

THE CONTRIBUTION OF THE MARIST BROTHERS
TOWARDS EDUCATION IN MALAWI
FROM 1946 TO 2004

MASTER OF ARTS (THEOLOGY AND RELIGIOUS STUDIES) DISSERTATION

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The Contribution of the Marist Brothers towards Education in Malawi from 1946 to 2004



Dissertation presented to the Department of Theology and Religious
Studies, Faculty of Humanities, Chancellor College, University of
Malawi, in partial fulfilment for the requirement of the Degree of
Master of Arts (Theology and Religious Studies)

by

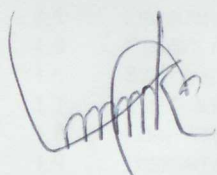
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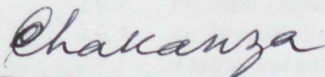


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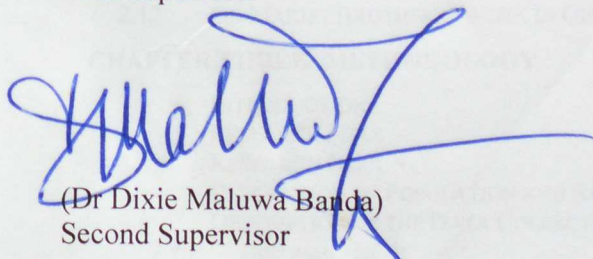


Declaration by the Supervisors

I hereby declare that this dissertation has been submitted with the approval of the supervisors



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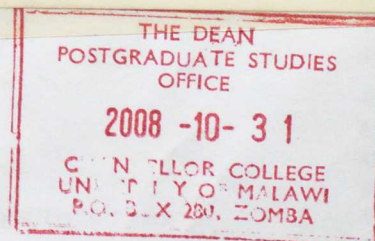


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Abbreviations and Acronyms

AAS	Acta Apostolicae Sedis
AC	Anglican Church
AFM	Apostolic Faith Mission
AG	Assemblies of God
APC	Assemblies of Pentecostal Church
BB	Bible Believer
BC	Baptist Church
Bio	Biology
BK	Bible Knowledge
Br	Brother
CC	Church of Christ
CCAP	Church of Central African Presbyterian
Chem	Chemistry
CLCDSS	Charles Lwanga Community Days Secondary School
CRC	Charismatic Renewal Church
CRECCOM	Creative Centre for Community Mobilization
Dict	Dictionary
Dr	Doctor
EDM	Education Division Manager
Eng Lan	English Language
FMS	Fratelli Maristas Scholis
Fr	Father
GABLE	Girls Attainment of Basic Literacy Education
Geo	Geography
His	History
ISL	Islam
JW	Jehovah's Witness
LBSS	Likuni Boys Secondary School
LCCA	Lutheran Church of Central Africa
LLCC	Lilongwe Living Christian Church
LW	Living Waters
MANEB	Malawi National Examinations Board
MASS	Marist Secondary School
Maths	Mathematics
MSCE	Malawi School Certificate of Education

MTSS	Mtendere Secondary School
NAC	New Apostolic Church
Phys Sc	Physical Science
RC	Roman Catholic
Resp	Response
SADC	Southern African Development Community
SDA	Seventh Day Adventist
Sec	Secondary
SEMA	Secondary Education Methods Advisor
Sr	Sister
ZCSS	Zomba Catholic Secondary School
ZEC	Zambezi Evangelical Church

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Abstract

The Marist Brothers came to Malawi in 1946 and have been working in the field of education ever since. They came almost at the dawn of secondary school education because, by then, only two secondary schools in Malawi, namely, Blantyre and Zomba Catholic were operational. The research examines how far St Marcellin Champagnat's aims of founding the Marist Brothers as a teaching congregation are being realized in Marist Schools in Malawi.

One of the major findings is that Marist Schools earlier on combined academic work with no-academic work such as agricultural skills training. As of now, these schools are renowned for their academic performance only. The research has taken note of the fact that Marist Brothers in Malawi have not yet introduced coeducational schools as in the neighbouring countries. It is a well-known fact that in Malawi the Marist Brothers have been behind the beginning of some secondary schools in Malawi and taking over others from the Montfort as well as the White Fathers (Missionaries of Africa). Another major finding which sets apart the Marist Schools from others is what is known as Marist culture, sometimes called "Marist ethos". One of the practical examples of this is, spending time with students. This provides opportunities to enter their lives, build up relationships, and understand them better.

On shortcomings, the research notes that Marist Schools in Malawi put emphasis on academic performance only. Earlier on, the education syllabus was geared toward the needs of the developing society. Presently this is lacking because of emphasis on purely academic and leaving out the technical side.

I have chosen the Case Study Methodology in this research. Case Study design has several approaches but the main one used in this research is the exploratory. Although much interpretation in this research is presented in tabular form, the main design adopted is qualitative research design. Despite the numerous figures, this design cannot claim to be quantitative.

Chapter One: Introduction

1.0 Introduction

As in many African countries Christian missionaries pioneered education in Malawi. Their role was not merely to convert Africans to Christianity but also to bring about cultural and educational change in the African society. In all mission stations, schools offering formal education were established. Missionaries from different Christian denominations initiated primary education and a few went ahead to start secondary education. In this task, the missionaries were given direction by the 1924 Phelps Stokes Commission, which called for improved standards of education and closer cooperation between the state and the missions.¹ As for secondary education in Malawi, it all started with the opening of Blantyre Secondary School in 1940 under the Blantyre Established Church of Scotland Mission.² Then followed Zomba Catholic Secondary School, which was opened in January 1942 by the Montfort Fathers. Mission schools only allowed students who would join their faith denomination. Because Muslims did not have their own schools, they risked conversion from Islam to Christianity when they went to learn at a Christian mission school. Some Muslims refused permission to have Christian mission schools built in their areas or simply ignored the mission schools if there were any.³

In the Catholic Church in Malawi; there are several religious congregations of both male and female members running a number of educational institutions. On the male side, examples include Brothers of the Immaculate Conception (FIC) running St Patrick's Secondary School in Blantyre and Montfort Teachers' College in Chiradzulu, and Marianist Brothers who are responsible for Chaminade Secondary School in Karonga. On the women's side, among others, we have the Daughters of Wisdom Sisters currently managing St Mary's Secondary School in Zomba and Our Lady of Wisdom Girls' Private Secondary School in Limbe. Besides, we have Servants of the Blessed Virgin Mary (SBVM) Sisters who are responsible for Providence Girls' Secondary School in Mulanje (Chisitu), Nyungwe Girls' Private Secondary School in Chiradzulu and St Joseph's Teachers' Training College in Dedza (Bembeke) though they pulled out in May 2005 and the Sisters of Our Lady directing Stella Marist Secondary School in Blantyre.

¹ L.K. Lewis, *Phelps Stokes Commission Reports on Education in Africa: Abridged with an Introduction*, London, OUP, 1962.

² Kelvin Banda, *History of Education in Malawi*, Blantyre, Dzuka. 1988, p. 90.

³ J.C. Chakanza (ed), *Islam Week in Malawi*, 1998: Sources for the Study of Religion in Malawi. No. 18, Zomba, Kachere, 2000, p. 37.

This research is centred on the contributions of the Marist Brothers towards education in Malawi with special focus on the five secondary schools, which they are running in this country.

Marist Brothers worldwide use the same constitutions in all aspects of their daily activities. Like St Marcellin Champagnat, their Founder, they are called to be aware of the needs of their times.⁴ Whether they are working in educational institutions or some other form of education they all work for the Kingdom of God in the service of all persons.⁵ Aware that they are called to liberate and assist the poor⁶ the Marist Brothers decided to work at a community day secondary school where students who have not been selected to go to good secondary schools are sent. After discussions with the Montfort Missionaries in Balaka, St Charles Lwanga Community Day Secondary School was handed over to them on 1st January in 1999 with Br Joseph Murakho as the first Marist Brother headmaster though the other Marist Brothers had been teaching there from 12th February, 1992. As of now the above-mentioned secondary school is competing with conventional secondary schools in terms of academic performance. Still in line with this special concern for the poor, one of the local Marist Brothers⁷ has started a special apostolate different from the other traditional one of teaching in schools. He assists the needy people in the surrounding villages of Mtendere Campus in Dedza. As of now he is planning to open a special institution to be called Champagnat Youth Centre where apart from the traditional school curriculum boys and girls will be taught skills geared towards empowering them to become self reliant after graduating.

The work of the Marist Brothers in Malawi is very noticeable as far as the social service of education is concerned. Though there is an outcry countrywide that standards of education are lowering, the academic performance in Marist Schools seems to give a different picture. For example, almost every year Marist Schools send a good number of candidates to different colleges within and outside Malawi.

⁴ Constitutions of the Marist Brothers of the Schools, Rome, 1985 Article 2.

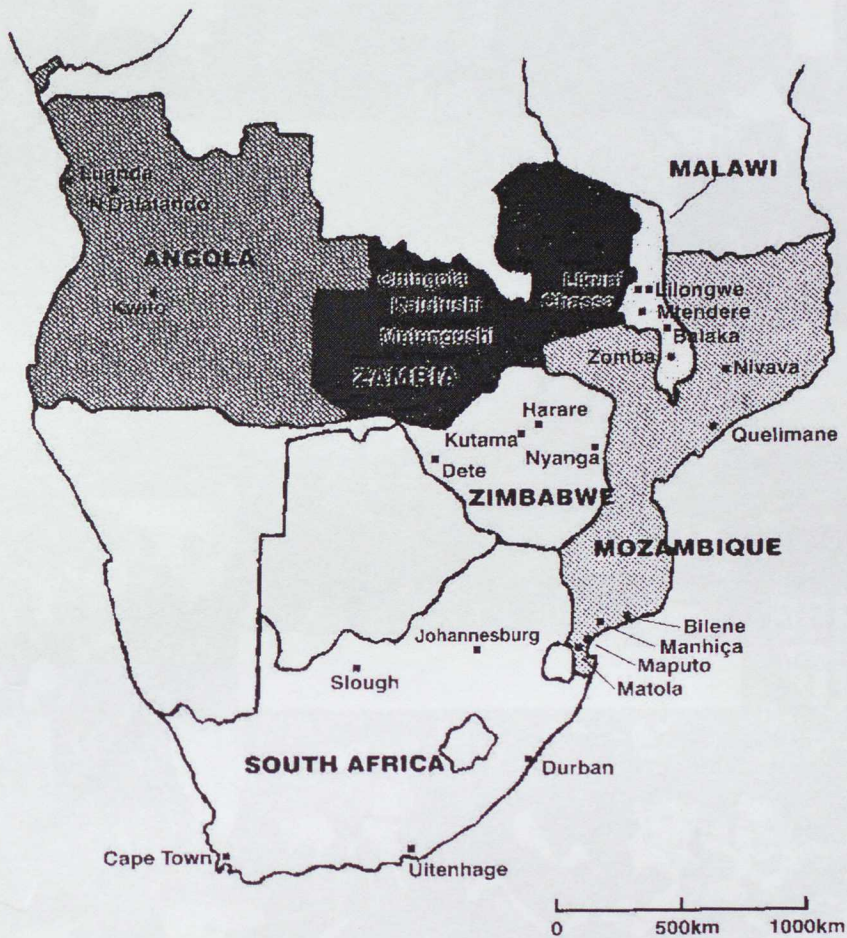
⁵ Constitutions of the Marist Brothers of the Schools, Rome, 1985, Article 81.

⁶ Constitutions of the Marist Brothers of the Schools, Rome, 1985, Article 30.

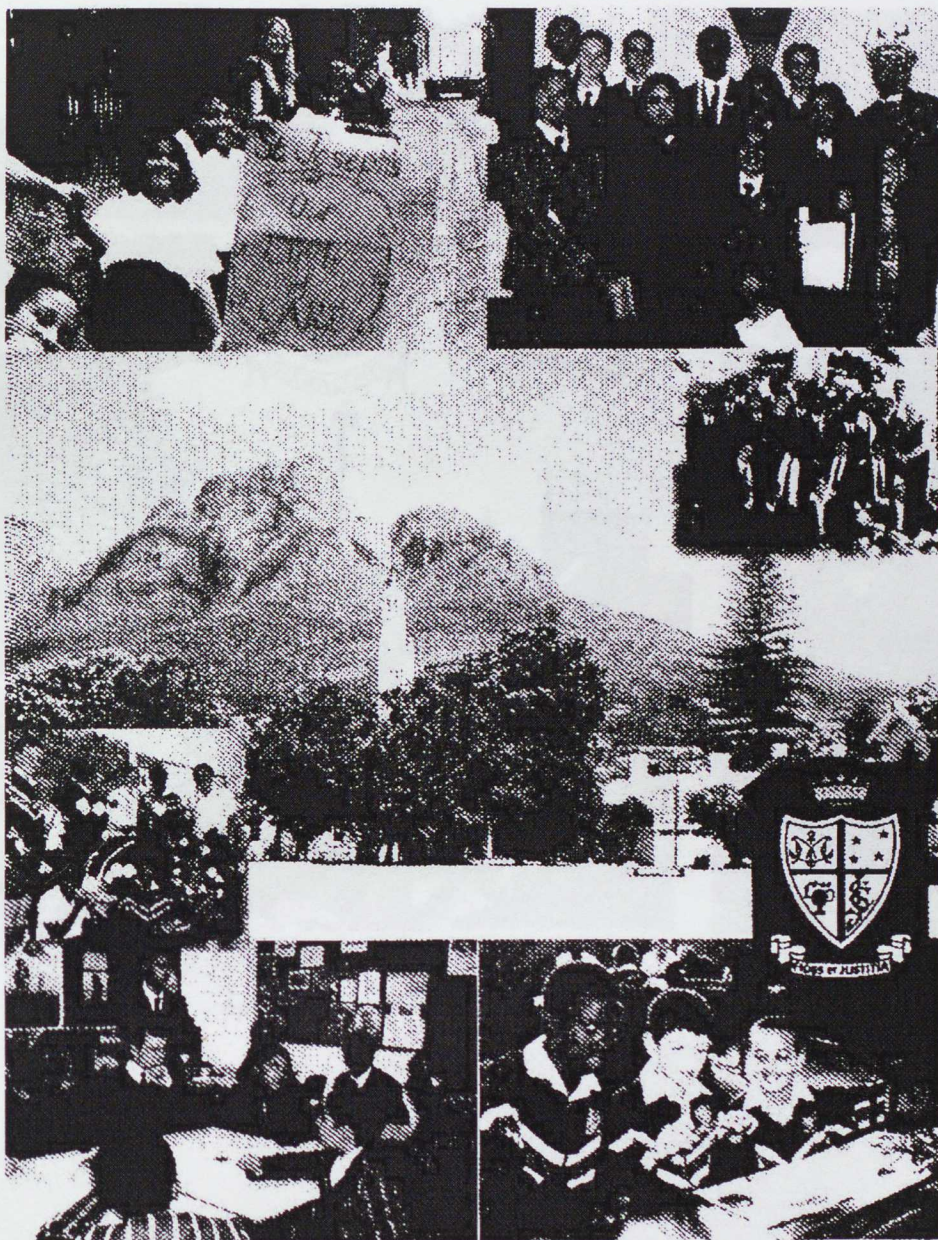
⁷ Br. Patrick Bwana is the first local Marist Brother in Malawi.

1.1 Marist Brothers in the Province of Southern Africa.

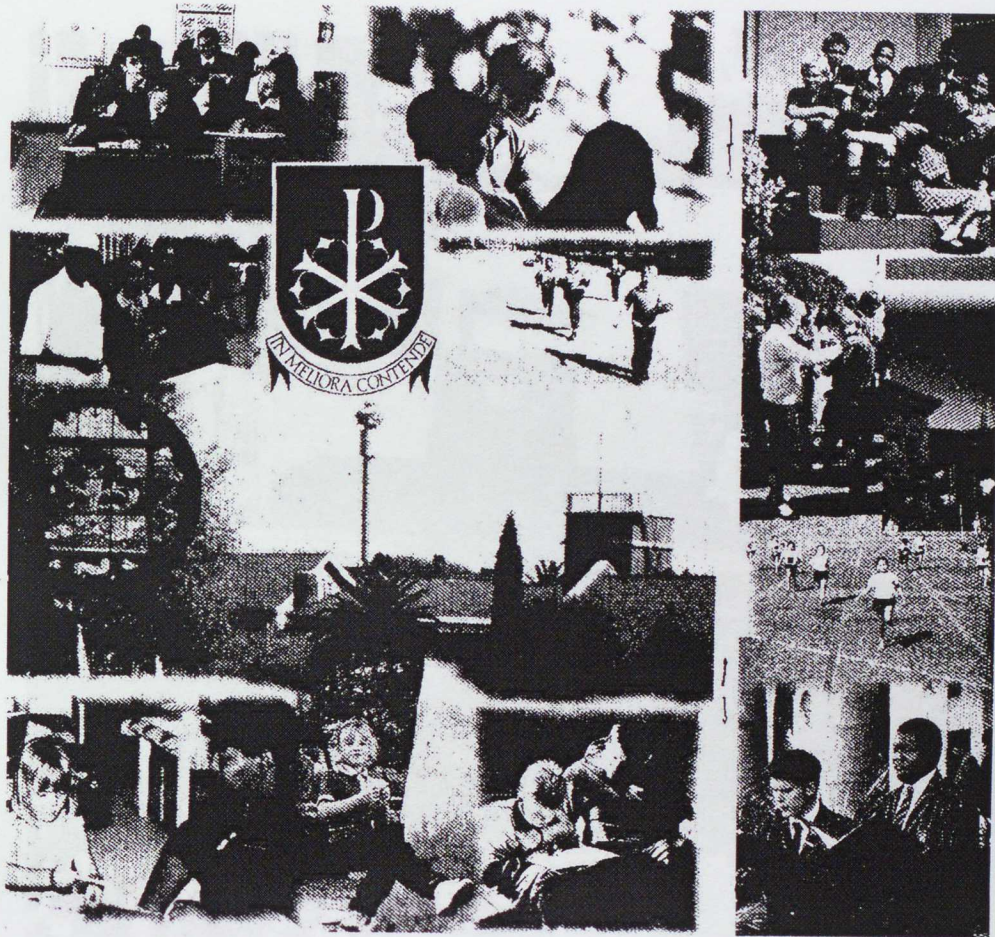
Note: The blank countries indicate absence of Marist Brothers but the different colours show countries and places where Marist Brothers are working.



