection from religious purpose. Chapter Two's tension is mirrored here, suggesting that thorough spiritual alignment must accompany educational endeavors to counter potential career allure.

4.5.5 Ongoing formation in Relationship and Sexuality Management

Given the vow-of-chastity struggles, many respondents endorsed targeted workshops and counseling. Reality noted:

“I lacked guidance on drawing boundaries and I breached the vow of celibacy; if we had open forums on human relationships, I might have stayed.”⁸⁹

The vow of chastity's intersection with African cultural norms is complex, requiring consistent mentorship that addresses emotional, cultural, and theological dimensions. Yob and Crawford's psychosocial approach to mentoring confirms that personal development training is vital for novices in high-risk situations.

⁸⁹ Reality, interview, November 19, 2024

Relation to Chapter Two

Sister Florida Gundasi (2022) records parallel issues, demonstrating that vow-of-chastity misunderstandings often lead to attrition. Chapter Two thus supports an integrated formation approach combining moral theology, psychological education, and practical skill-building in forging respectful boundaries.

4.5.6 Strengthening Personal and Community Prayer Life

The emphasis on sustaining a dedicated prayer routine—individually and communally—was universal among respondents. Reality shared:

*“Once my personal prayer life suffered, I could no longer stand firm in my vocation. I felt adrift, especially as communal prayer was also irregular.”*⁹⁰

Under TPI, spiritual resilience is part of social integration in a religious setting. Prayer fosters reflection, communal bonding, and emotional stability. Encouraging mandated, well-organized prayer sessions promotes spiritual anchoring, fostering a deeper sense of unity and reducing the likelihood of a brother feeling spiritually lost.

Relation to Chapter Two

Sammon (2008) details how older and younger religious can clash over prayer styles. Nonetheless, mutual engagement in daily devotions can unify these generational perspectives. Chapter Two’s stance that fervent communal prayer can mitigate isolation is directly corroborated by Reality’s account.

4.5.7 Enhancing Vocational Promotion during Early Formation stages

Several participants urged robust theological and spiritual grounding in postulancy and novitiate. Happy observed:

⁹⁰ Reality, interview, November 19, 2024

*“If the spiritual and theological foundation of a brother in the early stages of formation is weak, he is building his vocation on sand.”*⁹¹

Instilling comprehensive doctrinal, pastoral, and communal knowledge early offers novices resilience in confronting later pressures. This aligns with TPI’s emphasis on thorough socialization from the onset, echoed in Zey’s reciprocal mentorship concept by ensuring novices have ample doctrinal and relational support.

Relation to Chapter Two

Jones (2015) and Nghaamwa (2017) both underscore that an ad hoc approach to early teacher induction jeopardizes retention. For religious novices, the stakes are often higher, given deeper life-long vows and communal living. This synergy illuminates the general principle that “front-loading” induction fosters long-term stability.

4.5.8 Reinforcing Family Contact for Those on Mission ad gentes.

Brothers on mission assignments abroad frequently feel cut off. Reality described how a link brother might have helped his family:

*“My parents would call me worried, and I’d feel guilty for not being able to help. A designated contact in Malawi would have eased this burden.”*⁹²

Establishing a “link brother” policy resonates strongly with Zey’s model, providing emotional continuity and reinforcing the sense of a supportive, extended family.

Alleviating this isolation can anchor brothers more effectively in their religious commitment.

Relation to Chapter Two

⁹¹ Happy, interview, November 22, 2024

⁹² Reality, interview, November 19, 2024

Baidoo (2014) and Effah and Osei-Owusu (2014) highlight that external support structures are vital for retention in educational roles. For Marist Brothers, Chapter Two underscores that bridging physical distances—particularly when families are impoverished or culturally reliant—can significantly reduce the emotional toll that fuels attrition (Patrick 2020).

4.6 Summary and Conclusion

Overall, the thematic of the qualitative data indicates that induction for junior Marist Brothers in Malawi is enriched by aspects like spiritual retreats, pastoral supervision, professional training, and the ready provision of basic necessities. These align neatly with Adam's TPI Theory of Induction and Zey's Mutual Benefit Model, both of which stress that structured orientation and mutual assistance can reduce attrition.

On the other hand, the research also highlights critical hurdles: significant familial pressure tied to the vow of poverty, cultural expectations that clash with chastity, stringent obedience norms that stifle independence, isolation for those on missions, an absence of formal mentoring frameworks, overloading novices with duties, and inadequate community cohesion. Respondents—such as Mike, Nick, Andrew, Bernard, and Ken—offered vivid illustrations of these predicaments, each reflecting an immediate area for improvement.

To mitigate these concerns, the chapter consolidates a set of tangible strategies. These include instituting a policy of financial support for economically disadvantaged families, educating these families on the nature of consecrated life, investing in cohesive community-building, sponsoring further studies to enhance professional growth, offering consistent formation on sexuality and relationships, strengthening prayer routines, elevating the quality of vocational promotion in the earliest stages,

and structuring a designated “link brother” system to maintain regular communication with families of missionaries.

Taken in total, the findings underscore an urgent need for a comprehensive induction and mentoring framework, balancing practical and spiritual needs while integrating well-established theoretical perspectives on socialization and career retention. The synergy of Adam’s TPI Theory, Zey’s Mutual Benefit Model, and Yob and Crawford’s mentoring approach promises a thorough explanation of how attrition might be mitigated, and how the institute could continue advancing its educational and evangelizing commitments.

The recommendations provided not only answer the specific challenges identified but also chart a course for ongoing development in the institute’s induction policies. By adopting such recommendations, the Marist Brothers can create an environment where junior members feel more fully supported—materially, psychologically, and spiritually—thereby likely boosting retention rates and securing the institute’s mission well into the future.

Comparative Summary with Chapter Two: Agreement or Disagreement

Comparing these results to the literature reviewed reveals a high degree of alignment. Structured induction processes (Ogalo 2018; Kelley 2008) are echoed here, as are familial and cultural tensions (Patrick 2020; Gundasi 2022) that contribute to attrition in consecrated life. The absence of formal mentorship policies and the strain caused by unclear or unenforced induction steps (Jones 2015; Nghaamwa 2017) are consistently reflected. Additionally, the dual-edged nature of professional development (Coombs and Nemeck 2018; Simpure 2016) surfaces here, affirming

that while training can strengthen capabilities, it might also encourage Brothers to leave if it eclipses the spiritual dimension of their commitment.

Notably, the emphasis on spiritual retreats, pastoral visits, and communal prayer in the present study goes beyond many secular teacher-induction models described. Yet, such spiritual elements correlate with Sammon's (2008) point that generational and cultural chasms in religious institutes require a deeper relational and reflective approach than what is typically offered in secular scenarios. Indeed, the synergy between the findings in Chapter Four and the cited Chapter Two studies showcases how religious contexts add unique layers to induction, making solutions such as prayer routines, vow-centered formation, and community-building critical to retention.

CHAPTER FIVE

SUMMARY, CONCLUSION AND IMPLICATIONS

5.0 Introduction

This final chapter offers a comprehensive synthesis of the study exploring the lived induction

experiences of junior Marist Brothers in Malawi. It begins with a detailed summary of the main findings, then examines the implications these findings hold for the Marist Brothers in Malawi, the Catholic Church in the country, and other religious congregations. It also provides a series of recommendations for immediate implementation and improvement, followed by suggestions for further research to expand knowledge in this field.

In undertaking this study, the aim was to investigate not only the positive and encouraging

aspects of junior brothers' induction experiences but also the challenges and pressures they face, both from within the religious community and from external sources, such as familial and societal expectations. Ultimately, the goal is to propose targeted strategies to enhance retention and create a supportive environment that strengthens the vocation of the junior Marist Brothers in Malawi and potentially in other similar contexts.