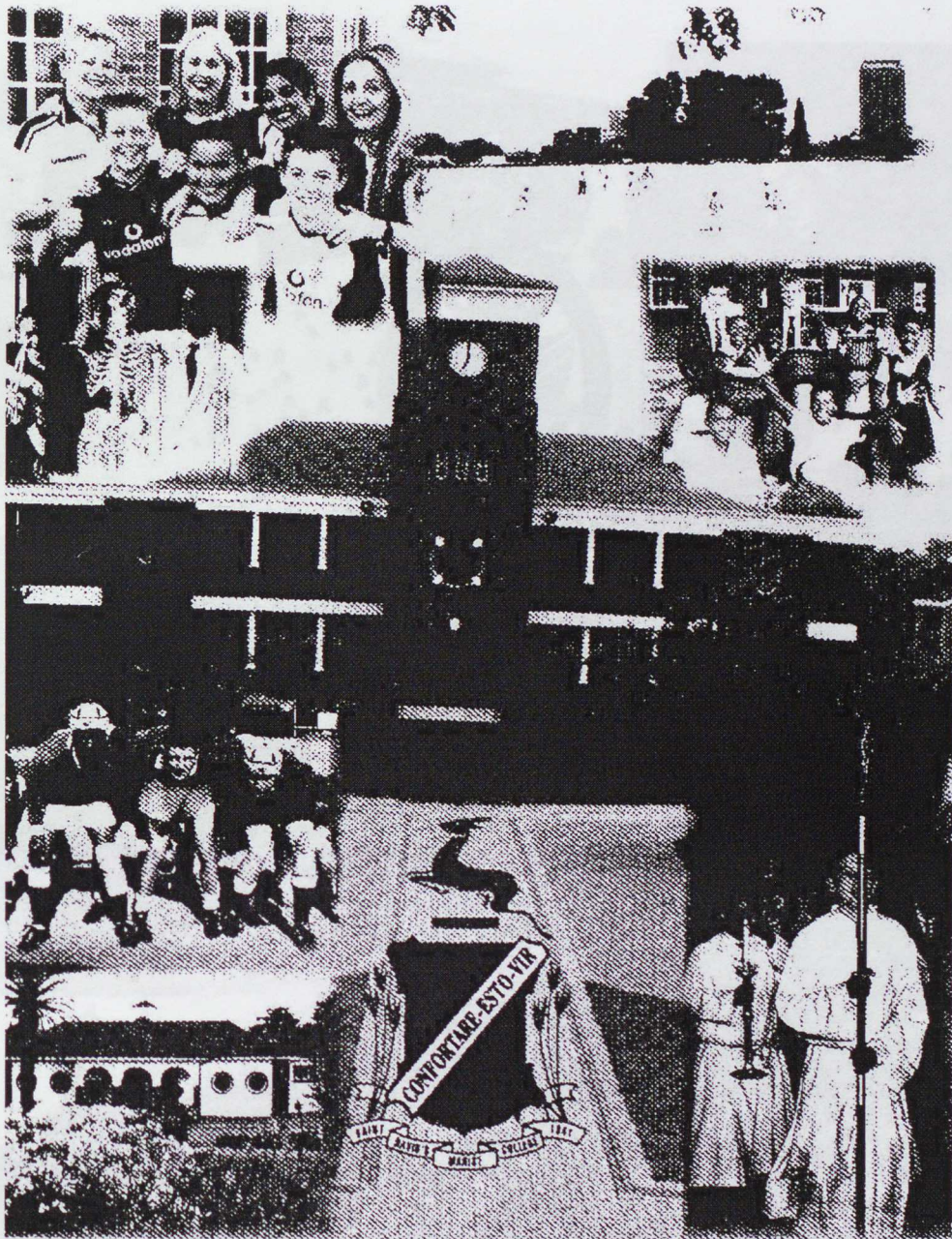
Province of Southern Africa



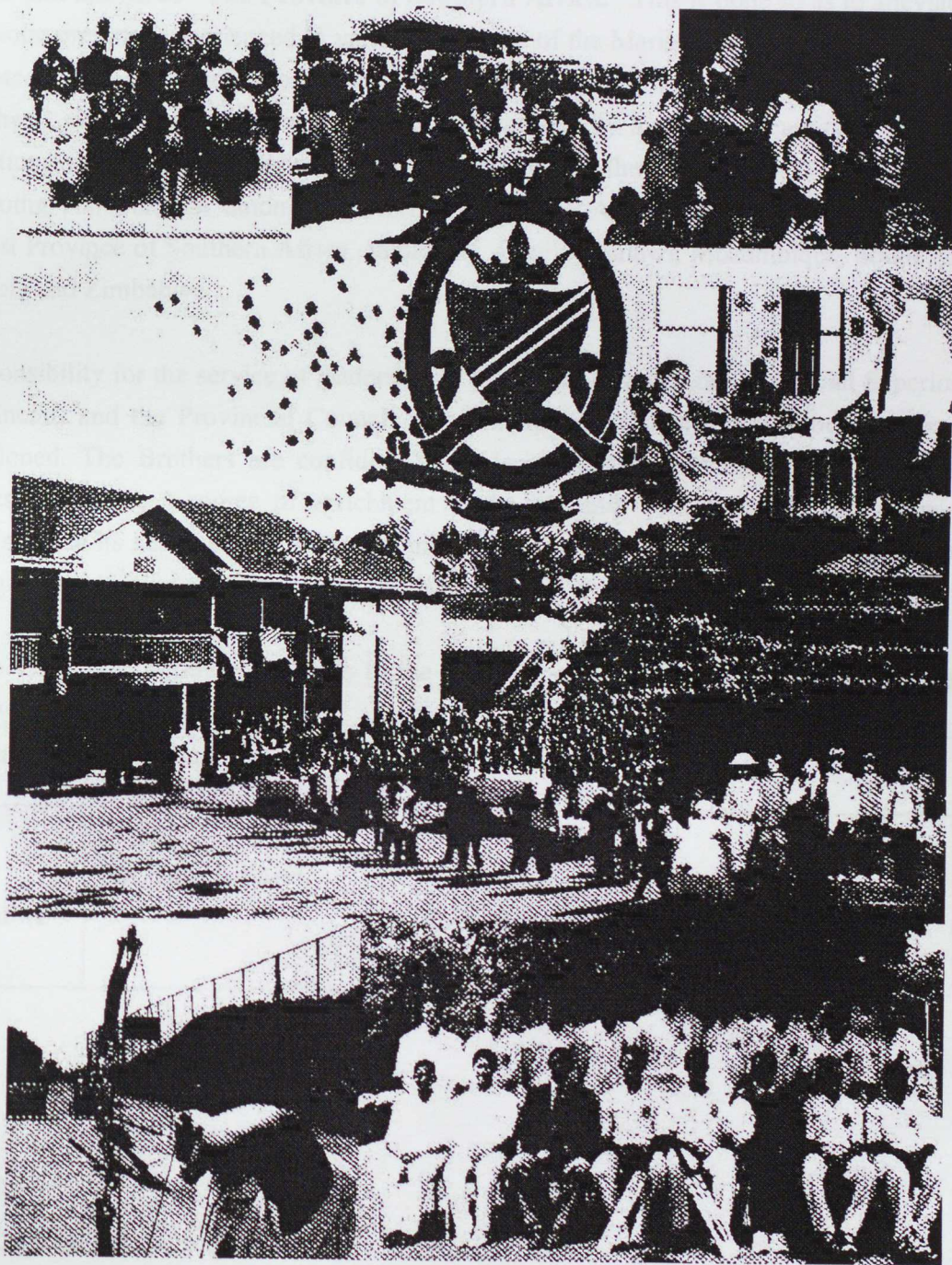
St Joseph's College – Cape Town



Sacred Heart College - Johannesburg



St David's Marist College -Johannesburg



Marian College - Johannesburg

There are about six thousand Marist Brothers worldwide, working in seventy-seven countries.⁸ In the SADC Region, Marist Brothers have also organized themselves into a single unit known as **“The Province of Southern Africa.”** This is done so as to alleviate the apostolic pressure experienced in various countries of the Marist World. What has developed of late is that some countries have schools but there is great need for personnel on the Brothers’ side. As such, countries, which are not heavily hit by the scarcity or paucity of vocations, may render personnel to other countries within the province. In 1999, as a result of on going collaboration among the Marist Brothers in Africa, the Institute established the Marist Province of Southern Africa, embracing Angola, Malawi, Mozambique, South Africa, Zambia and Zimbabwe.

Responsibility for the service of leadership in the region lies with the Provincial Superior (Br Provincial) and the Provincial Council whose members are drawn from the countries just mentioned. The Brothers are confident that this partnership of nationalities, cultures and languages will be a source of enrichment to the life and work of the Congregation. The Province has its headquarters in Harare and comprises about a hundred and twenty Brothers living in twenty-nine communities in six countries with their schools as follows:

Table 1.1 Marist Brothers’ Schools in the Province of Southern Africa excluding those in Malawi

Country	Institutions	Distinct Characteristics
Zimbabwe	1. Kutama College ⁹	• A boys’ school • Forms 1 to 6 • Br A. Mazhambe is the present head teacher

⁸ See Appendix C for countries where Marist Brothers are working.

⁹ As a former Marist Brother, I underwent this novitiate formation for two years there. During my final year I was sometimes going to the school to assist teaching Religious Studies on Wednesdays in the afternoon.

	2. Dete High School ¹⁰	• Coeducational school • The present head teacher is a lay man¹¹ • Apart from academic subjects it offers vocational skills such as mechanics, carpentry, and domestic science • Br. J. Langlois is the present Bursar
	3. Nyanga High School	• A boys' school • Br B. Chirombe is the present head teacher
South Africa	1. Sacred Heart College ¹²	• Coeducational School • Opened in 1924 • Nursery School years, Grades 00 to 0¹³ • Primary School years - Grades 1 to 7 • Secondary School years – Forms 1 to 5 • It is found in Johannesburg • A lay man is heading the school
	2. St. David's College (Inanda) ¹⁴	• Coeducational School • Nursery School years – Grades 00 to 0 • Primary School years – Grades 1 to 7 • Secondary School years – Forms 1 to 5 • It is in Johannesburg • Opened in 1941
South Africa	3. Marian College (Linmeyer)	• Coeducation School • Nursery School years – Grades 00 to 0 • Primary School years – Grade 1 to 7 • Secondary School years – Forms 1 to 5 • It is in Johannesburg • Opened in 1966

¹⁰ Interview with Br. John Claude, Zomba Catholic Secondary School, 13.8.05. Br. John Claude is an expatriate Marist Brother working at Dete High School. He came to Malawi on the occasion of the final profession of the three Marist Brothers namely Elifala Marcel, Francis Jumbe and Andrew Chinjati.

¹¹ The term "lay man" is used to refer to teachers and head teachers who are not Marist Brothers but working in Marist Schools

¹² *Handbook for Marist Schools in South Africa. A guide to Catholic education in the Marist tradition for governing bodies, principals, teachers, support staff and parents, Institute of the Marist Brothers of the Schools, South Africa, 2001, p. 18.*

¹³ Interview with Br. V. Chunga, Zomba Catholic Secondary School, 25.06.05.

	4. St Joseph College ¹⁵	• Coeducational School • Nursery School years – Grades 00 to 0 • Primary School years – Grades 1 to 7 • Secondary School years – Forms 1 to 5 • It is found in Cape Town • Opened in 1918
	5. St Henry's College ¹⁶	• Coeducational • Opened in 1929 • Nursery School years – Grades 00 to 0 • Primary School years – Grades 1 to 7 • Secondary School years – Forms 1 to 5 • A lay man is heading the school
Zambia	1. Chassa Secondary School ¹⁷	• A boys' school • Forms 1 to 5 • A Brother is the Deputy Head Teacher
	2. St Paul's Sec. School ¹⁸	• Coeducational School • A lay Man is heading it • Forms 1 to 5
	3. Lulamba Technical School ¹⁹	• A Marist Brother heads it • Coeducation institution • Offers vocational training skill such as mechanics, tailoring and designing²⁰ • It is found in Chingola

¹⁴ *Handbook for Marist Schools in South Africa, A guide to Catholic education in the Marist tradition for governing bodies, principals, teachers, support staff and parents. Institute of the Marist Brothers of the Schools, South Africa, 2001, p. 20.*

¹⁵ *Ibid.*, p. 17.

¹⁶ *Ibid.*, p. 19.

¹⁷ I visited the school twice in 1997. On his first trip he accompanied Br. E. Picard the then District Superior of the Marist Brothers of Malawi-Zambia as they used to call it before the formation of the Province of Southern Africa. On his second trip the same year, he went alone to pick the aspirants who had shown interest to join the Marist Brothers so as to undergo the postulancy formation, which was being done in Malawi at Champagnat House, Marist Postulate, Mtendere Campus.

¹⁸ Interview with Br. Stephen Phiri, Deputy Head Teacher of Chassa Secondary School, a Zambia national Marist Brother, Zomba Catholic Secondary School, 13.8.05.

¹⁹ Interview with Br. Joseph Murakho, Head teacher of Zomba Catholic Secondary School, 07.10.04. He was at one time a Missionary Marist Brother in Zambia.

²⁰ Interview with Br. Stephen Phiri Deputy Head teacher, Chassa Secondary School, Chapita, Zambia. This Brother came to Malawi on the occasion of the final profession of the Marist Brothers at Zomba Catholic Secondary School on 13.08.05. Before being appointed to Chassa he was working there.

	4. Kabwe Primary School	• A lay person heads it • It is coeducational in nature
Mozambique	1. Manhica Sec School ²¹	• Br Jeraldo Medida is heading it • Coeducational Institution
	2. Nivava Sec School ²²	• Br Joao Torcato is heading it • Coeducation institution
Angola	1. Luanda ²³	• Br Antonio da Silva is heading it • Coeducational Institution
	2. Kwito-Boe ²⁴	• Br Odilmar Fachi is heading it • Coeducational Institution
	3. Ndalatando ²⁵	• Br Jesus Sanchez is the head teacher • Coeducational institution

Though Angola is geographically far from the SADC countries, it belongs to the Marist Brothers of the Southern Africa. I suspect that one of the reasons for this is to unite the Angolan Marist Brothers with their fellow Portuguese-speaking Brothers of Mozambique.

According to one of the Marist Brothers from Mozambique, all Marist Schools in Mozambique are coeducational.²⁶ The Provincial of the Marist Brothers in the Province of Southern Africa stated that the policy for running schools in both Mozambique and Angola is the same. Therefore, that means all Marist Schools in Angola are also coeducation.²⁷

In both Zambia and Zimbabwe, at least one of the Marist Schools offer subjects that are aimed at equipping students with knowledge that may enable them to stand the economic pressure of unemployment. For example, in Zimbabwe, Dete High School, offers courses

²¹ Interview with Br. Arcanjo Domingos, A Marist Brother from Mozambique. He came for the final profession of some of his colleagues that took place at Zomba Catholic Secondary School on 13.08.05.

²² Br. Lawrence Ndawala, Appointment list for the Marist Brothers of Southern Africa for the year 2005.

²³ Ibid.

²⁴ Ibid.

²⁵ Ibid.

²⁶ Interview with Br. Arcanjo Dimingos, a Marist Brother from Mozambique. He came to Zomba Catholic Secondary School for the final profession of the three Marist Brothers namely Elifala Marcel, Francis Jumbe and Andrew Chinjati which occurred on 13.08.05.

²⁷ Interview with Br. Lawrence Ndawala, Provincial of Marist Brothers of the Southern Province of Africa, Zomba Catholic Secondary School, 13.08.05.

such as motor vehicle mechanics, domestic science, carpentry and many others.²⁸ The Marist Brothers in Zambia opened a special school for dropouts. Most of the students admitted to Lulamba Technical School are boys and girls who have either failed O levels or just passed the Junior Certificate Examinations.²⁹ From this, it can be concluded that graduates from the two schools stated above are able to open their own shops or easily secure jobs after finishing their studies.

In Kenya, a country that falls under the German Brothers in the Marist world, Brothers have one secondary school for boys by the name of Bishop Mugendi. There is also a primary school known as Our Lady of Orote. Besides, there is also a technical college at Mfangano Island run by Br. Haans. There is also the Marist International College, which is a constituent College of Education of the Catholic University of Eastern Africa (CUEA). It is an international centre for Marist Brothers of Africa and Madagascar.³⁰ After completion of their initial training and formation in the postulates and novitiates, the Marist Brothers of Africa and Madagascar are sent for their professional training at this college. This college is not run by one province, it operates under the support of the whole congregation of the Marist Brothers world-wide. Marist International College is open to nuns, brothers of different congregations and lay people.

The Marist Brothers came to Malawi in 1946 at the invitation of Bishop Oscar Julien, then Vicar Apostolic of Nyasa Vicariate. He got to know about them from Fr. Paul Jolin, a Marist Brothers' former student in French Speaking Canada³¹ who was by then working in Malawi as Secretary General for Education for Catholic Schools in the Nyasa Vicariate. Their congregation has spread to over seventy countries³² world-wide. It runs schools in these countries directly or indirectly. That is, in some countries the Brothers run the schools by manning the administration as well as getting involved in the teaching itself, while in other countries, the number of Marist Brothers is so low that they just train other teachers on the charisma of their founder, St Marcellin Champagnat, and leave them to manage the Marist Schools on their behalf. This is done not only for the sake of relief from the pressure of work on the Brothers' side but also to empower the lay people.

²⁸ Interview with Br. John Claude, Zomba Catholic Secondary School, 13.8.05. This Marist Brother is currently working at Dete Secondary School, in Zimbabwe. He came to Malawi for the final profession of the Marist Brothers namely, Elifala Marcel, Francis Jumbe and Andrew Chinjati.

²⁹ Interview with Br. Stephen Phiri, Zomba Catholic Secondary School, 13.8.05. He also came to Malawi for the same purpose. He has been working there but as of now he is appointed deputy head teacher of Chassa Secondary School.

³⁰ In the Marist World, Madagascar is not taken as a country within Africa. In most of the Marist documents the Marist Brothers write "Africa and Madagascar."

³¹ Interview with Br. Patrick Bwana, the first local Marist Brother in Malawi, Mtendere Secondary School, 06.9.04.

³² See Appendix C for Marist Brothers in the World

Marist Brothers have been working in the following institutions in Malawi:

- a) Zomba Catholic Secondary Schools - (Zomba)
- b) Mtendere Secondary School – (Dedza)
- c) Marist Secondary School (Mtendere Juniorate - Dedza)
- d) Mtendere Marist Postulate (Champagnat House – Dedza)
- e) Charles Lwanga Community Day Secondary School- (Balaka)
- f) St John's Teachers Training College – (the current St John Sec. Sch. in Lilongwe)
- g) Chassa Secondary School³³ – (Chipata, Zambia.)

Chipata, a part of Eastern Province of Zambia, has a secondary school known as Chassa that belongs to the same province of Marist Brothers working in Malawi. This part of Zambia belonged to the province of Quebec Brothers, a mother province of the Marist Brothers working in Malawi

1.2 Aim of the Research

The main aim of this research is to assess the contribution of the Marist Brothers towards education in Malawi from 1946 to 2004. This contribution has been assessed in the following aspects: student enrolment, number of students selected to colleges and universities, initiating the foundation of some schools, soliciting funds for construction and maintenance of schools and taking over institutions from other religious congregations within the Catholic Church.

1.3 Objectives of the Research

To achieve the aim of this research the following objectives are pursued:

- 1 To examine the role played by Marist Brothers in furthering education in Malawi;
- 2 To assess the work done by graduates of Marist Schools in Malawi;
- 3 To account for different views about education in Marist Schools;
- 4 To examine the application and implementation of St Marcellin Champagnat's objectives of education in Marist Schools in Malawi.

1.4 Choice and Justification of the Research

Colin Robson³⁴ gives three classifications of the purposes of inquiry namely exploratory, descriptive and explanatory. **Exploratory** classification finds out what is happening, seeks insights, asks questions and assesses phenomena in a new light.³⁵ But **descriptive** classification aims at portraying an accurate profile of persons, events or situations. This type

³³ Although Chassa Secondary is found in Zambia, it is under the Marist Brothers of Malawi, because they started it.

³⁴ Colin Robson, *Real World Research, A Resource for Social Scientists and Practitioner Researcher*, Blackwell, Oxford UK & Cambridge USA, p. 42.

³⁵ Ibid.

requires extensive previous knowledge of the situation to be reached or described so that one knows appropriate aspects on which to gather information³⁶ and lastly **explanatory** classification seeks an explanation of a situation or a problem usually in the form of causal relationships.³⁷

This research adopts all the classifications stated above. Thus the research tries to explore, describe and explain the work of the Marist Brothers with regard to education in Malawi however diverse. Their schools have sent numerous students to the universities and colleges. One of the reasons for choosing this topic is therefore to put them on the map so that people may know them and support the efforts they are investing in the field of education. Another motive for choosing this topic is to compare the work of the Marist Brothers in other countries with theirs in this country so as to find out what we can learn from them for quality education in Malawi.

1.6 Statement of the Problem

In the past, Marist Schools used to produce students who were hard working not only in class but also in the fields. Extensive gardens, besides providing a regular variety of relish, made it possible to conduct practical agricultural lessons. The gardens also served as demonstration plots for the communities around them. Sometimes village headmen were called to admire different crops grown by students.³⁸ Advice from the Department of Agriculture being carefully followed, the returns always proved satisfactory. At St John's, there was not only the garden that contributed to an improved diet, but also a pigsty for a constant supply of fresh meat.³⁹ St Marcellin Champagnat surely held the spirit of hard work in high esteem. It is clearly manifested right from the beginning of his institute. When he had bought a house for the early Marist Brothers he did not buy the furniture but made them with his hands.⁴⁰ The Marist Brothers in their formation and training houses are exposed to different skills such as cooking, gardening and secretarial work at the postulate and novitiate⁴¹, auto-mechanics, carpentry, tinsmith, computer and accounting were added at the scholasticate.⁴²

³⁶ Ibid.

³⁷ Ibid.

³⁸ Br. Andrew Fournier, Notes on St John's Teachers Training College, accessed the e-mail:marist@malawi.net on 15th August 2005, p. 2.

³⁹ Ibid.

⁴⁰ Br John Baptist, *Life of St Marcellin Champagnat*, Rome, 1989, p. 61.

⁴¹ As an ex Marist Brother I remember that at the novitiate in Zimbabwe there was a Sister who used to come to assist the young Brothers in cooking. Her name was Sister Annet. The cooks were given off duty every Saturdays and on Sundays he was coming to prepare lunch only but breakfast and supper, young Brothers always prepared. In addition there was a big vegetable garden under the management of the young Brothers to be.

⁴² Young Brothers at the scholasticate were not only getting busy with academic pressure, but were also required to take part in manual work and other activities so as to balance their formation. During teaching practice one requirement was to

The problem is that after graduating the brothers do not offer the above-mentioned skills to their students in Malawi. Today people are crying for food security and other economic problems. One solution to this problem is reviving what was being done at St John's Teachers Training College and implementing what the young brothers learn in their formation and training institutions.

Another problem is that it has been observed that the standard of education at national level in this country is going down and but in Marist Schools the results seem to contradict this view. For example in 2004, at Marist Secondary (Mtendere Juniorate) three candidates scored six points each and the lowest candidate scored twenty five points, a situation which was very rare achievement in the past. The other Marist Schools too, had produced very admirable results.

1.7 Theoretical Framework

This research work adopts the discipline of Missiology. In the contextual model, there are both centripetal and centrifugal forces.⁴³ The Marist Brothers have demonstrated a special insight in what attracts the youth as well as what repels them.

Missiology is a field in which there are many theories. Examples include the attraction theory and the charity theory. **The Attraction Approach:** considers all works of the Church as a means of attracting all non-believers to Christ. Evangelization in this theory is the primary end. This looks at social work, be it education, medicine or provision of food, just as a trap. For example, St Marcellin Champagnat always advised the Marist Brothers that parents send their children to the Marist Schools to learn reading and writing, but God sends them to be taught piety, virtue, to know Jesus Christ and to gain heaven.⁴⁴ When St Marcellin Champagnat met John Mary Granjon whom he formed to be the first Marist Brother in his congregation, he offered him a Christian manual to read. John Mary Granjon refused the offer because he could not read, but St Marcellin Champagnat offered himself to teach him how to read and write. In this way he attracted the young man and then made him the first Marist Brother.⁴⁵ The early missionaries used schools and hospitals as bait to attract some people to Christianity in addition to improving their lives. Most of the pupils who went to mission schools became Christians because the school curriculum was centred on Christianity besides secular subject. Any student who went to a Marist School had more chances of

introduce a small-scale project appraisal for the schools to which they were attached. Such projects included maintaining desks, introducing a garden if there was space around the school, repairing chalkboards etc.

⁴³ Dr. J. C. Chakanza, course work teaching notes.

⁴⁴ Br. John Baptist, *Life of St Marcellin Champagnat Father and Founder of the Marist Brothers*, 1947, p. 87.

⁴⁵ Ibid. p. 58.

hearing the word of God because the daily activities of the Marist Brothers start with prayers.⁴⁶ Even the people who went for treatment in various mission hospitals were targeted for conversion. Currently, some of the institutions are still being used as structures for attracting non-believers to Christ.⁴⁷

Besides institutions, the acceptance of traditional culture by missionaries forms a part of attraction approach. Louis J. Luzbetak calls this an accommodation model, which considers the vocation and task of a missionary to make beautiful the so called “pagan” heart, to seek out the naturally good in order to make it supernaturally perfect, to present Christianity not as an enemy of the existing way of life but as a friend possessing the secret that will enable the non-Christian culture to reach its God-intended perfection.⁴⁸ If the Church considers local culture, it will attract many local people to join it. Most of the expatriate Marist Brothers spoke Chichewa fluently.⁴⁹ They also allowed their institutions to become centres for promoting some traditional dances.⁵⁰

Culture affects the way a person receives new message since it deals with that person’s core values when hearing the message of the gospel. Any negligence in this matter, results into total confusion and misunderstanding because it leads to no conversion at all. The Marist Brothers seem to make their schools places where cultural activities, social meetings and discussions are warmly welcomed. They prolong their contacts with young people via extracurricular activities, a tradition that their constitutions demand of them.⁵¹

⁴⁶ Marist Brothers start their day with morning prayers, organized meditation followed by Mass and then academic work. Students who are close to the Marist Brothers always join them in all these activities. For example, at Zomba Catholic Secondary School, some students were always joining the researcher and other Marist Brothers walking down to the Cathedral for daily Mass.

⁴⁷ As an ex Marist Brother, I observed this at one particular school. I even know people who left their denominations joined the Catholic Church and even became priests or Marist Brothers.

⁴⁸ Louis J. Luzbetak, S.V.D. *The Church and Culture, New Perspectives in Missiological Anthropology*, Orbis Books, Maryknoll, 1988, p. 67.

⁴⁹ I observed this myself because for a long time I stayed together with them in different communities as a former Marist Brother. The expatriate Brothers who spoke Chichewa fluently in my hearing are Br. Andrew Fournier who was heard addressing people in Chichewa during profession of the local Marist Brothers, Br. Simon Breton who always participated in a Chichewa conversation during recreation time and Br. Guy Lachance who was fond of speaking even in proverbs e.g. “Kusuta Zingambwe yeti?”

⁵⁰ The late Br. Anacklet Kanyumbu, who passed away in a car accident on 1st January 1992, was very good at promoting traditional dances at the school. For example, in 1990, at the first profession of the Marist Brothers namely Anthony Njolovi, Steven Kapusa, Thomas Njoka and others, visitors were entertained to the tunes of traditional dances not fully accepted in other local churches. Examples include big dance (nyau), mganda and manganje. In the rural areas, up to the present time, nyau dance is not allowed in Church institutions. Even after launching the African Synod in Malawi, apart from at Marist Secondary School, the researcher knows no any other places where Nyau dance was allowed to enter the school hall. The expatriate Marist Brothers did not hinder the initiative of introducing nyau dance at Marist Secondary School.

⁵¹ Constitutions of the Marist Brothers of the Schools, Rome, 1985, Article 81.

The Charity Approach views every activity of the Church to the needy not as bait to attract them, but also as liberation from their bondage of poverty or oppression.⁵² With this approach the Church's role therefore becomes that of a helper so as to improve the lives of the under-privileged people.⁵³ Through this approach the Marist Brothers have a duty to serve their students as well as other people as Jesus Christ commands them. They give help to the poor with an aim to liberate them from poverty or oppression. They do so because they believe that they are ambassadors of Jesus Christ who sends them to continue his work. It is through this service that they show their love to the needy and their faith is manifested. They believe that because their faith expresses itself in public action, so they must give attention to the work of helping others. The needy project of Br Patrick Bwana is very much in line with this approach. The proponents of this theory believe that practical action is not extra to the gospel but rather an integral part of it, aware that unless someone has eaten, he cannot listen. This approach emphasizes that unless the Church helps the needy, the gospel cannot become good news to such people. The gospel becomes good news only when it brings its own life and love alongside its proclamation.⁵⁴

There are several areas in which the Church offers its charity works to the poor. Examples of these include education, health services, politics and agriculture. This approach believes that the Church involves itself in education in order to improve the lives of the local people. Through education people get knowledge and skills, which influence their way of life and so their diet, health and economy will improve.⁵⁵

On politics, proponents of this approach believe that it is part and parcel of the calling of the Church to watch and care for the poor and the suffering. It is probably in this light that Amos rebuked Israel for creating a government that was instrumental in creating a state of oppression instead of being a watchdog for equity (Amos 2:6-16). According to this theory, Christians are obliged to promote a government that responds to the needs of the people locally. The Church should work for the protection of every poor person; this is a call to minister to his or her needs in love. Accordingly the Church would provide asylum to the oppressed and the tortured.

⁵² Daniel Gunya, *Christian Missions and Land Ownership: The Case of Blantyre Mission's Land in Blantyre and Zomba Districts, 1876-1940*. History Seminar Paper, presented at Chancellor College. CC/H/730/94.

⁵³ *Constitutions of the Marist Brothers of the Schools Rome, 1985 Article 30.*

⁵⁴ www.postmission.com/articles/carey.html p1 23.11.2004. Br. Andrew Fournier conquers with this view in his article sent to the researcher through the e-mail: marist@malawi.net, p. 2. 15.8.2005 This Brother is one of the expatriate Marist Brothers who has been working in Malawi for several years. He was at one time the Head of Education Department at St John's Teachers Training College the current St John Private Secondary School along the Lilongwe – Dedza road.

⁵⁵ A.B.T. Byaruhanga-Akiiki, *Religion and Development* in S.A.H. Abidi (ed) *The Future of Education in East Africa*, Kampala: Professors World Peace Academy of Uganda, 1988, p. 49.

This approach believes that the Church has a major role to play in agriculture because Jesus Christ came to give life, which can only survive through daily supply of food.⁵⁶ It is hunger that negates this mission and the Church participates in agriculture to combat hunger, for the claims of the hungry are also the imperatives of the Christian faith. This approach argues that any person should be the recipient and there should be no choice on whom to serve because in making such a choice that person is deciding who shall live and who shall die. The theory further recommends that equality should be observed when the needy are being assisted. The charity works must be accessible to any needy person.

My theoretical approach is based on the assumptions that the present success in Marist Schools in Malawi is guided by St Marcellin Champagnat's fundamental beliefs and convictions.

1.8 Limitation of the Research

This research examines the Marist Brothers' contribution in furthering education in Malawi but it has some limitations due to constraints of time, funds and accessibility to the schools. Regular visits for current developments were impossible. Nevertheless, the research manages to show only a few people who have passed through Marist Schools, and only analyses how they are serving the nation in different capacities. On academic performance, the research does not show most of the results for the early years because they were not accessible. Though the findings may generally reflect what is happening in Marist Schools, they may not claim to uncover all that is done in Marist Schools. Other limitations include inability to meet key persons, and especially the expatriate Marist Brothers who are the pioneers of almost all the Marist Schools in Malawi and this means that I had no access to some of their records.

1.9 Dissertation Overview

This research has five chapters. Chapter one is general information. It gives an introduction, outlines the concerns and justifies the importance of the research.

Chapter two reviews literature, much of which is centred on mission education in general but related to the work of the Marist Brothers in Schools. It gives a historical background of the congregation of the Marist Brothers. It describes the educational experience of St Marcellin Champagnat and how this influenced him to found the congregation of the teaching Brothers.

Chapter three describes the research methods. This research has adopted the methodology of Case Study, focusing on qualitative research design.

⁵⁶ *World Council of Churches, World Hunger: A Christian Reappraisal*, Geneva: Oikomene, 1981, p. 9.

Chapter four covers research findings and interpretation. It has been shown that Marist Brothers have contributed greatly in the field of education in Malawi. The Division Education Office's picture of Marist Schools basing on the report on one of the Marist Schools, supplemented by the interviews is given. This is supported by the high academic performance, which according to me is a result of implementing some of St Marcellin Champagnat's views on education.

Chapter five concludes the research with the major findings, summary and recommendations. The recommendations are not only addressed to the Marist Brothers Congregation but also to the government and all stakeholders of different institutions. Suggestions for further research projects are shown in this chapter as well.

I have conducted this research as an insider as well as an outsider in the sense that I am a former Marist Brother, a teacher of Bible Knowledge, French and Social Studies in various secondary schools. Therefore throughout this research where facts are not specifically documented, they originate from my experiences. As a Marist Brother I taught at Mtendere Marist Postulate (for 2 years), and at Zomba Catholic Secondary School (for 4 years). As a lay teacher, I have taught at Likangala Secondary School (for 3 years as of 2005).

It is possible that some people may regard the researcher as a betrayer or someone who exposes to the world what happens inside the congregation of the Marist Brothers.

Chapter Two: Literature Review

2.0 Introduction

This literature review identifies four categories of books used. The first part examines the historical background of the congregation of the Marist Brothers. It focuses on St Marcellin Champagnat's, educational background and how this motivated him to found a congregation of the teaching Brothers. The second part deals with books directly related to the Marist Brothers' work in schools in Malawi followed by a collection on the Churches' involvement in Education in Malawi and lastly on the Marist Brothers' work in general. I have used the following method as tools for review. I have reported on what is related to mission education offered by Marist Brothers and the view of the author on the topic and how the writer proceeds with it. As much as possible I have used the sequential order and flow of ideas rather than the dates indicating the actual time the event took place. Where possible, illustrations have been used. Last but not least, I have commented on the author's approach to the topic.

2.1 The Historical Background of the Marist Brothers



The Marist Brothers were founded by Saint Marcellin Champagnat. He was born on 20th May 1789, baptized on the following day, by Fr Alliot, his Parish Priest.

Destined to be the founder of the Institute, the special characteristics of which were to be humility and simplicity, Providence ordained that he should be born among people of lowly condition but of deeply religious habits in order that he might know, by experience the wants for which, later on, he would have to train teachers.

St Marcellin Champagnat founded the Congregation of the Marist Brothers of the Schools on 2nd January 1817, at La Valla in France.⁵⁷ The motive behind founding this congregation was to have Teaching Brothers, who would be free to serve the youths in schools. These teachers would be taking advantage of any opportunity of being in contact with the youth to talk to them about the truths of religion and the existence of God.⁵⁸ The founder of the Marist Brothers conceived the idea of having a congregation of the teaching Brothers right when he

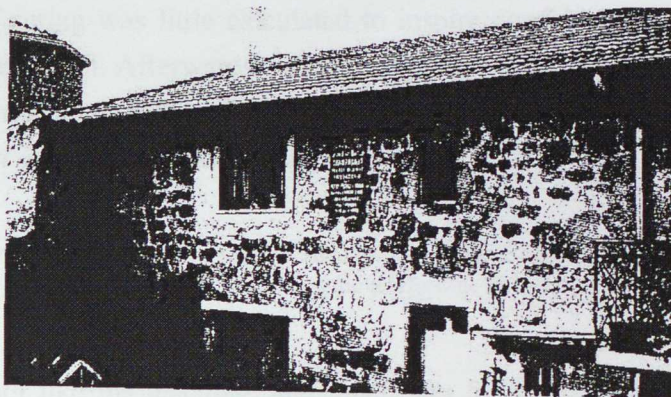
⁵⁷ Constitutions of the Marist Brothers of the Schools, Article Number 1, Rome, 1985.

⁵⁸ Br. John Baptist, *Life of St Marcellin Champagnat, Founder of the Marist Brothers of the Schools*, Belgium 1947, p. 59.

was doing his seminary training. He suggested to his friends, with whom he joined the Society of Mary, founded by Fr. Colin to have a branch of Teaching Brothers in the Society, who would teach Catechism, help missionaries and conduct schools. He wanted them to make Jesus known and loved among the youth. But his friends were very reluctant to buy Marcellin Champagnat's idea.

St Marcellin Champagnat

Founder of the Marist Brothers



Le Rosey: The birthplace of Marcellin Champagnat. Photo by Nito Moraldo.



La Valla: The "Brotherhood Table" made by Marcellin for the first brothers. Photo by Nito Moraldo.

2.2 St Marcellin Champagnat's Educational Experience in the Family, School and Church

Madam Champagnat, the mother of Marcellin was a woman of sincere piety, of firm character and thrifty habits. She was orderly in her ways, and entirely devoted to the care of her household and education of her children. Everyday she recited the rosary with her children. As soon as a child began to speak, her first care was to teach that child, prayers, and make him or her frequently pronounce the holy names of Jesus and Mary. Not satisfied with

training her children in piety and accustoming them to religious practices, she carefully corrected their faults and moulded their character.

Finding it impossible to train Marcellin in secular subjects, his parents sent him to a day school. During the first day of attendance, he was very timid, and did not venture to leave his place. The master, perceiving this, called him up to read, but at the same moment, another scholar rushed in before him. This annoyed the master, who, thinking to please and encourage Marcellin, gave the boy a blow on the ear and sent him sobbing to his seat.⁵⁹ This rude manner of acting was little calculated to inspire confidence in the new scholar, or to attach him to the school. Afterwards, when relating this incident, he declared that at that time he trembled from head to foot, and was more inclined to cry than to read. His judicious mind condemned such severe treatment. He said to himself:

I will not come back to such a teacher for the ill-treatment unreasonably inflicted on that boy shows what is in store for me, should I have the misfortune to vex the master.⁶⁰

Marcellin did not like his teaching, and much less his punishments. He often related that incident to his Brothers to show them how harsh treatment or punishment inflicted anger, and turns the children against the teacher and his lessons.

While he was preparing for first Communion, it happened that the priest who gave instructions to the class had reprimanded a boy several times to no purpose. At length, yielding to impatience, he began to scold him, and called him an offensive name. The boy, mortified and humiliated before his companions, remained quiet during the remainder of the class period, but when it was over, and the class dismissed, the other boys gathered round him and began to call him by the name which had been so imprudently applied to him. The poor boy looked down cast, became angry and excited, and threatened his tormentors, but this only made them to tease him more. At last he was obliged to hide from them, and go to the classes by stealth, for fear of being seen by them. After some time, his character was so changed that he became dull, melancholic and obstinate. This incident made Marcellin Champagnat to insert in the Rule of the Marist Brothers an article, which forbids the Brothers to call the children nicknames.

2.3 Formal Educational Opportunities in Marcellin Champagnat's Early Days

During the nineteenth century, France's rural villages and hamlets, lagged far behind more developed urban centres in opportunities for formal education. More than twenty years of

⁵⁹ Ibid., p. 6.

⁶⁰ Ibid.

revolution and external wars had done little to secure the place of teaching and learning in the overall scheme of things. From time to time, one or another itinerant teacher came to town and offered lessons in reading and writing.⁶¹

Marcellin attended school for a very brief time. He failed to demonstrate much capacity for academic work. At the Seminary, Marcellin was older than most of his classmates. But academically, he was unimpressive. He only excelled in the tasks that required manual work.⁶² His first years of seminary training ended on an unhappy note. Fr. Perier concluded that he was unsuited for priesthood. The priest told him and his mother that he would not be welcomed back to the seminary for a second year. His mother took him on a pilgrimage and intervened through a friend to have Marcellin readmitted. By dint of hard work he gradually mastered his studies.

Marcellin's report for the last year of Minor Seminary confirms his lack of scholastic progress.⁶³ During his school years, he did not regularly attend school because of his dislike of a teacher.⁶⁴ He started studying when he was fifteen years old, upon deciding to become a priest. In a letter to King Louis Phillipe, he admitted that he had started reading and writing with infinite difficulty, mainly because of the lack of capable teachers.⁶⁵ And this is the man who takes lead in founding a congregation of teachers. The amazing thing is that he succeeded even beyond what he himself had envisaged for the job in hand. He said

‘An immediate success, in no time at all, has justified my expectation and gone beyond my hope’
66

The success is even more remarkable in that, other priests, at the same time, attempted similar projects and did not get very far, although on the intellectual level, they had been much better prepared.

2.4 Marist Movement gets Underway

The French revolution had set off a wave of persecutions against the Catholic Church. Religious orders declined rapidly in size and influence. In 1789, for example, there were approximately 2000 Benedictine monasteries in Europe, but by 1815, a mere twenty were still functioning. In another example: of all the congregations of men in existence prior to the Revolution, only two – the Jesuits and the De La Salle Brothers – ever grew again to be as

⁶¹ Sean D. Sammon, FMS, *A Heart that Knew no Bound. The Life and Mission of Saint Marcellin Champagnat*, Alba House New York, Society of St. Paul, 2187, Victory BVLVD Staten Island New York 10214, 2000, p. 5.

⁶² *Ibid.*, p. 11.

⁶³ *Ibid.*, p. 15.

⁶⁴ Marist Notebooks No. 16 of November 2000, Fratelli Maristi C.P. 10.250 00144 Roma.

⁶⁵ Lettre au Roi, du 28 janvier, 1834, LMC, Vol. 1. doc. 34, p. 100.

⁶⁶ Marist Notebooks No. 16 of November 2000, FMS Information Studies Documents, p. 6.

large as or larger than they were prior to the Revolution.⁶⁷ By way of contrast, the Restoration set in motion a flood of religious activity. Many previously suppressed religious orders re-emerged. An extraordinary number of new ones sprang into existence.

St Marcellin Champagnat introduced the idea of establishing a branch of the Society of Mary, one made of teaching brothers.⁶⁸ His fellow seminarians did not express much enthusiasm for the plan. This is just one of the examples that show that Marcellin Champagnat was very persistent. He kept putting forward his proposal and eventually his friends agreed: the Society of Mary included among its number a group of teaching brothers. Responsibility for getting it started however was left to Marcellin Champagnat, the one who proposed its foundation.⁶⁹ When he left the seminary after his ordination on 22nd July 1816, Marcellin Champagnat had three things in mind:

- Youth is neglected as far as Christian Education is concerned;
- Only teaching religious educators can bridge that gap;
- It was up to him to form this group of religious educators.⁷⁰

2.5 St. Marcellin Champagnat's Motive Behind Founding a Congregation of the Teaching Brothers:

Champagnat wanted teachers who could dedicate themselves to the duty of forming good and responsible citizens of their nations, of forming dedicated Christians and the duty of developing leadership qualities in the youths.

First and foremost he wanted to address the wide-spread lack of religious education and spiritual formation found in his day. Marcellin's dream was ambitious: "To make Jesus known and loved among the youth." In this undertaking he would encourage his brothers to pay special attention to the most neglected children. Other obvious explanations can be found in Marcellin's own struggles with French, his lack of academic preparation for seminary life, and the backwardness he must have felt sitting in class with younger boys so much better prepared scholastically.

On the other hand, Marcellin was aware of the lack of provision for schooling in France, particularly in rural areas. A report on education in the Loire Department, where La Valla was located, had this to say about the situation: "The young are living in the most profound

⁶⁷ Sean D. Sammon, *FMS A Heart that Knew no Bounds. The Life and Mission of St. Marcellin Champagnat*, 2000, p. 20

⁶⁸ *Ibid.*, p. 22

⁶⁹ *Ibid.*

⁷⁰ Marist Notebooks No. 16 of November, 2000, FMS Information Studies Documents, p. 10

ignorance and are given to the most alarming dissipation. Teachers were not held in high regard. One report describes them as:

“drunkards, irreligious, immoral and the dregs of human race.”