5.1 Summary

The study revealed that the induction experiences of the junior Marist Brothers in Malawi are complex and multifaceted, involving a combination of supportive factors and significant obstacles. Several themes emerged from the data, each offering insights into the brothers' spiritual, professional, and communal lives during their early years of service:

1. **Annual Retreats for Spiritual Renewal:** Participants consistently highlighted the value of regular retreats, which enabled them to reflect deeply on their vocation, re-center their commitments, and revitalize their spiritual lives. These retreats acted as a stabilizing force, reducing isolation and reinforcing a sense of purpose among junior brothers.
2. **Pastoral Visits and Open Communication:** Respondents underscored the importance of pastoral visits and constructive interactions with senior or more experienced religious personnel. Such encounters fostered a supportive dialogue and allowed junior brothers to share challenges, receive advice, and consolidate their sense of belonging within the community.
3. **Training Opportunities and Skill Development:** Professional formation, particularly in teaching and administrative skills, was cited as a positive aspect of induction. Enhanced abilities in school management, budgeting, and community leadership not only motivated the brothers but also benefited their local communities. However, there were concerns that significant professional advancements, especially those offering independence, sometimes led brothers to contemplate leaving for greater self-determination.
4. **Provision of Basic Needs:** The Marist Brothers' commitment to ensuring that new members had adequate food, shelter, medical care, and other essentials

minimized the distractions of financial insecurity. This solid baseline of support permitted junior brothers to focus more thoroughly on spiritual growth and community responsibilities.

Nonetheless, these positive elements were counterbalanced by an array of challenges that often led to attrition:

1. **Vow of Poverty vs. Familial Obligations:** Families living in poverty exerted financial pressure on newly professed brothers, who, by their vow, were restricted in providing monetary aid. This clash between duty to family and the vow of poverty created intense emotional and psychological strain.
2. **Cultural Expectations on Marriage vs. Vow of Chastity:** In many Malawian communities, marriage and procreation remain culturally paramount, making it difficult for junior brothers to reconcile these societal norms with their commitment to celibacy.
3. **Strict Obedience Requirements and Authority Conflicts:** The vow of obedience at times led to friction when junior brothers felt micromanaged or infantilized by superiors, causing frustration and eroding trust.
4. **Disconnection from Home During Mission Work:** Mission assignments abroad left some brothers feeling cut off from families, who often received little to no support from the local congregation in Malawi. This sense of isolation undermined the mutual relationship needed for sustained religious commitment.
5. **Lack of Formal Induction and Mentoring:** While spiritual guidance existed informally, respondents lamented the absence of structured mentoring policies

that could systematically address their personal, communal, and spiritual needs.

6. **Overburdening and Burnout:** Some participants reported being overloaded with multiple roles—administrative, educational, liturgical—resulting in exhaustion and dissatisfaction.
7. **Deficiencies in Community Life:** Inequalities between local and expatriate brothers, insufficient transparency, and limited fraternal bonding weakened community cohesion. Instances of disrespectful or even aggressive behavior among some older brothers discouraged junior members from remaining.

Taken as a whole, these factors point to the necessity for multiple, targeted interventions to strengthen junior brothers' sense of belonging, manage external and internal pressures, and ensure a balanced, nurturing induction process.

5.2 Conclusion

This study provides a comprehensive view of the induction experiences of junior Marist Brothers in Malawi, highlighting both the supportive structures that encourage perseverance and the significant challenges that drive some brothers to leave. While many junior brothers benefit from annual retreats, pastoral visits, training opportunities, and the provision of basic necessities, they also face financial, familial, cultural, and institutional pressures that erode their vocational commitment.

Addressing these challenges requires a collaborative, multi-layered approach. On the one hand, the Marist Brothers in Malawi must institutionalize more robust induction and mentoring mechanisms, bolster spiritual direction, ensure equitable distribution of responsibilities, and foster strong community bonds. On the other, the Catholic Church in Malawi has a wider role to play in supporting vocational discernment,

promoting poverty relief, and facilitating exchange of best practices among various religious congregations. Finally, this study proposes several avenues for further research, emphasizing longitudinal approaches, cross-cultural perspectives, technological intervention, and in-depth economic analyses, which can provide deeper insights into sustaining religious life.

By combining targeted interventions, supportive policies, and continuing dialogue with families and local communities, the Marist Brothers in Malawi—and indeed other congregations—can create an environment more conducive to the long-term retention of junior brothers and the faithful realization of their religious mission.

5.3 Implications

Given the findings, this study has immediate and long-term implications for several stakeholder groups, including the Marist Brothers in Malawi, the Catholic Church in Malawi, and other religious congregations.

5.3.1 Implications for the Marist Brothers in Malawi

1. Effective Induction and Mentoring Policies:

The study demonstrates an urgent need for comprehensive and standardized induction and mentoring guidelines. Such policies would ensure that all junior brothers receive consistent orientation, have designated mentors, and participate in planned community-building events that reinforce their vocation.

2. Potential for Improved Retention Rates:

By systematically addressing junior brothers' challenges—ranging from financial and familial pressures to community-level problems—the Marist Brothers can lower

attrition and maintain a more vibrant community. Enhanced retention also promises continuity in apostolic and educational ministries.

3. Enhanced Spiritual Direction and Mentorship:

The findings highlight a distinct call to prioritize spiritual direction as a core element of formation. Regular one-on-one or group sessions with qualified spiritual directors can offer junior brothers individualized support and stronger integration into the community.

4. Support for Parents and Guardians:

A significant number of junior brothers come from socioeconomically disadvantaged families. Addressing this reality calls for material or financial support mechanisms for families—especially those in dire need—to reduce external pressure on the brothers.

5.3.2 Implications for the Catholic Church in Malawi

1. Addressing the Brothers Shortage:

The findings show the potential for junior brothers to leave due to various unresolved pressures, exacerbating the existing shortage of religious and clergy. The Catholic Church should thus explore broader programs or diocesan-level initiatives that promote the sustainability of religious vocations.

2. Promoting Vocational Discernment:

Since many youths in Malawi face cultural and economic pressures, the Church should intensify vocation discernment programs. These programs should provide

clear, accurate information about religious life, including the often-overlooked roles of religious brothers distinct from diocesan priests.

3. Support for Induction and Mentoring Policies:

The Church in Malawi could facilitate resource-sharing, workshops, and conferences that help religious institutes develop or refine induction procedures and strategies, thereby enhancing formation experiences.

5.3.3 Implications for Religious Congregations in Malawi

1. Addressing Junior Members' Challenges:

Religious congregations throughout Malawi may glean valuable lessons from the Marist Brothers' experiences. By prioritizing structured induction and ensuring that junior members receive robust personal and vocational support, congregations can safeguard the stability of their communities.

2. Collaboration and Exchange of Best Practices:

Instituting collaborative forums for different congregations to share successful induction and mentoring methods can further enrich formation processes. This collective approach will help standardize strategies that minimize attrition.

5.3.4 Promoting Material Support for Local Marist Brothers

The consistently cited theme of extreme poverty among the families of junior brothers indicates that dedicated financial assistance policies would alleviate much of the stress causing brothers to doubt or leave their vocation. Without such measures, the persistent dissonance between the vow of poverty and the responsibility to assist

impoverished parents or siblings remains unresolved, fostering guilt and ongoing tension.

5.3.5 Civic Education for Parents and Relatives

Given that many parents are unaware of the distinctions between religious brothers and diocesan priests—particularly regarding the vow of poverty—this education gap frequently leads to unrealistic expectations of material support from a religious brother. Conducting workshops, community outreaches, and consistent information sessions for prospective brothers' families would preempt conflicts and reduce the potential for misunderstandings about the scope of a brother's financial capacity. Marist Brothers in Malawi lost a case when a relative of a bereaved brother took them to court over the pension issue which according to their Constitutions belongs to the Institute. The relative was not aware of this provision.