One factor that motivated him is therefore his spirit of fighting against ignorance of the youth. Most of them could not read and write or do some simple calculations. On the other hand, they were very blank of the existence of God.

The educational picture in France improved under the rule of Napoleon and more after the accession of Louis XVIII.⁷¹ The Ordinance of February 1816 authorized the printing of suitable textbooks, the establishment of model schools and the payment of teachers. It also gave a strong impetus to primary education: every parish was required to provide it. The children of families who could not pay were to receive free instruction. The climate was ripe for Marcellin to realize his dream. He was not simply concerned with providing better educational opportunities for young people; he was also preoccupied with helping to foster their religious development and experience of God's love. Very often he was heard saying:

I can not see a child without wanting to let him know how much Jesus loves him and how much he should, in return, love him.⁷²

He saw education as a means for integrating faith and culture. More than teaching the youth truths of religion, Marcellin aimed at something better, thus, educating the children, instructing them in their duty, and teaching them to practice it, giving them a Christian spirit and attitude, forming them to religious habits and virtues possessed by a good citizen.

Though two schools existed already in the Parish of La Valla, Marcellin did not abandon his intention of establishing a group of teaching brothers as part of the Society of Mary. He was impressed by the piety and good behaviour of a 22-year-old parishioner named Jean – Marie Granjon, a Grenadier in Napoleon's Imperial Guard. On one occasion, Jean Marie Granjon asked St Marcellin Champagnat to visit a patient in his hamlet. Champagnat agreed and as they walked together, took note of the character and disposition of the young man. Impressed with this man, Champagnat gave him a copy of the Christian's Manual when he returned the next day to visit the sick. Granjon refused to take it, pointing out that he was unable to read. He insisted that he must accept the offer and he would use it to learn to read. Marcellin himself offered to teach Granjon if he wanted and Granjon accepted.

2.6 The First Recruits and their Level of Education

The first disciple was Jean – Marie Granjon and later became Brother Jean – Marie. He joined the congregation on 28th October 1816. A small house near the presbytery was

⁷¹ Sean D. Sammon, FMS, *A Heart that Knew no Bounds. The Life and Mission of St. Marcellin Champagnat*, 200, p. 31.

⁷² Ibid.

available for purchase. St Marcellin Champagnat wanted to buy it, but Fr Rebod blocked him. However St Marcellin Champagnat found a loan for half the purchase price from Jean-Claude Courveille, then Curate at nearby Rive-de-Gier. He made up the difference with his own funds. Marcellin signed a tentative contract with Jean Baptiste Bonner, the owner and set to work, cleaning and repairing the old building. He also bought two wooden bedsteads and a small dining table.

Jean-Baptiste Audras, later Br Louis, was only fourteen and a half when he asked to join the De La Salle Brothers at St. Chamond. Judging him to be too young they asked him to continue his vocation with his confessor. As luck would have it, that person happened to be Marcellin Champagnat. The young man told St Marcellin Champagnat that he had decided to consecrate his life to God. After talking with Jean Baptiste and his parents, and reflecting prayerfully on the situation, Champagnat invited Audras to join Granjon. Two months later the house repairs were complete. The first two recruits took up occupancy on January 2nd, 1817. Henceforth the Bonner House would be referred to at least in the Marist World, as the Cradle of the Institute and 2nd January 1817 as the foundation date of the Marist Brothers.⁷³ Throughout the remaining winter months, Granjon and Audras lived together in the house. St Marcellin Champagnat taught them to read and gave them the tools they would need to teach children. He showed them how to pray and to make nails for sale so as to provide an income for the community. He also decided that his Brothers would wear a distinctive uniform: a long black suit, coat, black pants, a cloak and a round brimmed hat. Both Granjon and Audras assisted St Marcellin Champagnat with many of his pastoral duties. They visited and helped the aged, gathered firewood for the needy and brought them food regularly.⁷⁴

As stated above, the first Marist Brother who arrived at La Valla, and those who came later to Notre-Dame de l'Hermitage, made it evident that they did not possess, save for one or two exceptions, the intellectual equipment which would destine them for a teaching career. The first recruit, Jean-Marie Granjon, told St Marcellin Champagnat, at their first meeting that he couldn't read. The fourth Br Antoine Coutourier, was a young man, good and pious, but without any education. Br Jean-Baptiste, Marcellin Champagnat's biographer, informs us! "the young men, who were then (1822) in the house, came from the mountains, and for the most part, could not read or write. The Registry of Candidate, which began in 1822, corroborates this opinion, noting that nearly every name appeared "can't read, can't write" or "knows very little about reading and writing."⁷⁵ Those were the young men St Marcellin

⁷³ Sean D. Sammon, FMS, *A Heart that Knew no Bounds. The life and Mission of St. Marcellin Champagnat*, 2000, p. 33.

⁷⁴ Ibid., p. 34.

⁷⁵ Marist Notebooks, FMS, Information Studies Documents, No. 16 of November, 2000 p. 7.

Champagnat sent to teach in the neighbouring hamlets, often after less than a year of training and formation.

2.7 St. Marcellin Champagnat Recruits and Educates his Teachers

Marcellin Champagnat engaged Claude Maisonneuve, formerly a member of the De La Salle Brothers Congregation, to train and instruct his Brothers in methods of teaching. Claude Maisonneuve was familiar with the simultaneous method, employed in all De La Salle Schools. This instructional technique also known as the Brothers' Method had the leader gathering together into sections students of the same level of ability. Each group was taught successively while those in the remaining sections occupied themselves with other studies. By means of this method classes of 50 to 70 pupils could be instructed at the same time. St Marcellin Champagnat wanted this method of teaching to be used in his schools.⁷⁶ Though Claude Maisonneuve instructed Granjon and Audras in theory and practice of teaching, St Marcellin Champagnat attended to their religious and intellectual formation. He also helped them with their general education. St Marcellin Champagnat must have marvelled at the swiftness with which the pieces needed to establish his institute fell into place:

- The Montagne boy (this one passed away after being assisted by Marcellin Champagnat to know the truths of religion and the existence of God)⁷⁷;
- His first two recruits (Jean-Marie Granjon and Jean Baptiste Audras);
- The availability of the house nearby;
- The proximity of qualified teachers to educate his brothers.

Jean Claude Audras was the third person to join the congregation. Charged by his parents with the task of going to La Valla to fetch home his brother Jean Baptiste Audras the young man set out on his journey. However Jean Baptiste Audras had no interest in returning to his family. He pleaded with St Marcellin Champagnat that though his brother had come to take him home, but he would not go. He also asked him to urge his parents to leave him alone.

While calming the young boy (Jean Baptiste Audras) Marcellin Champagnat also spoke with his elder brother (Jean Claude Audras) eventually convincing him that he, too, had the qualities to be a good religious. Instead of taking his young brother home, Jean Claude Audras decided that he wanted to join his young brother and Granjon. Their parents agreed and Jean Claude Audras became the third member of the community in December 1817. He

⁷⁶ Sean D. Sammon, FMS, *A Heart that Knew no Bounds. The Life and Mission of St Marcellin Champagnat*, 2000, p. 34.

⁷⁷ Marcellin wondered how many people die without knowing God. He therefore thought of finding a congregation whose members must teach religion among other subjects in schools.

later took the name Br. Laurent.⁷⁸ Over the next three months three more recruits appeared, among them Gabriel Rivat, who took the name Br François and some twenty years later succeeded St Marcellin Champagnat as Superior of the Brothers. By June 1818 six young men were living in the former Bonner house in La Valla. Gabriel Rivat merits special mention because of his prominence in the history of the Institute. One of Gabriel Rivat's older brothers brought him to catechism class. St Marcellin Champagnat was quickly taken with the boy's piety and intelligence. He asked his parents if Gabriel could live with the Brothers so as to obtain good education and to learn Latin. They allowed him. Though only ten when he went to live with St Marcellin Champagnat and his Brothers, Gabriel was blessed with great intelligence and common sense. A year later, an exception having been made, he was permitted to begin his novitiate.⁷⁹

2.8 The First Marist Schools in France

At this time in history, schooling in France was limited generally to the winter months. Many hands were needed on the family farm when the weather turned fine. So it was that in May 1818, when winter assignments in the hamlets were over, that Claude Maisonneuve was able to come to La Valla for summer months. A school for youths⁸⁰ not needed for farm work started in the Brothers' house. The first Marist Brothers learnt by observing Claude Maisonneuve at work and by helping with the classes, as they were able. However, Claude Maisonneuve eventually lost interest in the Brothers' school in La Valla. His manner of living was also becoming a scandal to the young Brothers. St Marcellin Champagnat therefore asked him to leave. At that time in France, members of the authorized religious congregations were not required to have a government diploma. As a De La Salle Brother, Claude Maisonneuve was not in need of one.

2.8.1 The School at La Valla

This was their first school and it was started right in the house of the Marist Brothers. With Claude Maisonneuve's departure, St Marcellin Champagnat continued to operate the school, appointing Jean Marie Granjon, the first member of the Institute as school's headmaster.⁸¹ This school was a complete success. Pupils' progress, piety and attachment to their teachers attracted public attention and made the Brothers to be spoken of in the neighbouring parishes.⁸² Some parish priests anxious to procure such teachers for their schools applied to

⁷⁸ Sean D. Sammon FMS *A Heart that Knew no Bounds. The Life and Mission of St Marcellin Champagnat*, 2000, p. 34.

⁷⁹ Ibid., p. 36.

⁸⁰ Ibid., p. 36.

⁸¹ Ibid., p. 37.

⁸² Br. John Baptist, *Life of St Marcellin Champagnat, Founder of the Institution of the Marist Brothers of the Schools*, Belgium, 1947, p. 83.

St. Marcellin Champagnat for Brothers. Fr Alliot, parish priest of Marlhes, claimed privilege of being served first. Several Brothers being now sufficiently trained, St Marcellin Champagnat promised two to his former parish priest.

2.8.2 *The School at Marlhes*

This school was opened in 1819 under the headship of Br. Louis. He was sent there with another Brother.⁸³ One day, the two Brothers, being in a room adjoining the one in which the Parish Priest and the curate, his nephew, were discoursing, Br. Louis heard the curate say to his uncle:

These two young Brothers will never do here, they are not sufficiently learned and do not have sufficient experience to manage a school. They are only boys themselves, how can they teach and govern a school? I am afraid that, before long we shall regret having brought them here at all. Certainly.⁸⁴

The Parish Priest said that they are very young and very deficient in experience and knowledge, it was very doubtful if they would succeed. Next day, the school was opened. The Brothers directed all their efforts to establish good discipline, to maintain silence among the pupils, to make them contract habits of order and cleanliness, to train them in piety, modest and politeness, and to establish emulation among them. In less than a month, the children were completely changed. The parents, authorities, and entire public were delighted at the Brothers' work. The pupils were so anxious to learn, respectful and attached to the Brothers. No sooner had the Parish Priest and his curate noticed their success than they realized that their judgement on them was rather premature. They became first to rejoice at the Brothers' success and to eulogize them as teachers.⁸⁵

Br Louis, who was animated with the spirit of his state, and who understood the importance of the mission entrusted to him, did not govern his school simply as a head master, but rather as a Religious, and an apostle. He taught both religious and secular subjects. He was aware that it was his duty to teach the branches of secular knowledge. For him, good secular teaching was a means of attracting the children to the school, thus affording them an opportunity to learn their Religion. He insisted that the parents send their children to school to learn reading and writing, but God sends them to be taught piety, virtue, to know Jesus Christ, and to gain heaven.

Mr Colomb de Gaste, mayor of St. Sauveur-en-Rue, was struck with the piety of the Brothers and the good behaviour of the scholars. When he heard of the good, the Brothers did in performing their duties at the school of Marlhes, he immediately resolved to endow a similar

⁸³ Ibid.

⁸⁴ Ibid.

⁸⁵ Ibid., p. 84.

foundation for his own parish of St. Sauveur, and, forthwith, applied to St. Marcellin Champagnat for two Brothers.⁸⁶

Like the school of La Valla, that of Marllhes was also a complete success. The Brothers had gained the esteem and confidence of the people to such an extent, that the parents were all anxious to have their sons at the school, and many children came from the neighbouring parishes. Almost everyone was satisfied with the Brothers' work, they proclaimed their success, admired their conduct and approved their method of teaching and conducting the schools.⁸⁷

2.8.3 *The School at St. Sauveur*

This school was a topic of conversation in the surrounding villages. Mr. de Pleyne, mayor of Bourg-Argental, a village a few kilometers distant from St. Sauveur, inquired of Mr. Colomb, Mayor of the latter place, where he had got the teachers so highly spoken of by the people. Mr. Colomb knowing better than anyone else, the good that the Brothers were doing took the liveliest interest in them and their Founder. He told Mr. de Pleyne all about them, the object of their Institute, their mode of life, and the conditions necessary for obtaining their services. Mr. de Pleyne was more desirous of founding a Brothers' school in his village, but was deterred through want of funds. He was now delighted to find that the conditions proposed by the Little Brothers of Mary, permitted him to realize his long cherished project. He immediately wrote to St. Marcellin Champagnat, asking for three Brothers.⁸⁸

2.8.4 *The School at Bourg-Argental*

Before their departure for Bourg-Argental to open a new school, the Brothers were addressed the following words by their Founder:

My dear Brothers, in uniting together to found this little Society, our object was to give a Christian education to the children of the small rural parishes. But now, large and important populations wish us to confer the same benefit for them. No doubt, it is our duty to comply with their demand, since the charity of Jesus Christ, which we should take for the rule of our charity, extends to all men. On the other hand, the same precious blood of Jesus Christ has purchased the children of towns, but on this point I shall make two observations. First, that we should never forget that our congregation has been established principally to supply the educational needs of rural parishes and that we should have a predilection for these schools. Second, that religious instruction, in towns and populous parishes, ought to be more thorough, because the spiritual needs are greater, and secular instruction is more advanced. In our schools, established in towns, care for religious instruction is taken because the children are more neglected by their parents. "Go, my dear Brothers, and go with confidence, cultivate the field which Providence confides to you. If your task seems to be difficult, remember that it is God who imposes it upon you, and that

⁸⁶ John Baptist *Life of Father Champagnat, Marist Father, Founder of the Marist Brothers of the Schools*, Belgium, 1947, p 87.

⁸⁷ Ibid.

⁸⁸ Ibid., p. 91.

his help will never fail you, so long as you remain faithful to Him. The authorities, which give you charge of the school, and the parents who are anxious to send their children to you, expect you to give them sound secular instruction. Religion has more elevated views in the matter. You are expected to teach children to know, love, and serve the heavenly Father, to make them good Christians, and make your school a nursery of saints. You are sent:

- To destroy sin and to establish virtue,
- To preserve the innocence of the children,
- To prepare them for their first Communion,
- To make Jesus Christ known to them, and the immense love which He has for them,

Such, my dear Brothers, is the most important part of your task and the object of your vocation. God will bless you and make your school prosper, in proportion to the zeal with which you will endeavour to obtain these results.⁸⁹

The Brothers arrived at Bourg-Argental towards the end of the year, 1821, and opened the school on the 2nd of January 1822. A few days after the opening, there were two hundred scholars present. Br Jean Mary was appointed Director, and Br Louis succeeded him at La Valla.

2.9 Critiques for the Success of the First Marist Schools in France

Nevertheless, despite the intellectual weakness, from the beginning the Brothers were successful. Br Jean-Baptiste, after reporting how St. Marcellin Champagnat formed the Brothers for a teaching a career, concluded that several Brothers succeeded in their mission beyond his hopes.⁹⁰ The same author states that Br Jean Marie, after about a year, was suitably prepared to do the job. He was able to replace the hired teacher at La Valla, while at the same time training and forming other Brothers in teaching. The teaching was done so well that the behaviour at the school and the teaching of the children did not suffer from the change.

Upon their arrival at the school of Marlhes, the Brothers found their children profoundly ignorant, and, in less than a year, most of the children, could read, write and do arithmetic. The children of this school were so well behaved that they impressed the mayor of Saint Sauveur who asked for those teachers for his school.

One may begin to wonder by what special gift St Marcellin Champagnat was able to train and form in such a short time intellectually weak young people from the countryside and make of them head teachers who distinguished themselves in the teaching profession? Some of the answers to this question include:

⁸⁹ Br. John Baptist, *Life of Marcellin Champagnat, Founder of the Institute of the Marist Brothers of the Schools*, Belgium, 1947, p. 93.

⁹⁰ Lettre au Roi, du janvier, 1834, LMC, Vol. 1 doc. 34, p. 81

2.9.1 *Education rather than Instruction*

If it were only a matter of teaching human sciences to the children, the Brothers would not be necessary since the others do the same task. If it were a matter of teaching religion only, the Brothers would be satisfied to be Catechists only, gathering the youths for an hour and make them repeat Christian truths.

The Brothers' goal was to do more, to bring up children, that is to say:

- To instruct them in their duties
- To teach them to practice them
- To give them:
 - The spirit of what education was
 - The feelings of Christianity
 - Religious habits
 - Christian virtues and good citizenry.

For that, it was necessary that the Brothers live in the midst of the children and that they stay with them for an extended period of time.⁹¹

Of course, that supposes beginning by teaching reading and writing, then the elements of knowledge, and to form good citizens, to know how to behave in society. But these basics must allow the building of the edifice, not the replacing of it, since they are only a means to an end. The goal is to assure their salvation, which requires spiritual education. Certain convictions and lifelong habits suppose a culture, which is acquired and sustained only by education. St Marcellin Champagnat did not fail to transmit these principles to his disciples, not by learned displays, but by practice and example while living in their midst. To say that example was a strong point in the educational method of St. Marcellin Champagnat is certainly no exaggeration. The legacy left to the first Brothers underlines this admirably. Whether he ordered or proposed something, he was the first in line to do it.

2.9.2 *The Depth of His Personality*

The word "depth" here designates at the same time, his sure judgment and his courage to undertake without fear or hesitation. Earlier on, St Marcellin Champagnat gave proof by showing that he was not afraid to make decisions and that he had courage to carry them out without hesitation. While still young Marcellin judged his teacher to have little respect for the pupils⁹² and being incapable of teaching them because of his personal ideas of the job. Consequently he decided peremptorily to stop attending school. He went back to school

⁹¹ Marist Notebooks FMS Studies Documents No. 16 of November, 2000, p. 8.

⁹² Marist Note Books Studies Document No. 16 of November 2000, p. 9.

sometime later after deciding to become a priest. His tenacity helped him to triumph over so many trials by means of his *savoir-faire* and his trust in Providence. Contrary to the wishes of some of the Brothers, the Founder imposed on them his own method of spelling which he judged to be better and made them accept his ideas through a clever presentation where he revealed his method through practical application.⁹³ To his way of thinking, it was not a theory of education but principles based on common sense and realistic views of the situation, which again demonstrate a sound and clear judgment.

2.9.3 Pleasant Disposition

St Marcellin Champagnat had a sharp mind, sure and deep judgment, a good and sensitive heart, noble and elevated feelings. In character he was cheerful, open, honest, courageous, ardent, constant, always uniform, foresighted and reconciliatory character that made him succeed in founding the institute of the Marist Brothers of the Schools

2.9.4 An Altruism Going Beyond Self

St Marcellin Champagnat was putting everything he had to the detriment of what he could have legitimately held back for himself. For example, he was preoccupied with his studies, instructing and forming his Brothers, taking care of correspondence, following every aspect of the administration of his Institute, visiting schools⁹⁴ and so on. He did all this because he was convinced that it was God's will. He had great affection without distinction of persons, which can be noted in the fifty-five letters he wrote to the Brothers and fifteen circulars, which have been preserved. For him the vocation of a Brother was not a profession, but a ministry, which requires the love of children in a special way "To raise children well, we must love them all equally⁹⁵" and this phrase was repeated to the Brothers time and again.

2.9.5 A more and more Intense Love of God

According to St Marcellin Champagnat's thought, which ran through his whole way of life, the necessary and sufficient condition to succeed in the education of children is not the possession of great scientific knowledge but having an ardent love of Jesus Christ. "To raise the children well, said St Marcellin Champagnat, "we must love Jesus Christ ardently."⁹⁶ Nothing was more evident than this love of neighbour especially of the most in need. One cannot last if one is not animated by an authentic love of God, which, for St Marcellin

⁹³ *ibid.*

⁹⁴ *Ibid.*, p. 13.

⁹⁵ *Ibid.*, p. 15.

⁹⁶ Marist Note-Book No 16 of November 2000, p. 15. This is also supported by Constitutions of the Marist Brothers of the schools Article 30.

Champagnat, constituted the motive for all his activity, becoming the ultimate secret of his success.

The critical debate of this chapter is that it has been pointed out that if any school is to be successful, there is need to implement schools rules and regulations as stated by different authors of the literature reviewed. However, the point of departure for the researcher of this work, is that incorporating St Marcellin Champagnat's principles of education in what has been stated above, provides possibilities of achieving education that is of high quality and relevant for the present time.