5.3.6 Fostering a Brotherly Spirit

Community tensions often arise from perceived inequalities or discord, especially in intercultural settings. Participants like Wishes reported difficulty integrating with expatriate brothers, who sometimes received preferential treatment. Aggressive or dismissive attitudes by some senior community members further erode trust. Addressing these disparities is vital: explicit guidelines on conflict resolution, equality in resource allocation, and regular community dialogues can strengthen relationships and reduce the desire to leave.

5.3.7 Caring for a Sick Member in the Community

Illness emerged as a critical area of concern. While the brothers usually have busy apostolic schedules, a sick member risks feeling isolated or neglected if there is no

system to ensure regular visits, check-ups, and updates on medical status. One practical recommendation is to assign or hire trained nurses to regularly monitor ailing brothers' health. By reassuring them of communal support, the institute bolsters their commitment, safeguarding retention.

5.3.8 Managing Relationships with Members of the Opposite Sex

Some respondents recounted quitting the congregation due to problematic relationships that breached the vow of chastity. Implementing regular, well-structured workshops on relational ethics, emotional maturity, and prudent boundaries is essential. Such programs would equip junior brothers with practical strategies to maintain healthy, transparent, and vow-consistent interactions with the opposite sex, thereby upholding the vow of chastity.

5.3.9 Emphasizing Intense Personal and Community Prayer Life

A unanimous consensus among participants stressed that neglecting prayer life gravely undermines perseverance in religious commitment. Several testimonies emphasized how drifting away from daily and communal prayers diminishes spiritual vitality. Ensuring that every community fosters a culture of disciplined, vibrant prayer—featuring communal liturgical celebrations, shared meditation sessions, and personal prayer guidance—will provide the spiritual sustenance integral to sustaining vocations.

5.3.10 Effective Vocation Promotion and Early Formation

The initial stages of postulancy and novitiate are pivotal in laying the theological, spiritual, and communal groundwork. When candidates and their families thoroughly understand the commitments—such as chastity, poverty, and obedience—before final

vows, they are less likely to face crises of conscience that lead to early departure. Investing in rigorous vocation promotion and comprehensive early formation yields more committed, resilient members.

5.3.11 Maintaining Familial Contact During Mission Work

Several participants narrated their emotional struggles while being far from home on mission. Assigning a “link brother” in Malawi who remains in touch with the families of overseas brothers offers a practical solution to feelings of isolation. This approach can include regular updates, financial or emotional support for families, and periodic home visits by local representatives, reinforcing communal bonds and preventing abrupt exits from the mission field.

5.4 Recommendations for Improvement

5.4.1 For the Marist Brothers in Malawi

1. **Establish a Clear Induction Policy:** Draft and enforce standardized induction protocols that define mentorship roles, community integration steps, and spiritual formation guidelines, ensuring consistency across all communities.
2. **Offer Material Support to Families in Need:** Create a fund or program specifically targeted at alleviating financial burdens for families of local brothers, thus aligning familial needs with the vow of poverty.
3. **Maintain Family Links:** Develop channels for systematic communication with brothers’ families, especially for those serving abroad, including designated “link brothers” or frequent updates to keep the lines of support open.

4. **Invest in Spiritual Direction:** Encourage each junior brother to have a dedicated spiritual director or mentor who meets with him regularly, offering personalized guidance and addressing any emerging concerns.
5. **Prevent Burnout Through Balanced Workloads:** Assign tasks in a way that respects human limitations, allowing junior brothers time for prayer, rest, and reflection, integral to spiritual well-being.