2.10. The Marist Brothers and their School Apostolate in Malawi

There is very little literature on the work of the Marist Brothers and their schools in Malawi. One of the researchers, Arthur C. Ganiza⁹⁷, has focused his work on three Marist Secondary Schools namely; Mtendere, Likuni and Zomba Catholic from 1964. He acknowledges the availability of several other mission schools prior to the independence of Malawi. He says that after independence; the mission schools were leased to the Government and finally became the early schools that offered educational needs to the newly independent Malawi. Marist Schools became double-stream in 1970 and this means that every year they could enroll 80 or more students. Ganiza also mentions the presence of Guidance and Counselling as well as the availability of Disciplinary Committees in Marist Schools as of prime importance. He has given enlightenment on the problems faced by the administration in Marist Schools. For him some of the problems occur due to inadequate funding by the Ministry of Education. He also points out that Marist Schools fail to meet or square electricity and water bills. He further mentions indiscipline cases and other mal-practices in the name of democracy. He points out that the clergy almost exclusively ran the education system at that time. The Catholic community had little say on the organization and was not motivated to help in other ways. Seeing the small number of government schools, the clergy were complacent and had a false sense of security. They failed to see that the wind was changing and within the next decade; many of the mission schools would be nationalized and would lose their Catholic character.

Ignatius Augustino James Nankwenya⁹⁸, mentions the Marist Brothers in relation to Zomba Catholic Secondary School that they are the ones who took over its administration from the Montfort Fathers who initiated its beginning. He also acknowledges the role played by other

⁹⁷ Arthur Chimwemwe Ganiza, (FMS), "Contribution of Missionaries Towards Education in Malawi since Independence: Case Study of the Marist Brothers," BED Thesis, Catholic University of Eastern Africa (CUEA.) 2000.

⁹⁸ Ignatius Augusto James Nankwenya, "Christian Influence on Education in Malawi, up to Independence with special reference to the Role of the Catholic Missionaries", PhD Thesis, Faculty of Education, University of South Africa, 1977.

missionaries in the field of Education in Malawi. He mentions particularly Fr. Joseph Eijssen of the Catholic Church as a man associated with the development of education in Malawi. He says that Fr Eijssen worked as Education Secretary of the then Shire Vicariate, now comprising the dioceses of Blantyre, Chikwawa, Zomba, Mangochi, and parts of what now constitutes Dedza. For Nankwenya, Fr Eijssen has done more for the development and promotion of Catholic Education in Malawi than any other. A Religious Congregation within the Catholic Church that had great initiatives in education work is that of the Montfort Fathers. Through them, the Catholic Missionaries returned and settled at Nzama in 1901 amidst opposition from their earlier Protestant rivals whom they overtook in mission education. But as for secondary education, the Catholics started putting their efforts almost at the same time as the Protestants with the opening of Zomba Catholic Secondary School in 1941. Nankwenya adds that by 1956 the Catholic Church had 9 secondary schools and the number rose to 11 by 1964 and those schools were run by Fathers, Brothers, Sisters and a number of lay men both Catholic and non Catholic. On the other hand, he says that by 1960 there were 9 teaching orders of Sisters namely; Daughters of Wisdom who were running Providence Teachers Training College in Mulanje, Servants of the Blessed Virgin Mary, Sisters of Our Lady, Grey Nuns, Sisters of the Immaculate Conception, Rosarian Sisters, Teresian Sisters and Sisters of the Divine Providence. On the men's side there were the following three congregations: Marist Brothers, Marianist Brothers and Brothers of the Immaculate Conception.

Nankwenya also gives the situation and position of Bishops as far as mission education was concerned at that time. For example, he writes that at each mission school, a manager of schools was appointed to take charge of teachers, school buildings, equipment and payment of teachers. Each mission station had its own school terms. He further tells us that Bishop Auneau was adamant on the question of school fees and was threatened with the loss of grant-in-aid for refusing to charge school fees in Catholic schools. In a letter to the Director of Education, this is what he says on school fees:

We Catholics consider it our duty to give Catholic children, first of all, and sometimes non Catholic children, an elementary education without exacting fees, if it is in our power. It seems to me strange to say the least, that the exercise of this duty should be censured by a suspension of the grant-in-aid.

This attitude on the part of the Department of Education is unfortunate and negative and could not possibly help educational development since it will limit the number of those likely to attend school. School attendance is poor enough without school fees and it can not possibly improve with the introduction and exacting of fees.

It is true that missionary education efforts are hampered by lack of funds and the missionaries need every penny they can get. But to exclude a child from attending school because he or she cannot pay school fees cannot be justified on any grounds especially when there are people to offer free education to the needy.

After all, this is what charity is all about and if there is anything that missionaries are expected to emphasize it is the act of help and love, charity in short since they could not have left their homes for Africa unless they had love for the country, its people and their physical, moral and spiritual and educational welfare.⁹⁹

Nankwenya, therefore, gives a clue as to why the missionaries bore the financial burden on education in this country prior to 1908 when the Nyasaland Government and also the British Colonial Government did nothing at all to help the various missionary bodies in the way of grants towards education. For school statistics, Nankwenya reveals that in 1959 the Catholic Church Missions had 1,249 schools and this was nearly half of Nyasaland Protectorate total of 2,884 schools. In addition, of the 24 grant aided secondary schools and teacher training centres in the Protectorate, 13 were run by the Catholic Missions. These Catholic schools did not up to then, form an isolated educational system but continued to be a part of the national education system because since the establishment of the Nyasaland Education Department, the Catholic Bishops showed their willingness to cooperate with officials of the Department. Although the Nyasaland Government began giving grants towards missionary education as early as 1908, it did not step in and actively participate in the field of education until about 1925 when the Department of Education was formed. In 1961, the first Minister of Education took up office and the Department of Education that had existed since 1926 became the Ministry of Education.

Last but not least, Nankwenya, an educationist, sees missionary contributions to education through the network of schools, which has empowered the black population.

Reijnaerts et al ¹⁰⁰ concur with Nankwenya that Bishop Auneau insisted on free education. Only in 1938 did he change the policy because the economic situation forced him to start levying school fees in those schools, which were not grant aided. They further say that in 1952, because of government reshuffling, the Normal School at Nguludi was transferred to Likuni in the Central Region. Two years later when the need for a Teacher Training College for men in the Southern Region was again recognized, the school was transferred to a site about two miles from its original location. It has continued under the name of Montfort Teachers Training College and has been staffed for some years by the Brothers of the Immaculate Conception. He further says that in 1942 the Catholic Institute in Zomba became Zomba Catholic Secondary School staffed at first by the Montfort Missionaries and later by the Marist Brothers.¹⁰¹ Zomba Catholic Secondary School opened its doors to the first intake of 17 students in Standard VII (the equivalent to the present Form one). Among the pioneer

⁹⁹ Bishop Auneau's letter to the Director of Education, Quoted in Nankwenya's PhD Dissertation, p. 143

¹⁰⁰ Hebert Reijnaerts, Ann Nielsen, Matthew Schoffeleers, *Montfortians in Malawi their Spirituality and Pastoral Approach*, Blantyre: CLAIM-Kachere, 1997.

¹⁰¹ Ibid., p. 233.

students was Mathias Kantiki who had passed Standard VI at the Catholic Institute in Blantyre during the previous year. He eventually served as the Catholic Secretary for Education at national level in the 1970s¹⁰². The authors mention the period 1924-1937 as crucial for education in the Shire Vicariate. In 1924 the Phelps Stokes Commission, which had been mandated, to investigate, assess and come up with recommendation on the state of African education throughout West, South and Equatorial Africa, visited Nyasaland. Its ultimate purpose was to assist the various colonial administrations in Africa to upgrade their school system. Furthermore they point out that the government did not give aid to all mission schools because the Department of Education quite properly insisted on more highly qualified teachers who had the right to higher salaries. Besides, there were also grant-aided schools, which later on were put under the control of the Ministry of Education. This meant that neither teachers nor pupils had necessarily to be Catholics. Selection was based on merit and not on religious affiliation.

The Silver Jubilee Document¹⁰³ mentions Fr Anthony Isherwood as the first headmaster of Zomba Catholic Secondary School who started with 17 students in January 1942. The document further says that 1952 saw a major change in the staffing of the school because right from its existence the Montfort Fathers had run it. But as time went on, they started experiencing difficulties in recruiting staff and Bishop Hardman succeeded in persuading the Marist Brothers to take over the school. A Marist Brother by the name of Br. John Charles arrived in October 1952 and became Headmaster of Zomba Catholic in 1954.

The Document on the Golden Jubilee of the Marist Brothers in Malawi gives a great deal of their work. It indicates the schools that were actually started by the Marist Brothers and their investments made in terms of constructions, management, leadership, and cooperation with lay teachers. If the Brothers were very successful, it is because they were hard working and always ready to work with lay teachers. They were aware that *Mutu umodzi susenza denga* (one head does not carry the roof).¹⁰⁴

On Marist Brothers' contribution towards education in Malawi, the document sights the opening and constructing of Mtendere Secondary School, converting Mtendere Station School which was offering primary education to a full secondary school, starting Mtendere Juniorate (now known as Marist Secondary School), choosing to work with the under privileged students at Charles Lwanga Community Day Secondary School, in managing Zomba Catholic Secondary School, Likuni Boys Secondary School and at one time training

¹⁰²Ibid.

¹⁰³Zomba Catholic Secondary School Silver Jubilee Document, celebrated in August, 1967.

¹⁰⁴J.C. Chakanza, *Wisdom of the People*, Christian Literature Association in Malawi, Blantyre, 2000 Proverb, No. 1035.

teachers at Likuni and St John Teachers' Training Colleges. It further states that the Brothers from the Mother Province (Canada) were sometimes sending money towards some constructions in some of the Marist Schools in Malawi. In the past Malawi, Zambia, Zimbabwe and Mozambique were known as districts. Their Mother Provinces were Quebec (Canada), Spain, Iberville (Canada) and Portugal respectively. Like what we call SADC countries now, the Marist Brothers' Congregation has formed provinces so as to meet the present challenges. Therefore, in the Marist world today, Malawi belongs to the Province of Southern Africa together with her sister countries namely Mozambique, Zambia, Zimbabwe, South Africa and Angola.

2.11 The Churches' Involvement in Education in Malawi

In 1963 there were 13 Teacher Training Colleges of which 2 were owned and managed by the government, 6 by the Roman Catholic Church, 4 by the Christian Council of Churches and 1 by the SDA.¹⁰⁵

James Leslie Lionel¹⁰⁶ points out that the majority of Mission schools failed to meet the requirements to qualify for elementary school status. The penalty imposed for this failure was to withhold funds for grant-in-aid. But since the government itself had not yet assumed responsibility for African education, the penalty had the effect of discouraging missionary education efforts, a condition not calculated to reduce illiteracy. In 1926, a Department of Education whose purpose was to set standards and supervise African Education was set. The Department's code was put into effect that same year which required that village schools use the vernacular as a medium of instruction and included in the curriculum were subjects such as Reading, Writing, Arithmetic, Hygiene, Agriculture, Handicrafts, Composition, Drill, Singing and organized Games. The Dutch Reformed Church Mission of South Africa, which started its mission work in Nyasaland in 1888, stood clear on educational training that would require the trained African to seek employment in European areas. Between 1890 and 1963 more than 90 percent of Nyasaland educational efforts for Africans remained in mission hands.

Dzama¹⁰⁷ says that for one to appreciate the nature and problems of education of Africans, during the colonial period, that person must understand prevailing ideas about education of

¹⁰⁵ *Annual Report of the Ministry of Education for the year 1963* p. 21 Government Print.

¹⁰⁶ James Leslie Lionel, "Education in the Rhodesia and Nyasaland (1890-1963)," New York University, PhD Thesis, 1965, p. 33-108.

¹⁰⁷ E.N.N. Dzama, Seminar Paper on Faith and Knowledge, held on 28th March, 1996, Chancellor College.

labouring classes in European countries at the beginning of the Colonial period. Dougall¹⁰⁸ (1939) says that the Africans were considered to be a species of the labouring classes. Drama adds that according to Mr. Giddy, President of the Royal Society in late 1780s giving education to the labouring classes is likely to make them amoral, unhappy, fractious and refractory and may render them insolent to their superiors. The governing classes were because of reasons stated by Giddy, opposed to providing education to labouring classes. In his analysis of the problems of education in Africa, Dougall maintains that the attitude of the governing classes towards education of the poor in England in the 18th Century was similar to the attitude of many White people to education of Africans during the colonial era.

By 1977 all teachers became civil servants and no priests were managers of schools. It was not just a question of too little, too late, much as the number of missionaries had grown but that increase was not much due to the fact that the African population was double twice during the next three decades.

Linden I. and Linden J.¹⁰⁹ say that the backbone for the Catholic Missions has been the presence of Fathers, Brothers and Sisters, that by virtue of their celibate life they are commonly and authoritatively thought to be practicing a higher calling than other church members, the laity. The Church is therefore able to accommodate varying degrees of commitment to the Christian life. This gives the Roman Catholic Church a structural resilience not shared by smaller Protestant denominations. Then he says that the Montfort Fathers who within a period of four years were joined by ten sisters belonging to the "La Sagesse" Order, (The Daughters of Wisdom), continued their mission.¹¹⁰ Without any family ties, the nuns were able to give the Catholic Missions an important advantage in evangelization by working through the female population and its leading women.

Kelvin N. Banda¹¹¹ gives a picture of how formal education developed in Malawi. He states that it is the missionaries who took great initiative in the field of education. He acknowledges the contribution of different religious congregations, Roman Catholic as well as Protestants towards education in Malawi and Africa in general.

¹⁰⁸J.W. Dougall, *The Case for and against Mission Schools*, *Journal of the Royal African Society*, Vol. .XXXVIII No C.L. p. 91-108 quoted in Dzama's paper given at Chancellor College on 28th March, 1996.

¹⁰⁹Linden Ian, with Linden J. *Catholics and Chewa Resistance in Nyasaland 1889-1939* Heinemann Educational Books, London, W IX 8 AH., 1974.

¹¹⁰Ibid., p. 167.

¹¹¹Kelvin N. Banda, *The History of Education in Malawi*, Dzuka Publishing Company Limited, 1982.

Rose Brian¹¹² states that it is almost inevitably the case in Southern Africa, that missionary groups initiated education. And then she reports that by 1910 there was a United Missionary Conference, which proposed that Nyasaland Education Code, be drafted. This was not done until 1924 when the Phelps Stokes Commission accused it of neglecting its duties that the Government of Nyasaland started to think of participating in the control of education. The first Education Ordinance was drafted in 1927 and three years later further implementation was given to the Commission's Report by the Institution of an Advisory Board on Education composed of members of Government, Missions and the Public. At the same time some decentralization was achieved in District Advisory Committees and grants in-aid were regularized.

Edwin W. Smith¹¹³ agrees with the above scholars as far as the rise of education is concerned in Africa. Smith says that on 4th September 1920 the first of the two Phelps Stokes Commissions landed at Sierra Leone. This Commission was sent from America on the initiatives of the Missionary Societies to make a survey of educational conditions and opportunities among the Negroes of Africa. The Second Commission visited Malawi and other countries in January 1924. They reported that the work of missionaries, administrators, settlers, and inspection of many schools gave rise to far reaching changes. Governments most of which had not hitherto been in position to embark upon educational schemes (beyond in some instances, making small grants to mission schools) listened readily to sane and disinterested people who urged upon them that education is the key to the future of the African peoples.

2.12 On Marist Brothers' Work in General

Scholars like Teofilo Minga FMS¹¹⁴ and Gregory Ryan, FMS¹¹⁵, write on the work of the religious of which the Marist Brothers form a part. They both solicit information on the early Brothers' understanding of youth apostolate, that it has become very diversified, and therefore requires a heightened sensitivity towards different cultures and circumstances. Sean D. Sammon FMS¹¹⁶, holds the same view and further explains that the mission of St. Marcellin Champagnat is for all seasons and for all times." The charisma of the Marist Brothers can and must be adopted as their constitutions suggest:

¹¹²Rose Brian, *Education in Malawi*, London, Collier Macmillan, 1970.

¹¹³Edwin W. Smith, *The Christian Mission in Africa*, The International Missionary Council, Edinburgh House, London, New York.

¹¹⁴Teofilo Minga, FMS, Marist Brother, *Religious Evangelizers in the Church*, Marist International Centre, P.O. Box 24450, Nairobi, Kenya, 1995.

¹¹⁵Gregory Ryan, FMS, Marist Brother, *A Guide for the Marist Educator*, Marist Publications – FMS – Rome 1989.

¹¹⁶Sean D. Sammon, FMS, *A Heart that Knew no Bounds*, St. Paul's Publication, 2000.

The present-day relevance of Marcellin Champagnat's charisma is a challenge to our personal and community commitment to incarnate it in different situations and in different cultures. We all have a responsibility in this task (article 165).¹¹⁷

Br Teofilo Minga¹¹⁸ confirms that the Brothers basing themselves on the example and spirit of their founder seek to follow God's call, to be like his Son in his service and to be brothers to all people, serving them in charity, in humility and simplicity. In the same way, the apostolic life of the Marist Brothers finds its source and model in Jesus Christ himself, sent forth by the Father. The mission of the Marist Brothers can be summarized in the words of their Founder:

To make Jesus Christ known and loved.¹¹⁹

Through faith, for the spirit of the congregation is the spirit of faith, the Marist Brothers become co-operators with Jesus Christ and consecrate their whole existence to the building up of the Kingdom of God through the ministry of education. The Brothers live for Christ by proclaiming him explicitly through their apostolate in schools and the quality of education they offer to the young. Through an attitude of spiritual discernment in them as absolutely necessary when they have to take the risk of going into what may be unexplored areas, to make contact with the young wherever they are, they remain ready to respond to the Holy Spirit who challenges them by the hard facts of the lives of young people.

Scholars who are not Marist Brothers give their own opinion on education in general. Hobley¹²⁰ writes about a school of thought that maintained that people are best "left in their primitive ignorance." Missionaries and Colonial Administrators however, could not leave Africans in their primitive ignorance for the former believed in education as a powerful instrument for Christianization and civilization and for giving new content to the changing native life.

Steytler¹²¹ says that the Colonial Administrators needed literate Africans to take up low-level white-collar jobs in the colonial administration. Missionaries thought of education in terms of the need for teachers and others within their respective missions. In the colonial period education became a gatekeeper to responsible positions in mission stations and to white-collar jobs in the colonial administration. Those who were successful in their studies moved

¹¹⁷ Constitutions of the Marist Brothers of the Schools, Rome, 1985, article 165.

¹¹⁸ Teofilo Minga FMS, Marist Brother, *Religious Evangelizers in the Church*, Marist International Centre, P.O. Box 24450, Nairobi, Kenya, 1995.

¹¹⁹ Ibid.

¹²⁰ C.W Hobley. Some Native Problems in Eastern Africa, Part II Journal of the African Society, Vol. XXII No LXXXVIII, p. 287-301.

¹²¹ J.G. Steyter Educational Adaptations with reference to African Village Schools with special reference to Central Nyasaland., London, The Sheldon Press 1939.

into a category of the governing class and had no need to do hard manual labour. The impression was thus created that education would enable one to stop doing of manual work.

Lewis¹²² points out that the group most concerned in the development of the Native people is that of the Missionaries. Though they may differ in their religious creeds, they are one in their devotion to the people. Everywhere they have been the founders of education. More often the government has been mainly concerned with the establishment of peace and order and commercial concerns with the development of trade while the missions have dealt directly with the morals, morale and education of the people. Like the other writers above his approach favours the missionaries. For him without the missionaries' efforts in the field of education, Africans would have been very backward in this area because it took time for the colonial governments to start taking initiatives in the field of education. He further emphasizes that the place of religion in character development is one of the most vital issues in the educational world of today. It is felt that religious instruction and practice are essential to sound character¹²³. He further remarks that the problem confronting African Educators is the formulation of practical suggestions for the teacher who is in daily contact with the pupils. He suggests personal example of the teacher as the most fundamental influence for character development. He adds that organizations related to church life, special services of religious, ethical and devotional character are very vital.

Chukwudum B. Okolo¹²⁴ believes that despite gaining the political independence, economic freedom has not yet been achieved by most African countries. The problem may continue if care is not taken for the youth of today who like patronizing drinking places and satisfying their desires in a number of ways without knowing that they are abusing their lives.

Prisca Muthon ASN (Sr.)¹²⁵ suggests disseminating information on abuses of life and this can be done either in classroom situation or outside this setting if a way of netting them together is employed. Indeed education may be a lasting solution. There is need to promote informal education activities so as to cater for the needy youth who have no access to normal schooling system.

¹²²L.J. Lewis, *Phelps Stokes Commission Reports on Education in Africa*, London, Oxford University Press, 1962.

¹²³Ibid pp. 51-52.