5.4.2 For the Catholic Church in Malawi

1. **Facilitate Cohesive Induction Processes:** Collaborate with religious institutes to share best practices on orientation, mentoring, and formation, producing higher retention rates among all religious orders.
2. **Promote Poverty Alleviation Programs:** Recognize the role poverty plays in disrupting religious vocations and channel resources into community-based or diocese-level schemes that directly support families of religious aspirants.
3. **Prioritize Vocational Discernment:** Enhance existing programs and create new ones focused on clarifying roles and commitments in religious life—highlighting the differences between priests, brothers, and other forms of consecrated life.
4. **Support Mentorship and Formation:** Provide opportunities—through conferences, workshops, and published guidelines—for religious congregations to strengthen spiritual direction, fostering healthy and enduring commitments.

5.5 Suggestions for Further Research

1. **Longitudinal Tracking Studies:** Propose a multi-year research design that follows a cohort of junior brothers from postulancy through final vows,

documenting personal, communal, and familial factors that influence vocational stability.

2. **Comparative, Cross-Cultural Analysis:** Conduct a study examining junior brothers in other African or global contexts to identify shared or divergent challenges, then recommend best practices that could be adapted to the Malawian setting.
3. **Technology as a Formation Tool:** Investigate how digital platforms—e.g., online mentorship forums, social media groups—could support spiritual direction and reduce the sense of isolation faced by brothers posted abroad or in remote locations.
4. **Focusing on Economic Constraints:** Perform an in-depth exploration into how macro- and microeconomic factors shape religious vocations, targeting poverty alleviation strategies that might be integrated into the broader religious formation process.

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Notes

More accurately: worldwide, the decrease in religious (sisters, brothers and religious priests) is 33% (from 1,232,516 to 824, 793). In the United States, the decrease in religious (sisters, brothers, and religious priests) is a much more dramatic 71% (from 194, 474 to 55, 466) (CARA 2021). About Europe it was difficult to find the consistent data. The drop of 59% accounts for both Western and Eastern Europe between 1973 and 2018 and does not include the religious priests (Secretariat Status Rationarium General Ecclesiae, 1975, p.89; Agenzia Fides, 2020).

APPENDICES

Appendix 1: The Questionnaire

Section A

Part 1: Demographic Information of the participants.

Instructions: Kindly answer all the questions below as objectively as you can. As part of the effort to treat the information you will make all available here confidential, your name will not be required. Other information will equally be treated with utmost confidentiality. Tick where appropriate.

1. **Age of the participant**
2. **Duration of time as a Marist Brother before deciding to leave**
3. **The year you left**
4. **Responsibilities held while a brother**

Section B

Appendix 2: Scoring scale for questionnaire

Using the following scoring scale to provide answers to the questionnaire.

1= Strongly Disagree. 2 = Disagree. 3= Not sure. 4= Agree. 5. Strongly agree

1. What induction opportunities do Marist brothers have enough Malawi?

Opportunities	1	2	3	4	5
1. Annual retreat					All
2. Professional qualification					All
3. Strong sense of belonging					
4. Strong bond between beginning and veteran Brs					
5. Spiritual Director regular visits					
6. Induction and mentorship policies					All
7. Veteran Brs mentor junior Brothers					
8. Health Insurance guaranteed					All
9. Business and feelings meetings					
10. Personal and community prayers					All
11. Monthly allowance guaranteed					All
12. Provincial or delegate annual visit					All
13. Cash for home-leave					All
14. Community social gatherings					
15. Strong presence of the Brothers when a colleague loses a parent or guardian					
16. Cordial welcome accorded anywhere in the Marist Communities					All
17. Joy of working with the youth					All

2. Challenges encountered in the communities.

Challenges	1	2	3	4	5
18. The lure of fleshy indulgence					All
19. The lure for money to support parents or relations					All
20. Demands of obedience					
21. Lack of opportunities for further studies					All
22. Lack of courtesy when withdrawing from position of authority					
23. Feeling alienated because of tribe of origin or nationality					
24. Being denied the use of the common means of transport					
25. Physically beaten by a community leader					
26. Turned into the centre of gossip by others					
27. Not visited during exclaustation					All
28. Finding support, consolation and care from outsiders					
29. Not being listened to by those responsible					3
30. Patronizing unhealthy relationships with members of the opposite sex					
31. Irregularities in private or community prayers					
32. Being a Chronic complainer					
33. Missionary Brothers families not visited					
34. Individualism in communities					