¹²⁴Chukwudum B. Okolo *The Liberating Role of the Church in Africa today*, AMECEA, Gaba publications Spearhead 119, 1991, p. 10.

¹²⁵Prisca Muthoni ASN (Sr), *Youth Today and Tomorrow, Book One: A Guide to Family Life Education for Youth*. Kenya Episcopal Conference pp. 16-23.

The present government's education policy states that:

Increased investment in education can yield broad economic and social benefits. Evidence indicates that education is associated with increased agricultural productivity, higher incomes, lower fertility rates, improved nutrition and health.¹²⁶

Dixie Maluwa Banda indicates that:

There has been a lot of change in values, beliefs, social institutions and behaviour standards as a result of increased mobility, breakdown of family, urbanization, the influx of western video films, and the influence of western cultural values through mass media. Correspondingly, social and psychological problems mostly school going adolescents; especially those students in secondary schools have surfaced.¹²⁷

In line with this, the Founder of the Marist Brothers insisted that the youths need close supervision. He even encouraged the Brothers to be spending most of their time with the students so that they could correct any fault immediately it appeared.

John J. Bisika¹²⁸ offers some skills that are helpful for school management and administration. He recommends maintenance of discipline as a key way to success in schools. If a school is maintaining discipline very often the results of the examinations at the end sound promising and attractive.

The key to producing promising academic results is maintaining discipline and close supervision of the teaching and learning process. Monitoring pupils' progress and achievement¹²⁹ is another important factor for better results. All Marist Schools formulated the Mission Statements, which are popular today¹³⁰ a long time ago. On desirable examination results a handbook on Secondary Education Administration¹³¹ attempts to show what promotes good performance. It recommends professional leadership, shared vision and goals, concentration in teaching and learning, discipline¹³² and other important skills.

In summary the scholars referred to and different authors agree that the number of qualified teachers at the school, the school environment and the availability of relevant instructional

¹²⁶ Ministry of Education Sports and Culture, "A Policy and Investment Framework for Education in Malawi, 1995 – 2005".

¹²⁷ Dixie W. Maluwa Banda, "Guidance and Counselling Services in Malawi Secondary Schools", MA Thesis, Manitoba: Brandon University, May, 1995 p. 21.

¹²⁸ John J. Bisika, *School Organisation, Administration and Leadership*, Malawi Institute of Education, 1994.

¹²⁹ *School Improvement, Module 1*, p. 31, Ministry of Education Document, published by Malawi Institute of Education, 2000.

¹³⁰ *Better Schools: Resource Materials for School Heads Module 1*, by Education Program, Human Resource Development Group, Marlborough House, Pall Mall, London SW1Y 5HX, 1993, p. 3.

¹³¹ *Hand Book on Secondary Education Administration, Module 1*, p. 6.

¹³² *Ibid.*, p. 31.

materials influence school effectiveness. St Marcellin Champagnat and other educationists add close supervision of the pupils as a solution to achieving best results in education.

1.0 Introduction

This chapter shows the research methods used to collect data, which included both primary and secondary sources. Under the primary source, the researcher collected relevant information that was obtained through personal interviews conducted with leaders and representatives of Marist Brothers in their schools. The information obtained through interviews was supplemented with the raw materials in primary documents, which included education records, minutes, circulars, circulars and presentation papers used in seminars and workshops. Besides primary sources, I used secondary sources, which included books, articles, newspapers and journals. The information obtained was analysed to find out the contribution of the Marist Brothers in fostering education in Malawi.

1.1 Research Site

Data has been collected from all five Marist Secondary Schools in Lilongwe namely: Marist, Zomba Catholic, Marist, Lauro Boys and Charles Lwanga Community Day and Marist House Arts & in Lilongwe.

1.2 Research Design

The research design adopted by this work is "Case Study", which according to Colin Robson, is a strategy for doing research which involves an empirical investigation of a particular contemporary phenomenon within its real life context using multiple sources of evidence. It is the case of about 1-10 cases based in all the five Marist Secondary Schools every day. Case study has various types but the research concerned with this study is of exploratory and descriptive nature. Unlike the other strategies, case studies are laboratory studies that are designed to explore and understand the phenomena in the real world. The research design adopted in this study is of exploratory and descriptive nature.

Case studies have various approaches but I chose one of them, the "ethnographic" because this approach is more in line with the objectives of the study and the nature of the group. The approach is to provide a rich description of the phenomena in the real world.

¹ Colin Robson, *Case Study Research: Principles and Practices*, Sage Publications, Thousand Oaks, CA, 2004, p. 14.

² Ibid, p. 14.

³ Ibid, p. 14.

Chapter Three: Methodology

3.0 Introduction

This chapter shows the reader methods used to collect data, which included both primary and secondary sources. Under the primary source, the researcher collected relevant information that was obtained during personal interviews conducted with leaders and representatives of Marist Brothers in their schools. The information obtained through interviews was complemented with the one containing in primary documents, which included education reports, minutes, circulars and presentation papers used in seminars and workshop. Besides primary sources, I used secondary sources, which included: books, articles, newspapers and journals. The information obtained was analyzed to find out the contribution of the Marist Brothers in furthering education in Malawi.

3.1 Research Sites

Data has been collected from all five Marist Secondary Schools in Malawi namely Mtendere, Zomba Catholic, Marist, Likuni Boys and Charles Lwanga Community Day and Marist House Area 9 in Lilongwe.

3.2 Research Design

The Research Design adopted for this work is “Case Study”, which according to Colin Robson¹, is a strategy for doing research, which involves an empirical investigation of a particular contemporary phenomenon within its real life context using multiple sources of evidence. It is the case of about 1,600 students found in all the five Marist Secondary Schools every year. Case Study has various types but this research is concerned with one on studies of organizations and institutions.² Unlike the other strategies, case studies are inherently multi-method (typically involving observation, interviewing, and analysis of document and records).

Case Studies have several approaches but I chose one of them termed “ethnographic” because this approach seeks to provide written description of the implicit rules and traditions of the group.³ The intention is to provide a rich description and exploration regarding Marist

¹ Colin Robson, *Real World Research, A Resource for Social Scientists and Practitioner Researches*, Blackwell, Oxford UK & Cambridge USA, 1993, p. 148.

² *Ibid.*, p. 147.

³ *Ibid.*, p. 148.

Brothers' apostolate in schools so as to draw a link between their contribution towards education in Malawi, the data collected and the conclusion drawn.

Case Study design has some advantages. One of them is its flexibility. It is defined solely in terms of its concentration on specific case in its context.⁴ Case studies give one an entrance to variables and research questions concerning individual, naturally occurring entities, whether these be individual people, groups, organizations or whatever. They would normally focus on current events and concerns, providing theoretical generalizations for example, about a process.

The disadvantage of this design is that until recently it has been undeveloped field. Some is partly because; traditionally case study has viewed this as "soft" research as almost as a "soft option". Its practitioners have tended to averse to pre-structuring, to "tight" pre-specified designs.⁵ As a result they would advocate a much looser approach where the questions to be asked, the data to be collected and the appropriate conceptual and theoretical framework (if any at all) emerge only after a prolonged involvement in the field with the phenomenon being studied. Researchers following this traditional approach may deny the need for a research design.

For example, this research does not only explore but also denotes where previous work of the first Marist Brothers in France or the early expatriate Brothers in Malawi has suggested relationships.

3.3 Description of Population and Sample

The population consisted of Marist Brothers, 2004 forms one and three students⁶, former students and at least one lay teacher in all Marist Schools in Malawi. The study was restricted to forms one and three students because these classes are not examination classes. Since the research was conducted in the third term, the students in these classes had been exposed to the Catholic education in the Marist tradition. Since forms two and four are examination classes they are therefore faced with the demands of the Malawi National Examination Board syndrome, revision work and drill for examinations, which tend to restrict the possible range of teaching skills employed by teachers. In addition, it is not easy to draw the attention of teachers involved with such classes.

⁴ Ibid., p. 149.

⁵ Ibid.

⁶ Names of students and other people interviewed are not mentioned because I did not ask for their permission.

To get information from the Marist Schools initial contacts with those schools were made through the Head of Theology and Religious Studies Department at Chancellor College. Head teachers were asked to co-operate in the study. Furthermore, the head teachers were asked to inform the selected teachers. During the initial visit, the teachers in the study were briefed about what they were supposed to do during the interview guide session.

I had a sample of 522 participants. Out of those number 442 students drawn from forms one and three answered a questionnaire intended to solicit information on Marist Schools in Malawi. 80 people were selected for an interview guide (face to face interview) among whom 50 were students from forms one and three in the entire five Marist Schools understudy, 21 were Marist Brothers, 4 were lay teachers, another 4 were former students and lastly 1 education division official. To select the 50 students the researcher asked the administration to identify outstanding students in terms of academic performance in their classes.

3.4 Description of the Data Collection Instruments and their Techniques

I used three kinds of instruments, namely, interview guide, questionnaire and document analysis.

3.4.1 Interview Guide

One of the advantages of interview is its flexibility and adaptability in finding things out. It offers a possibility of modifying one's line of enquiry, following up interesting responses and investigating underlying motives that postal and other self-administered questionnaires cannot. Nonverbal cues may give messages, which help in understanding the verbal response, possibly changing, even, in extreme cases, reversing its meaning.⁷ On the disadvantage side, lack of standardization raises concern about reliability. Besides, biases are difficult to rule out. Interviewing is time consuming and is in no sense a soft option as a data gathering technique, though it has the potential of providing rich and highly illuminating material.⁸

Colin Robson⁹ gives three kinds of interviews, which are based on the nature of questions asked but this research is concerned with one known as "**Focused Interview**". In this technique the researcher used interview guide specifying key topics. The order of questions was not fixed.

⁷ Colin Robson, *Real World Research, A Resource for Social Scientists and Practitioner Researchers*, Blackwell, Oxford, U.K. & Cambridge USA. 1993, p. 229.

⁸ Ibid.

⁹ Ibid., p. 159.

I chose focused interview because of its flexibility in terms of flow of points. The other reason is that with focused interview the researcher was in control so the conversation was fixed around the intention of the research.

Under types and styles of interview Powney and Watts,¹⁰ make a distinction between “Respondent Interviews” and “Informant Interviews”.

With responded interviews the interviewer remains in control through out the whole process. All such interviews are necessarily structured to some extent by the interviewer. In this type or style of the interview the central point is that the intention is that “interviewers rule,” their agenda is what matters.¹¹

The second one (informant interviews) is referred to as “non-directive” in reference to the interviewer’s role. The prime concern is for the interviewee’s perceptions within a particular situation or context. From the point of view of the interviewer such a session will almost inevitably appear unstructured, as he is unlikely to be privy to the interviewee’s agenda.¹²

With regard to these two, I adopted the first one so that he could probe more and more to get the required information found relevant to his research. As much as possible I was trying:

- to get interviewees to talk freely and openly;
- to listen more than to speak;
- to put questions in a straight forward, clear and non threatening way;
- to vary voice and facial expression;
- to avoid long and confusing questions;
- to avoid leading questions, for example, Why do you like being at a Marist School;
- to avoid biased questions;
- to be as neutral as possible.

Questions for focused interview were designed and constructed by the researcher assisted by the supervisors. The questions were pre-tested on form two students from the nearest Marist School. These students were however not used in the study. Results of the pre-test helped to make improvements on the questions and an improved revised version was finalized during the month of September 2004. What changed in the first questionnaire is English vocabulary, which could not easily be understood especially by the form one students.

¹⁰ Powney J. and Watts, M. *Interviewing in Educational Research*, London: 1987, Chapter 2. (quoted in Colin Robson, *Real World Research, A Resource for Social Scientists and Practitioner Researchers* p. 231).

¹¹ Colin Robson, *Real World Research, A Resource for Social Scientists and Practitioner Researchers*, BLACKWELL, Oxford UK & Cambridge USA. 1993, p. 231

¹² Ibid.

To collect data from this instrument I was writing down all the necessary points and sometimes he was tape recording the conversation so as to be able to give an analysis of the important information that transpired during the interviews sometime later. After recording the conversations, I was writing down all the necessary and relevant information obtained through the tape-recorder. The responses obtained through the interview guide were tallied against its corresponding alternative chosen by the respondent in order to obtain frequencies, from which percentages were calculated, interpreted and discussed.

3.4.2 Questionnaire

Copies of a questionnaire were distributed to 442 students in forms one and three in all the five Marist Schools understudy. Using the questionnaire, the researcher collected the information presented in Chapter Four under interpretation of the research findings. Its purpose was to supplement the interview guide conducted with the other 80 people in secondary schools as well as other targeted places.

3.4.3 Use of Documents and Records

The document here refers primarily to the written documents taking different forms such as educational reports, circulars for Marist Brothers, MANEB results, Marist Brothers' educational journals and magazines, celebration documents, Marist Brothers' Constitutions as well as projects' reports as well as pictures and photographs. Instead of directly observing, or interviewing or asking someone to fill a questionnaire for this work, the researcher produced something for the same purpose. For example, pictures have been produced to show that all Marist Schools in South Africa are coeducational. The advantage of this method is that it is "non-reactive". By this nature they are not prone to changes. Colin Robson calls this "an unobtrusive measure because with this method a possible reactive effect is not possible."¹³

To collect data from this instrument, I compiled all that was found necessary and fitting to the objectives of the research work and used it accordingly. For example, I have indicated the pass percentage per year as well as the best aggregates obtained in all Marist Schools at form four level as indicated by Malawi National Examination Board for a period of 6 years starting from 1999 to 2004.

3.5 Interpretation of the Research Findings

After collecting some of the data I had time to understand them. The data came in all sorts of shapes and sizes: audio-recorded tapes, sets of test results, responses to questionnaires dairy

¹³ Colin Robson, *Real World Research, A Resource for Social Scientists and Practitioner Researchers*, Blackwell, Oxford U.K. & Cambridge U.S.A. 1993, p. 272.

entries, letters and reports of meetings to mention a few. According to Colin Robson, many of them fell effectively into two categories namely “words and numbers.” Or they can, according to him, without much difficulty, be turned into words or numbers. Some features of the words can be captured in numbers.¹⁴

In interpreting the results I used both qualitative and quantitative research designs. Although there are numerous figure presented in tabular form the findings are not based on the quantitative research methods. The figures are just meant to assist in giving a description of the findings and interpretation. The major methodology therefore, applied in this research is the qualitative research design because it was based on “observation, interviews and documents. The researcher found this appropriate because as an ex-Marist Brother himself, he would be able to evaluate the application of St Marcellin Champagnat’s views of education in Marist Schools understudy.

Colin Robson cautions that whether the research generates qualitative or quantitative data, the major task is to find answers to the research questions because it has a major influence on the kinds of analysis needed. To come up with trust-worthy answers, the analysis has to treat the evidence fairly and without bias, and the conclusions must be compelling, not least in ruling out alternative interpretations.¹⁵ As much as possible I was trying to be conscious of the above stated precautions.

¹⁴ Ibid., p. 307.

¹⁵ Ibid., p. 372

Chapter Four: Research Findings and Interpretation

4.0 Introduction

This chapter focuses on the actual contribution of the Marist Brothers towards education in Malawi as well as the interpretation of the Marist Brothers' work in the schools. It attempts to show how the schools developed from the beginning to the present stage. All the Marist Schools have been exposed right from the time they started operating as centres of learning for the local people. It indicates the schools that were taken over from the Montfort Fathers, the White Fathers and the ones initiated by the Marist Brothers themselves. In these schools they attempt to assist students: To become responsible and mature citizens of their countries, to become committed Christians and to develop leadership qualities in them.

Bishop Oscar Julien was looking for teaching Brothers' Congregation to take over the station school at Nguludi so as to relieve his priests to be preoccupied with other parish responsibilities in the Vicariate. A former student of the Marist Brothers in Canada who was by then working as Education Secretary in Nyasa Vicariate came across a letter in Marist handwriting. He inquired if it was really written by a Marist Brother and it was proven true. One of the Marist Brothers who was working in Zimbabwe wrote it. This former student was called Fr. Paul Jolin.¹ Without Fr Paul Jolin who identified the handwriting of Marist Brothers, this congregation would probably not be working in Malawi today because it was he who recommended to Bishop Oscar Julien and so the Marist Brothers came to work here. Maybe in appreciation to this situation, all Marist Candidates in Malawi were taught to write in Marist handwriting in their notebooks as well as on the board when teaching. Certificates were offered to those who had successfully undergone the training in Marist handwriting. Br. Denis Roy was at one time teaching Marist handwriting to the Postulants at Champagnat House, Mtendere Marist Postulate (see Appendix D for a sample of Marist Handwriting). This was extracted from a book, which Br Denis Roy was using. The other one is a birthday card in Marist handwriting sent to the researcher by Br. Adrian. Br. Patrick Bwana recommended Br Adrian as one who mastered this handwriting better than the others (at least among the other Brothers who were still around.)

From 1946 to 1954, the number of Marist Brothers reached ten. With this number they did not hesitate to open new communities and this meant opening new schools as well. After

¹ Interview with Br. Patrick Bwana, First local Marist Brother, Mtendere Secondary School, Community, 06. 10. 04. However Br. Patrick Bwana only remembered the surname but as for the first name, it was Br.. Paul Nkhoma who stated during another interview held on the next day, 07.10.04.

Mtendere Secondary School the Marist Brothers worked at Likuni Teacher Training College, took over Zomba Catholic Secondary School and St John Teachers' Training College. The Brothers were very few but not afraid to open up more schools. They had great respect for the laity and were always working with them.

Following an exchange of letters between Bishop Oscar Julien and the Marist Brothers' Administration in Canada, a contract was signed on 24th August 1945. Four Marist Brothers were to take their new appointment in the then Nyasaland Protectorate within a year. The first two pioneers Brothers Peter Eugene and Victor Dominic were by then teaching at Kutama, in Zimbabwe. The Marist Brothers opened their missions in Zimbabwe, in 1939. The missionary Brothers that went there were Canadians.² On reaching Nyasaland in early 1946, Brother Victor Dominic went to live with the White Fathers at St. Kizito Seminary, Kasina, in Dedza District. He went there to learn Chichewa and to help teaching. Br Peter Eugene arrived at Mtendere Campus on 15th June 1946 and took up residence with the Fathers at the Mission. He spent most of his time learning Chichewa and getting things ready for the opening of the new station school, which was under construction.³

The two other pioneers, Brothers John Luke and Adolph Andrew, who had spent a year in USA learning English, arrived in Nyasaland on 6th November, 1946.⁴ The Community could then be constituted and on 4th December 1946 the four Brothers took possession of their temporary residence in the new school hall where bamboo partitions were quickly put in place to provide bedrooms, prayer room and dining hall. A simple hut to be used as a kitchen for the Brothers was built. The Brothers used it for two years and a new residence with a proper kitchen was then built. The Brothers lived a very simple life with paraffin and benzene lamps, water from an open well, showers under a drum, limited means to fight fever, mosquitoes and bugs of all descriptions, bicycles as the only means of transport and so on.

4.1 The Rise of Mtendere Secondary School

Before 1946, there was no full primary school at Mtendere Campus. Besides, nothing was heard of the existence of a place called Mtendere. It was for this purpose that the then Catholic Education General Secretary, Fr. Paul Jolin, asked the Ministry of Education to transfer one stream of Standard V from Bembeke and another one from Likuni to make one class of Standard VI at Mtendere.

² Interview with Brother Auxensio Dickson, Vocations Director, Marist Brothers, Malawi Sector, Mtendere, 13. 08. 04

³ Document for the Golden Jubilee of the Marist Brothers in Malawi 1946-1996, p. 1

⁴ Ibid.

A few days after the Brothers had moved to their new residence, Bishop Oscar Julien came to bless the new hall, converted into a residence, and the classroom block recently handed over by the Master builder, Br. Benoit De Kort, Missionary of Africa. On 16th December 1946 Mtendere Station School as was then known arose. It was officially opened with 124 pupils in Standards IV lower, IV, V and VI, the latter preparing pupils for Primary School Leaving Certificate Examinations. The success of students from Mtendere spoke louder than words. Br Patrick Bwana⁵ first heard of Mtendere in 1949, the year he joined the congregation of the Marist Brothers.

Other buildings like the boys' kitchen, dining hall and dormitories were to be completed in the course of 1947 and the Brothers' residence in 1948. In the meantime the classrooms were turned into dormitories for the night and dining rooms at meal times although not the ideal, but certainly a good stopgap.⁶

Bishop Oscar Julien appointed three lay teachers to work with the Marist Brothers. Their names were Mathias E. Kantiki, Martin Kasiyagoli, and Gilbert Tenthani. Mr. Kantiki doubled as a public relations officer and proved to be very helpful to the Brothers. Besides teaching, the Brothers had a number of activities: getting supplies, organizing manual work for boarders, felling trees, opening and minding the gardens that were necessary to ensure regular supply of vegetables, planting fruit trees, attending the sick and injured in the school dispensary, preparing the liturgy, running the scout troop, minding the school and the community finances.