35. Scandals involving the so-called model Brothers					
36. Weak presence during prayer, meals and entertainments					
37. Overstay in one community					
38. Provide material support to needy families					all
39. Provide civic education to parents and relatives					all
40. Create fraternal interactions in communities					
41. Provision of induction and mentorship					All
42. A link brother to visit homes of brothers					All
43. Healthy confrontation of brothers absent in community					
44. Not overstaying in one community					
45. Provision for postgraduate studies					All
46. Accompaniment and spiritual direction					All
47. Presence for prayers, meals and entertainments					All
48. To visit brother in exclaustation					All
49. Call business and feelings meeting					
50. Brothers in a vocation crisis not to be alienated					
51. Not to allow gossip reign in communities					All
52. Open more private secondary schools so that are absorbed brothers there instead of being civil servants					
53. Living intense personal and community prayer					All
54. Equal treatment of brothers					All

3. How can the Marist Brothers Institute appropriately address through induction policies to mitigate the alarming attrition of the local Brothers in Malawi?

Mitigate	1	2	3	4	5
4. Provide material support to needy families					All
5. Provide civil education to parent or significant relations on the essence of the Brothers vocation					All
6. Creation of more fraternity interactions where everyone feels accepted and cherished					
7. Policy of induction and mentorship for junior Brothers					All
8. A link Brother to regularly visit homes of Brothers to see the reality of the home					All
9. Fraternal confrontation of Brothers who often are outside the community					
10. Not to keep a Brother too long in the same community					
11. Remove fear that any Brother who is sent for studies will eventually abandon the institute					
12. Policy on accompaniment and spiritual direction of Brothers					All
13. Active presence of all brothers during prayers, meals and entertainment					
14. Visits Brothers on Exclaustration					
15. Create moments for both business and feelings meetings in communities where people can freely express what bothers them					
16. Be sensitive to brothers during the vocational crisis					All
17. Avoid gossip by direct and fraternal confrontation of a Brother					All
18. Open more Secondary Schools to accommodate the Brothers instead of seeking Government employment					All
19. Live intense private and community prayers					All
20. Equal treatment of all brothers					All

APPENDIX 3: showing the year, entrants, attrition and retention

Year	Entrants	Attrition	Retention
1987	2	1	1
1988	0	0	0
1989	7	6	1
1990	11	8	3
1991	5	5	0
1992	5	4	1
1993	1	0	1
1994	2	0	2
1995	2	2	0
1996	3	1	2
1997	4	3	1
1998	1	1	0
1999	0	0	0
2000	1	1	0
2001	0	0	0
2002	1	1	0
2003	1	1	0
2004	2	1	1
2005	3	2	1
2006	0	0	0
2007	4	4	0
2008	5	5	0

2009	6	4	2
2010	2	1	1
2011	0	0	0
2012	2	2	0
2013	2	2	0
2014	3	1	2
2015	2	1	1
2016	3	2	1
2017	1	1	0
2018	3	1	2
2019	2	1	1
2020	2	0	2
2021	3	1	2
2022	4	0	4
2023	3	0	0
2024	2	0	2

Appendix 4: Letter to the participants



August 22, 2024

Dear Participant

RE: REQUEST FORM FOR PARTICIPATION

I am currently a post-graduate student of Master in Theology and Religious Studies at the University of Malawi. I am currently researching on the external and internal factors influencing the alarming attrition of the junior Marist Brothers in Malawi.

I would be grateful if you could kindly assist me by accepting to take part in the audio interviews and in answering a questionnaire. The responses you give will be for academic purposes only and will be treated with ultimate privacy and confidentiality.

Thank you in anticipation.

Yours sincerely,

Signed

Brother Herlings Daniel S. Banda, FMS