To the original classrooms earmarked for the Station School, more were added. The secondary school opened in 1949 with the first intake for Standard VII (the current form one). Although this new secondary school was not yet officially recognized by the government, the pupils were allowed to sit for the Junior Certificate Examinations in 1951. Out of the seven candidates who sat for those examinations five passed representing a pass rate of 71%. One of the seven candidates had performed well enough to be allowed to Standard nine at Zomba Catholic Secondary School then under the management of the Montfort Fathers. This performance was comparable to that of other schools of the same level. The 1952-53 academic year, brought in its wake a few changes in personnel: Br Peter Eugene was transferred to Likuni and was replaced at Mtendere by Br Anthony Louis as Superior of the Community and Headmaster of the School. Br. Peter Xavier replaced Br John Charles, who took up a new appointment at Zomba. Br Charles Salvator stayed on at

⁵ Br. Patrick Bwana, is the first local Marist Brothers in Malawi.

⁶ Document for the Golden Jubilee for the Marist Brothers in Malawi 1946-1996, p. 1.

Mtendere Secondary School together with four lay teachers.⁷ In view of catering to an increased secondary school population, Br Anthony secured authorization in 1953 to build three small dormitories some distance away from the primary school accommodations. Among other improvements on the campus under Br Anthony's administration, the following are worth mentioning:

- Sinking borehole supplying 960 gallons of fresh water an hour for the schools use;
- Setting up a generator supplying electricity to the school campus;
- Purchase of a grinding mill so that the school no longer had to rely on one at the mission school.

On the occasion of the visit to the school in 1953, Bishop Fady expressed the wish that the Brothers should assume responsibility for all the schools of the Vicariate. It was a great optimism and ambitious ideal but not so easily realized since the demand for personnel in the schools already under the direction of the Marist Brothers was on the increase.

The government granted the school official recognition in 1955 through the Department of Education. As the number of pupils in the secondary school section kept increasing, particularly after this official recognition, it was decided that two sections would be administered separately. Br Patrick Bwana took charge of the primary school section. Classes for the primary school were shifted to the new site just beyond the parish Church.⁸

In the early sixties, the newly created Ministry of Education voted the amount of 12,600 pounds for new buildings at Mtendere Secondary School. An additional 4,200 Pounds was given by the Marist Brothers from Canada to cover the overall cost of 16,800 Pounds of this development programme meant to upgrade the place to full double stream secondary school level. Br Charles Salvator, who had already acquired experience at Zomba Catholic Secondary School, was released from teaching in order to supervise the work on new dormitories, academic and administration blocks, dining hall and teachers' houses. As the years went by, Mtendere came to be looked upon as one of the top secondary schools in the country. The Brothers, Peace Corps, Volunteers and other expatriate teachers mostly made up the staff at that time. With time most of them were replaced by locally trained teachers both religious and lay. In 1993 the headmastership of Mtendere Secondary School, passed into the hands of Mr. M.M. Nkhoma, who was replaced in 1995 by Mr. Patrick Chimwendo, a former student of Likuni Boys Secondary School. Upon his untimely death, Mr. A.L. Banda took over up to 2001. When the headship was in the hands of one of the lay teachers, the school

⁷ Document for the Golden Jubilee of the Marist Brothers in Malawi 1946-1996, p. 4.

⁸ Interview with Br. Patrick Bwana, First Local Marist Brother, Mtendere Secondary School, 12.2.04.

experienced serious indiscipline case that led to the expulsion of all students except few form ones. At the present time (2004) there are only forms one to three because the school had to start with a new group of students. The culprits who went to destroy the properties of St. Kizito Seminary were either left out or sent to other conventional secondary schools that are not grant aided.

4.2 St John's Teachers Training College

The Missionaries of Africa entrusted St John the Baptist Normal School at Likuni, to Marist Brothers in 1949. It was a well-established institution opened in 1929 as Vernacular Training School for the formation of primary school teachers. Originally, it was catering for young men who had completed Standard Four. But eventually it was promoted to English Training status accepting candidates who had their full Primary School Leaving Certificate.⁹ Next to the College, there was a Station School offering all the classes from Sub A and B to Standard Six, which came under the administration of the College and was used as a demonstration school for the teachers under training. Prior to the arrival of the Marist Brothers, the Montfort Fathers who were responsible for the College shared residence with the other Fathers just across the road. When the Marist Brothers took over the management of St John Teachers' College a residence had to be made available for them. Funds being limited, the Diocese could not afford a new building. So a full wall put half way through one of the two long classroom blocks and classrooms in the eastern half were turned into bedrooms, seating room and a dining room at the flick of a finger so to speak. On 21st September, the two, Brothers moved in and on 27th of the same month Fr. John Lavoie, ex-Principal took leave of the College.¹⁰ In a letter addressed to the Marist Brothers' Provincial in Canada, Br Dominic the new Principal explains briefly about this venture:

Classes began on 3rd November 1949¹¹ with student pupil population of 325 in the care of 13 teachers. Br Adolph Andrew carries quite a good load ranging from tutor and assistant Principal for Vernacular Course, Sports Organizer, Physical Training Coach, College Librarian, Workers Supervisor, Boarding Master, and Responsible for the Gardens and Pig Sty enough to keep him busy. As for me besides my main responsibility as Community Superior and College Principal, I teach four periods everyday, attend to the correspondence, prepare a daily talk or spiritual reading for the students and preside-over the prayers. We would need at least five well-qualified Brothers in a place like Likuni.... and yet we are only two of us.¹²

In December 1950 Br Dominic proceeded on home leave, his first after 14 years in Africa. Br Adolph Andrew as Community Superior and College Principal replaced him. At the end of the same month, two new Brothers namely Anthony Louis and Yves Noel joined the staff.

⁹ Interview with Br. Paul Nkhoma, One of the early local Marist Brothers, St. Charles Lwanga Community Day Secondary School, 20.9.04

¹⁰ Document of the Golden Jubilee of the Marist Brothers in Malawi 1946-1996, p. 4.

¹¹ Br. Dominic Gobeil became principal of St John's Teachers Training College in 1949 and probably that is the year being referred to here.

¹² Golden Jubilee Document for Marist Brothers in Malawi, 1946-1996, p. 5.

When Br Dominic returned from home leave in 1951, he resumed his functions both in Community and at the College. Br Adolph Andrew was transferred to Mtendere to be the Novice Master and Regional Superior of the Brothers two posts that were newly created.

Following negotiations with the Department of Education in 1951, it was decided that the number of students enrolling for English Training Course, up to that year, a very limited number, should be increased and that the Vernacular Course be gradually phased out. Accordingly, Bishop Oscar Julien agreed to make funds available for the required transformations in the boarding facilities. Those transformations were completed on time for the beginning of the new academic year in November 1951. The population of both the College and the Demonstration School at that time reached a total of 430 distributed as follows:

- English Grade = 25 for both 1st and 2nd year together;
- Vernacular Grade = 50 in the 2nd year only;
- Primary School = 355 of whom 255 were boarders.¹³

Scouting being one of the famous sporting activity in the protectorate in those days, Br. Noel lost no time enrolling recruits for the movement between both teachers - in - training and primary school pupils. His success in this field were rewarded with his being chosen as one of the Nyasaland delegates to the 1957 World Jamboree in Great Britain.

Among many other curricular activities held at the College, one worth mentioning was the "Chiefs' School". Briefly this consisted of periodical meetings at least four times a year of village headmen and chiefs from the surroundings for the exchange of ideas on schooling, attendance and education in general. Such meetings, normally presided over by the Principal and the Parish Priest and conducted by teachers, contributed much towards the overcoming of people's reservations about school education.

In 1953 the Department of Education decreed that St. John the Baptist Normal School, be known as St John Teachers' Training College. This college would train Catholic Teachers for the three vicariates of Zomba, Likuni and Blantyre. Since the Vernacular Training Course had been phased out the previous year, a new two-year course, Vernacular Upgrading was introduced for the benefit of serving teachers in order to promote them to English Grade status.

To cater for the increase in student population resulting from the above changes, Monsignor Fady, new Vicar Apostolic for Likuni, asked that at least one Brother be added to the

¹³ Ibid.

Community. His request fell on the sympathetic ears and for the academic year 1953-54, the Likuni Community was composed of the following Marist Brothers: Victor Dominic, Yves Noel, Peter Xavier and Patrick Bwana, the latter attached to Senior Primary School.¹⁴

The Vernacular Upgrading Course was phased out in 1955-56 to make way for the higher-grade course catering for applicants having completed Standard VIII (form two). With those changes, the number of students at the College in October reached 118, that is 70 in the first year and 36 in the second year English Grade, and 12 in the first year High Grade. Together with Br Anthony Louis, Community Superior and Principal, there were Brothers Yves Noel, Charles Jerome, Joseph Roger and George Alfred. Up to that year Brothers depended entirely on the Vicariate for transport, a rather awkward situation for a boarding institution whose administration had become increasingly autonomous. After repeated requests, the Marist Brothers were authorized in 1957 to acquire a pick up for the needs of the College.

Following the phasing out of the Vernacular Course and because of the importance given to St. John's as a Teacher Training College for three Catholic dioceses, the student population kept increasing yearly: 118 in 1956-57 to 180 in 1957-58, 222 in 1958-59. In order to cater for such an increasing number, the authorities agreed that time had come for expanded facilities. The existing structures built in 1920s with the limited means available at the time, had begun showing signs of fatigue and in spite of regular maintenance had become a health hazard. Strong and more modern buildings were deemed a must. The Marist Brothers and the Department of Education made available funds and built new St. John's Teachers Training College along the Lilongwe – Dedza road in 1958. The work was done under the supervision of Br John Luke and it got finished in 1960.

At the opening of the new academic year, 28th January 1961, the enrollment at St. John's Teachers Training College stood at 156 students, of whom 31 was for Higher Grade, at one time known as T.3 and 125 for English Grade known as T.4. Fourteen tutors assisted Br Simon Bernard, the new Principal, with the other Marist Brothers namely: Brothers Adolph Andrew the District Superior, Victor Dominique, John Luke, Patrick Bwana and Gerald. From the lay teachers side there were Messrs: John D. Msonthi, Fidelis Mkwapatira, Gervazio Fungulani, Chimkonde, Msosomera, Ndovie, Amadi and Kamabasi.¹⁵

Although the new building had been duly inspected and given the stamp of approval, not everything was perfect. Just fifteen days in the new school year, an electric storm hit the area, putting electrical and telephone installations to the test. A number of switches were blown

¹⁴ Interview with Br. Patrick Bwana, First Local Marist Brother, Mtendere Secondary School, 12.2.04.

¹⁵ Document of the Golden Jubilee of the Marist Brothers in Malawi, 1946-1996, p. 6.

out, telephone wires melted, and the transformer was somehow damaged. A black out ensued and power was restored only after several hours. Besides this problem, there was water shortage. The borehole that had provided enough water for the building work proved no longer sufficient for a resident population of close to 200 people. The Nyasaland Drilling Company sank another borehole next to the hall, but the output was so limited that a diviner in Canada identified another site on the map of the place. That new attempt produced far better results: 1500 gallons an hour at a depth of about 100 feet.¹⁶ On 25th March, 1961 another electric storm visited the premises and lightening burnt the electric meter in the library. On top of this, a strong gush of wind brought down one of the chapel arches still under construction.

Following those trials, a good break was welcome. It came with a trip of 31 students to Zomba to compete in the third Marist Athletics Competition in which four other Marist Schools took part as well. St. John's students came back proud of their achievements, namely first place in four events, second place in nine and third place in seven others.

On 25th March 1962, Bishop Hardman of Zomba Diocese presided at the official blessing of the new chapel dedicated to Our Lady of Africa. Bishop Fady of Lilongwe had already blessed the other College buildings on the 4th March of the previous year.

Next to the College, the Brothers had built a hall of residence for young Marist Brothers enrolled as students at the College. Between 1965 and 1967 the building was occupied by American Peace Corps, volunteer teachers at the College and in 1968 it was rented out to Lilongwe Diocese to be used as a language centre for new missionaries. Following the decision of the Ministry of Education in the early 1970s to phase out grant aided colleges; the diocesan authorities favoured the idea of turning St. John's College premises into a secondary school. Consequently, through a contract signed in 1975, the Brothers ceded the whole property and the buildings to the diocese for a minimal fee. They vacated the place at the end of the academic year, July 1975. St John remained open as a College for another four years with Mr. E.C.K. Ngwira as Principal since 1972 and Mr. Selso Kwapata as administrator from 1975. At the request of the Ministry of Education, Br Andrew R. Fournier carried on teaching there as Head of Education Department up to 1979, commuting daily from Likuni.

4.2.1 Principals of St John's Teacher Training College from 1927 – 1979

Fr Theodule Chateauvert MAfr.	1927-35
Fr. Francis Xavier Lapointe, MAfr	1935-38
Fr. Paul Emile Jolin, MAfr	1938-46

¹⁶ Document of the Golden Jubilee of the Marist Brothers in Malawi, 1946-1996, p. 6.

Fr. Henry Lanthers MAfr.	1946-47
Fr. Jerome Guerin MAfr.	1947-48
Fr John Lavoie, MAfr	1948-49
Br Dominic Gobeil FMS	1949-51
Br Andrew Pineault FMS	1951-52
Br Dominic Gobeil FMS	1952-54
Br Anthony Babin FMS	1954-57
Br Luke Lachance FMS	1957-58 (acting)
Br Roger Lamontagne FMS	1958-60
Br Simon W. Breton FMS	1961-66
Br Noel G. St.-Cyr FMS	1967-71
Br Gerard Ferland FMS	1971-72
Mr. E.C.K. Ngwira	1972-79 ¹⁷

4.2.2 Members of Staff with over Ten Years of Service

Mr Mathias Jemustala	1930-47
Mr Aristarko Kulemeka	1948-73
Mr John Kachindamoto	1949-61
Mr Gervazio Fungulani	1956-76
Br Noel G. St-Cyr	1951-57, 1966-71
Mr Isaiah Lettarah	1964-75 (Demonstration School)
Mr Fabian Nthipe	1964-74 (Demonstration School)
Mr E.C.K. Ngwira	1967-77
Br Andrew R. Fournier FMS	1958-60, 1966-79 ¹⁸

4.3 Likuni Boys Secondary School paves its Way

Although the old buildings vacated by the College were deemed unfit for continued service, Bishop Fady thought it wise not to give them up, but rather make use of them for a secondary school. His hope was that once the project had been started, the Department of Education would provide funds for new buildings. Therefore, at the beginning of the 1959-60 academic year, while St John's was still occupying the old premises at Likuni and although the Department of Education had not yet given a green light for a new secondary school, some 30 boys were enrolled for form one. A few tutors from the College doubled as secondary school teachers as well as tutors for the college to make sure the new venture got off to a good start.

¹⁷ Br. Andrew R. Fournier, Notes on Marist Brothers work at St John's Teachers Training College, sent to the researcher on e-mail: marist @malawi.net p. 7 accessed on 15.8.05.

¹⁸ Ibid.

When St. John's Teacher Training College moved from Likuni to Lilongwe at the end of 1960, Bishop Fady asked Br Adolph Andrew the District Superior to leave one Brother in charge of the secondary school for another year. Acceding to this request, the Superior appointed Br Angelo Cyril as Headmaster, with Fr Clement Bedard, MAfr, as his Deputy. Two Malawian Brothers were also appointed at Likuni, both of them teaching at the primary school. With the government approval of Likuni ¹⁹ in 1962, as a double stream grant aided secondary school, money which Education Department voted proved insufficient for rapid expansion and the proprietor was expected to find the additional funds. Br Gerard, the new headmaster contacted a number of possible donors. His pleas reached sympathetic well-wishers whose generosity made it possible for work on the buildings to proceed at a steady pace. Old buildings went down one after the other to make room for new classrooms, laboratories, kitchen and dinning hall, administration block, dormitories, teachers' houses, assembly hall and the Brothers' residence. When the latter was completed, Bishop Fady blessed it on 11th February 1967, marking the end of the initial building plan. The primary school that had been used as a demonstration school was demolished and all the material that could be salvaged was carried beyond Likuni Trading Centre and used to construct St. Martin's Boys' Full Primary School. Other buildings were added over the years as additional funds became available. Examples of such buildings include teachers' houses and lecture rooms built in the 1970s whereas the library and the sick bay were constructed in 1976 and 80 respectively. In the mid 1980s and 1990s more teachers' houses were added.²⁰

Not everything went on smoothly at Likuni Secondary School, and just as St. John's College in Lilongwe, fire and storm tested it on Christmas Eve in 1965 as dark clouds moved in towards the end of the afternoon. Strong winds after a heavy down pour bent trees right and left and blew roofs away, leaving the classroom open to the ravage of the ensuing deluge. Damage estimated at 5000 pounds was covered by insurance²¹. For Bishop Fady, Likuni was meant to cater for mostly Catholic population, but in 1962 the Ministry of Education ordered that selection be based on merit regardless of religious affiliations. Since then, the government has been allowing additional 10 to 25 percent of the overall enrollment, to the grant aided secondary schools after its national selection. Pastors of different denominations have access to the members of their churches during the hours set aside on the school timetable for periods of religious instructions.

In 1964, the first group of students sat for the Cambridge School Certificate Examinations. The results were nothing to be proud of as only 15 % of the candidates were awarded full

¹⁹ Document of the Golden Jubilee of the Marist Brothers in Malawi, 1946-1996, p. 8.

²⁰ Interview with Br. Nkhoma, one of the early local Marist Brothers, Charles Lwanga Secondary School, 20.9.04.

²¹ Document of the Golden Jubilee of the Marist Brothers, 1946-1996, p. 8.

certificates.²² Fortunately the situation was to improve with the years and before long Likuni became one of the top schools in the country. As time went on more staff had to be recruited from the overseas since there were very few secondary school qualified local teachers around nineteen sixties and seventies. Among the different organizations that provided personnel to Likuni Boys' Secondary School as from 1963 were the American Peace Corps Volunteers, the Los Angeles Mission Helpers, the British Volunteer Service Overseas, the Japanese Volunteers Overseas, the Canadian University Service Overseas, the World University Service of Canada and the Key Post Teachers sponsored by the British Ministry for Overseas Development.²³

As more Malawians joined the teaching profession, the number of expatriate teachers decreased steadily and by 1991, the staff except, for the headmaster and another Canadian Brother was entirely lay and Malawian. Another milestone was reached in late 1992 when, at the request of the Marist Brothers Administration in Malawi, the Ministry of Education kindly approved the appointment of Mr. M. Mshanga as Headmaster replacing Br E. Picard.²⁴ Br Adrian stayed on as Deputy Headmaster until 1993 when Br Cyprian Tambala replaced him. Br Henry Dziko replaced the latter after being transferred to deputize Mtendere Secondary School. In March 1997, Mr. M.B. Mangani succeeded Mr. M. Mshanga after being appointed to Domasi College. Mr. M.B. Mangani joined the Ministry of Education in 1998 and Br Henry Dziko assumed the headship in November 1998 until his transfer to Zomba Catholic Secondary School in January 2001 when Br Martins Nthenda succeeded him. When Br. Martins joined the Teacher Development Unit in 2003, Br Arthur Ganiza replaced him.

By February 2001 the school had 320 students, all boarders and a teaching staff of 19 members: three Marist Brothers, and sixteen lay teachers of whom three were ladies and three expatriates.²⁵

4.4 The Beginnings of Marist Secondary School (Mtendere Juniorate)

The pioneer Brothers wasted no time but immediately thought of identifying and training candidates interested in joining their congregation. They hoped that eventually local Marist Brothers would take over their work and pursue the Marist Brothers' apostolate among the youth of Malawi. In order to insure the ideal place and environment for young boys attracted

²² Ibid.

²³ Ibid.

²⁴ Interview with Mr. M. Mshanga, Former headmaster of Likuni Boys' Secondary School (1992-1997), District Commissioner's Office, Zomba, 15.4.04.

²⁵ Interview with Br. Henry Dziko, Former Headmaster of Likuni Boys' Secondary School (1998 – 2001) Balaka, 20.9.04.

to their way of life, the Marist Brothers thought it wise to open a Juniorate for them, which they did in 1949. In keeping with the contract signed with the Bishop, the original Juniorate buildings were put up by the Vicariate and remained its property for sometime. It was in those buildings that the first thirteen candidates of Standards III to VII levels moved in, in October 1949. On 5th November 1949, Fr. Louis a MAfr. Chaplain to the Station School and to the Juniorate celebrated the first Mass in their little Chapel. Sometime later, the Brothers felt that the formation of their aspirants should be their entire responsibility and their houses should be completely independent from the Vicariate. Accordingly they asked Monsignor Fady, Vicar Apostolic of Likuni, to cede to them a piece of land carved out of the Mtendere Estate so that they could expand as needs arose. Negotiations to that effect were brought to a conclusion in April 1952 when 300 acres of land was sold to the Marist Brothers at a price of 10 shillings per acre.²⁶ Almost at the same time, the Brothers opened the postulancy programme with two Standard VIII Juniors namely Patrick Bwana and Romano, under the direction of Br John Luke.

When the Juniorate was opened in 1949, the accommodation offered was limited: a main block six bedrooms for the staff and visitors, and two wings perpendicular to this block, one for the Director's office and bedroom, a community, study room and a store room, and the other for the chapel, the Brothers' dining room and two store rooms. Classes for 13 juniors Standards III to VII were conducted in one. Three other bedrooms were used as dormitories, and as they had no refectory of their own, the juniors ate in the same dinning room as the Marist Brothers.²⁷ By 1950 the number of students at the Juniorate had reached 15 and went up to 25 in 1951. Indications were that the figure would still rise. It was becoming urgent, to think of more adequate accommodation. The Marist Brothers in Canada offered them a grant big enough for a kitchen and a refectory block, which was built in 1951 and a dormitory the following year. Up to then the water was drawn from open well that was dug in 1948. The increase of student population coupled with a water shortage in 1953 made it imperative to find an alternative supply of drinkable water. Another grant was received from the Mother Province in Canada and some other donor agencies. This enabled them to build a carpentry shop, a chapel, classroom and laboratory blocks, one ablution block, a hall, a new residence for the Brothers, labour quarters and teachers' houses.²⁸

For a number of years the Juniorate offered only the first two classes of secondary education and its successful candidates at the Junior Certificate Examinations had to walk to Mtendere Secondary School every day for their forms III and IV. With one person available it was

²⁶ Document of the Golden Jubilee of the Marist Brothers 1946 – 1996, p. 9.

²⁷ Interview with Br. Patrick Bwana, first Local Marist Brother, Mtendere Secondary School 12.2.04.

²⁸ Document of the Golden Jubilee of the Marist Brothers, 1946-1996, p. 11.

decided in 1960 that a second Juniorate house be opened in Zomba for a limited number of candidates. A vacant house owned by the Brothers on top of the hill behind their residence in Zomba was used for that purpose. Br Salvator and his team of workers undertook the effect for the transformation required for the higher Juniorate. At the end of January 1961, eight juniors who had completed their form II at Mtendere Juniorate took up residence there together with Br Guy Lachance as Master of the juniors and Superior of the small community of three Brothers. Brothers and juniors walked down the hill every morning, the first as members of staff at Zomba Catholic Secondary School and the second as day students. They returned home once the classes and the extra curricular activities were over. This arrangement lasted up to 1966 when Mtendere Juniorate offered forms III and IV.

As years went by, it became obvious to the Brothers that Mtendere Juniorate was no longer a valid method of attracting vocations to their congregation. Consequently, they resolved to drop the emphasis on the vocational aspect that the institution had upheld so far, the intention of eventually joining the Marist Brothers would no longer be prerequisite for acceptance. Acceptance would even be made possible for a minority of applicants from other Christian denominations. Following this, on 12th October 1998, the Juniorate was re-registered with the Ministry of Education under the name "Marist Secondary School" and was granted a full licence for operating as a private boarding secondary school.²⁹ The school fees were then adjusted upward so as to meet the cost of living as well as the teachers' salaries.

The school has so far been doing well. Very often the number of applicants exceeds the number of places available. The school sets its own entrance examinations and expects that its students will prove themselves able to successfully cope with secondary school course, be of good character and evidence their desire to develop as good Christians and loyal citizens.

4.5 The Birth of Zomba Catholic Secondary School

In 1940 the Department of Education released special grants for the opening of the first two secondary schools in the protectorate. One was to be under the auspices of the Christian Council and the other under the Roman Catholic. A grant of K8, 620 was received from the government for the first secondary school by the name of Blantyre Secondary School that was opened on 30th April 1941 by the Governor Sir Donald Mackenzie Kennedy.³⁰ Another grant was also given for the second institution of the same level known as Zomba Catholic Secondary School in 1942. In January 1942 Zomba Catholic Secondary under the Montfort Fathers enrolled its first seventeen students in Standard VII, the present Form One.³¹

²⁹ As a former Marist Brother, I witnessed and participated in several meetings leading to that.

³⁰ Kelvin N. Banda, *The History of Education in Malawi*, Dzuka Publishing Company Limited, 1982, p. 84.

³¹ Document of the Golden Jubilee of the Marist Brothers, 1946-1996, p. 11.

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The school has so far been doing well. Very often the number of applicants exceeds the number of places available. The school sets its own entrance examinations and expects that its students will prove themselves able to successfully cope with secondary school course, be of good character and evidence their desire to develop as good Christians and loyal citizens.

4.5 The Birth of Zomba Catholic Secondary School

In 1940 the Department of Education released special grants for the opening of the first two secondary schools in the protectorate. One was to be under the auspices of the Christian Council and the other under the Roman Catholic. A grant of K8, 620 was received from the government for the first secondary school by the name of Blantyre Secondary School that was opened on 30th April 1941 by the Governor Sir Donald Mackenzie Kennedy.³⁰ Another grant was also given for the second institution of the same level known as Zomba Catholic Secondary School in 1942. In January 1942 Zomba Catholic Secondary under the Montfort Fathers enrolled its first seventeen students in Standard VII, the present Form One.³¹

²⁹ As a former Marist Brother, I witnessed and participated in several meetings leading to that.

³⁰ Kelvin N. Banda, *The History of Education in Malawi*, Dzuka Publishing Company Limited, 1982, p. 84.

³¹ Document of the Golden Jubilee of the Marist Brothers, 1946-1996, p. 11.

Due to shortage of personnel, in 1952, when Zomba Vicariate had been created, final arrangements were made for Br. John Charles to take residence with the Montfort Fathers in Zomba, at the beginning of November of that year. For the next few months Br. John Charles was to work closely with Fr. Isherwood, Headmaster of Zomba Catholic Secondary School. On 24th June 1953, authorization was given by the General Council of the Marist Brothers for the opening of the new community at Zomba with Br John Charles as Superior, and so with Andrew Raymond and Angel Cyril they made a community of three Brothers. Fr Isherwood stayed on as headmaster for another year. He handed over to Br John Charles on 23rd September 1954. At that time Zomba Catholic Secondary School was a single stream school with 80 boys in Standards VII to X. A second stream was introduced in 1957 with two Standard VII classes of 30 students each. Eventually the number of students rose to 240, a figure that remained steady up to the late 1970s when it rose to 320, all boarders.³² With this increase it became imperative to provide more adequate facilities. As funds became available, from 1957 onwards, new buildings began appearing all over the campus. Under the skilful supervision of Br Salvator the following took shape: laboratories, dormitories, Brothers' residence, and additional classrooms. In the 1960s a programme of extensive development was embarked upon for which the contracts were awarded to SR Nicolas. The original buildings, dating back to 1940s and threatening to collapse under repeated onslaughts from white ants, went down to make room for a new administration block, assembly hall, library, kitchen, and dining hall, more spacious classrooms and laboratories. Like at any other Marist School, the Brothers did not limit their field of activity to the classrooms. They had time for sports and athletics, scouting, Christian Youth Movement, clubs, School Band, Pastoral animation and instruction for baptism. Of particular interest is the Catholic Student Organization, founded at the school in the 1970s, which has spread its influence to other schools and colleges through out the country. The 50th anniversary of the School was celebrated in 1993 with the large number of former students in attendance at both the religious celebrations presided over by Bishop Allan Chamgwera of Zomba in the Cathedral and at the meal and rejoicing that followed at the school. In 1994 after serving as headmaster for 20 years, Br Dostie handed over the direction of Zomba Catholic Secondary School to the first local headmaster.

4.6 Charles Lwanga Community Day Secondary School becomes a Marist School.

Aware that they are called to go to the less fortunate, the District Administration of the Marist Brothers in Malawi took the decision in 1991 to start looking for a place where Brothers could work with students left out by the main stream schools. St Charles Lwanga, a Distance Education Centre at Balaka under the proprietorship and management of the Montfort Fathers

³² Document of the Golden Jubilee of the Marist Brothers in Malawi, 1946 – 1996, p. 11.

proved to be the answer to their desire. A community on experimental basis was built. On 12th February 1992, Brothers Patrick Bwana and William Chiola went to open the place the first as a catechist and the second as a full time teacher. In September of the same year, Brothers Paul Nkhoma and Joseph Murakho joined the two pioneers to constitute a properly organized community.³³ As time went on the Montfort Fathers requested the Marist Brothers to assume full responsibility for the management of Charles Lwanga Community Day Secondary School. This request was not met until 1st January 1999 when Br Joseph Murakho was appointed headmaster with a teaching staff of two other Marist Brothers namely Alexander Manyengo and Auxensio Dickson with thirteen lay teachers.

4.7 Champagnat House, the Cradle for Marist Brothers in Malawi.

The Brothers opened the postulancy programme on 8th March 1952 with two Standard VIII juniors Patrick Bwana and Romano, under the direction of Br John Luke. On 21st March, Rome granted the indult required for the opening of the Novitiate at Mtendere. Patrick Bwana was accepted to begin the one-year novitiate training. On 8th December 1952, he took the religious habit of the Marist Brothers and assumed the name Br Augustino Patrick.³⁴ His Novice Master was Br Adolph Andrew who had transferred from Likuni a few months previously. He made his first profession on 8th December 1953. The same day two other candidates namely Joseph Nkhoswe and Gabriel Sambani joined the house for their formation. On 2nd February 1954 three postulants from Southern Rhodesia joined these two novices. In the same year it was decided that candidates to Brotherhood should do their training course before proceeding to the novitiate. As a result the novitiate was temporarily closed following the Profession of 1955. It reopened in 1956 with Aloysio Bebulo Nkhoma, Jonas Phiri (late Br Anacklet), Thomas Msona, and Patrick Taruvinsi, the latter from Southern Rhodesia. Br Adolph Andrew having assumed the responsibility of Visitor for Brothers of Nyasaland and Northern Rhodesia resigned as Novice Master. Br Lorenzo took over from him as Novice Master, a post he occupied until 1957 when Br Andrew Sylvain Lucas replaced him.

Up to early sixties the novitiate was housed at one end of the Brothers' residence at the Juniorate. With indications that the number of novices would be increasing, it was decided that a completely separate accommodation be built some distance away from the Juniorate. The Provincial Council of the Brothers of Quebec (Canada) having approved the project voted the necessary funds for a construction of Champagnat House. This house is situated about one kilometre away from the Juniorate and work on these premises began on the

³³ Interview with Br. Joseph Murakho, former headmaster of Charles Lwanga Community Day Secondary School, currently heading Zomba Catholic Secondary School, Zomba, 07.10.04.

³⁴ Br. Patrick Bwana is sometimes known as Augustino Patrick Tiyese Bwana.

second half of 1964 under the supervision of Br. Adolph Andrew. In 1983 it was decided that Marist Candidates from Malawi, Zambia, Zimbabwe and Mozambique would be undergoing their novitiate formation together at Kabwe in Zambia and from 1988 at Kutama in Zimbabwe. Since then Champagnat House has been used as a postulancy house for postulants from the same above named countries.

4.8 Chassa Secondary School - Zambia

In a letter dated 3rd January 1948, Bishop F. Courtemanche, Vicar Apostolic of Fort Jameson, Northern Rhodesia, asked the province of the Marist Brothers in Canada to kindly study the possibility of releasing three Brothers to take charge of the Upper Middle School at Chassa. It was only six years later that in 1954, that Brothers Charles Salvator and Peter Eugene were appointed to Chassa. At the beginning of the new academic year, July of the same year, they took over the management of both the Upper Primary School and the newly opened Trade School. With the number of the upper schools on the increase in the Vicariate Bishop Courtemanche decided to open a secondary school for boys without delay. Chassa was his obvious choice and in July 1957 the first secondary school students enrolled for Standard VII accommodated temporarily in the same buildings as the upper primary and trade schools. This solution lasted until 1959 when the upper primary classes were transferred to the mission station one kilometre away. It was agreed in the contract signed with the Bishop that the Brothers would be the sole managers of the school, have complete authority to deal directly with the Department of Education and be responsible for the putting up of the new buildings as soon as grants for that purpose were voted. In 1960 the grant amounting to 33,923 pounds was received from the government and the following structures were built: the kitchen, classrooms, offices and latrines, sinking of the borehole and electrification of the whole campus. Br. Odilo, Headmaster, supervised this work.³⁵ When other grants were made available more buildings were added. Such buildings include: dormitories, assembly hall, laboratories, library, chapel, dining hall, and the Brothers' residence.

Under wise management Chassa developed into a full secondary school within a few years. It soon acquired an enviable reputation as one of the best schools, not only in the Eastern Province but also in the whole country. From the start extra curricular activities were integral part of the school programme. Year after year, the students managed and still do to score high in quite a number of sporting activities. Christian youth movements are well organized and contribute their own share to character formation and the good spirit in the school. The religious dimension is not forgotten either.³⁶ Times are set aside for religious instruction.

³⁵ Document of the Golden Jubilee of the Marist Brothers in Malawi, 1946-1996, p. 14.

³⁶ I observed this when I visited the school in 1997 on a trip to pick the Marist Aspirants for their formation which was done here in Malawi at Champagnat House, Mtendere Campus, Dedza.

Church festivals are properly celebrated and the catechumens have the opportunity of following regular instruction in preparation for baptism. From the time of its foundation up to 1970, the administration of Chassa Secondary School remained entirely in the hands of Brothers. Mr. F.K. Chavura took over as acting headmaster in January 1971. Br Conrad Lapierre replaced him in 1972 and in 1977 he handed over to Br. Abdon Nkhuwa, the first Zambian local Brother. Since 1982 the Head teacher has been a lay teacher and currently Br. Stephen Phiri a local brother is the Deputy head teacher. Two other brothers namely John Katumbi and Francis Jumbe from Malawi are working there as missionaries. Chassa was started by the Marist Brothers after being invited by the Bishop.³⁷ The number of students keeps at about 700 all boarders and the staff numbers between 22 and 25. As of now (2004) the representative of the Marist Brothers at this school is Br. John Katumbi.

4.9 The Spirit of a Marist School

As a Catholic School, a Marist School is not necessarily an independent school. It is first and foremost a Catholic School. As such it is a school community, recognized by the local Bishop, which exercises the right to live and learn the values of Jesus Christ in the Catholic tradition. This is done through its educational programme and especially through its religious education classes and practices.

In many cases, a Catholic school is similar to others aiming at the holistic formation of young people. Its distinctive character derives from its being centred in Jesus Christ. This implies that the school stands for a number of beliefs and standpoints, which include:

- Belief in a loving God, the father of the entire human family;
- That the spiritual dimension is essential to education;
- That faith is relevant to daily living;
- That moral principles are applicable to every sphere of human activity including family life, industry, commerce and politics;
- That the school should serve the wider community and the common good of society.

4.10 Marist School Culture (Marist Ethos)

A visit to all Marist Schools worldwide indicates that they have their own culture sometimes known as Marist ethos. Consultation of Brothers and other Marist Educators whose contributions were based on their experience in the light St Marcellin Champagnat founder of the Marist Brothers emerged with the following summary of the Marist School ethos:

³⁷ Interview with Br. Evance Sakala. Br. Evans Sakala passed away in a car accident, but when I went to Zambia Chassa Secondary School, in 1997, I was given that information. Br. Abdon Nkhuwa, probably the first local Marist Brother in that area confirmed this.

- **Presence:** Spending time with youngsters provides opportunities to enter their lives, build up relationships, and understand them better;
- **Simplicity:** Being child-like as in the spirit of the gospel means avoid duplicity, pretence and empty show. Relationships are open and honest;
- **Family Spirit:** There is a place for everyone. A sense of belonging is fostered. A sound family does not neglect moral authority and expectations;
- **Love of work:** St Marcellin Champagnat's practical lifestyle moved others to work hard and to respect all kinds of work. He balanced work with prayer and life in community.

In conclusion, this Chapter argues that Marist Brothers in their Schools in Malawi have been successful and to a great extent meet the objectives for which St Marcellin Champagnat founded them. However, their apostolate would be more beneficial if extended to girls' education as their fellow Marist Brothers in the Province of Southern Africa are doing. It is a well known fact that women in Malawi are lagging far behind the desired 30 percent women representation in leadership and decision making positions. The researcher also believes that it would still be better if graduates of these schools were provided with skills that would enable them to be self-reliant and economically empowered. Most of the former students like the other ones expect to get white-collar jobs after finishing their secondary school studies. It would be better to include practical skills in the subjects they offer to students. For example, a subject like Agriculture would be more beneficial if students were exposed to raising animals like cattle or a garden where crops were planted. But what happens is that in most of these schools they teach students theories, which enable them to pass national examinations. Students who do not have the chance of being selected to different colleges and universities become frustrated because some of them are not able to get employed or start their own business. If during the four years spent in secondary schools, technical skills such as mechanics, carpentry, tinsmith, agriculture practical and many others were taught to the students, they would be able to survive on their own. It is possible that others graduates would be assisting the government in creating jobs opportunities for the other school leavers. The graduates would open carpentry shops, garages, farms and many others.

4.11 Interpretation of the Actual Field Work in Marist Schools in Malawi

This part attempts to give an analysis on the work of Marist Brothers in their schools today. Their work has been scrutinized in two categories, one featuring the technical side (achievements) and the other one the spiritual side (moral consideration). It tries to focus on the effect of the actual work in practice. In other words it gives an assessment of their apostolate. As a method, different figures and tables have been used and its effectiveness can be seen properly through a critical analysis of the figures shown.

Names of Marist Schools and denominations have been written in abbreviated form. They appear in full in the section of the research entitled ‘Abbreviations and Acronyms’

The findings are based on the participants drawn from forms one and three students as well as teachers in the Marist Schools understudy conducted in October 2004.

4.11.1 Different Denominations catered for in Marist Schools

This part is meant to evaluate the contribution of Marist Brothers towards the growth of different churches in Marist Schools. It attempts to expose the representation of denominations in these schools, hence showing the degree of tolerance and acceptance on the part of the Catholic Church towards other denominations, a move that may foster and promote ecumenism. The table below shows twenty different denominations represented by students drawn from forms one and three in all Marist Schools in Malawi. The researcher feels that if more students from the remaining two classes (forms two and four) were involved, there would probably be more than twenty denominations represented in these schools.

Table 4.11.1 Denominations of Students in Marist Schools in Percentages, October 2004

School	RC	C C A P	J W	c c	S D A	I S L	P I M	C R C	N A C	A F M	B C	L C C A	E C	B B	Z E C	A G	L L C C	L W	A C	A P C
LBSS	42	22	5	3	11	6	0	0	0	0	0	0	0	0	0	2	0	0	9	0
MTSS	48	26	1	0	9	6	0	0	0	0	0	0	1	0	0	3	0	0	6	0
MASS	74	18	0	1	0	0	0	1	0	0	0	0	0	0	0	0	1	0	5	0
ZCSS	46	25	3	1	7	3	2	0	2	0	2	2	1	1	1	0	0	1	3	0
CLCDSS	48	20	2	2	8	9	1	0	0	1	1	0	0	0	1	1	0	0	5	1

Table 4.11.1 shows different denominations represented in Marist Schools. It attempts to indicate the contributions of the Marist Brothers towards Church growth. The term ‘Church’ here, refers to different denominations catered for in Marist Schools. For example, at Likuni Boys’ Secondary School (LBSS) in the above table, the percentages: 42, 22, 5, 3, 11, 6, 2, and 9 represent the number of students who are members of the Roman Catholic, Church of Central Africa Presbyterian, Seventh day Adventist Church, Anglican Church, Islam,

Jehovah's Witnesses, Church of Christ and Assemblies of God respectively. A zero means the denomination was not represented. In the same way it can be said of the other Marist Schools that follow.

In all Marist Schools the percentages indicate that there are more Catholic students followed by those that belong to the Church of Central Africa Presbyterian than any other denominations. Though selection is based on merit, regardless of religious affiliation, the number of Catholics is well above the other denominations partly because the government today allows 5% additional students in form one from stakeholders. That is probably one of the reasons for the difference. It is also possible that more Catholic children are exposed to chances for further education due to the many primary schools opened by the Catholic Church in most of its outstations. Almost in all Catholic schools the head teacher is a catholic member and this can easily influence the large numbers of students to follow the faith of the stakeholder of the school. It has also been observed except at Marist Secondary School (Mtendere Juniorate) that all members of staff belonging to a particular denomination at a particular school provide spiritual guidance to students of their denomination. But the headteachers take advantage of their position to administer spiritual guidance to all students during assemblies and other important meetings with students. Therefore they are more likely to attract a good number of students to follow them and that is probably one of the reasons why the above figures are giving the catholic students as over numbering the other ones.

4.11.2 Relationships between Members of Staff and Students

This part indicates some efforts made by the Marist Brothers and their members of staff towards promoting skills of living in community. To create an ideal and conducive environment where knowledge can easily be imparted, the members of staff and the whole administration try to promote good relationships. To bring together the two parties, sporting activities are sometimes organized whereby students play together with their teachers. During graduation ceremonies, members of staff together with their spouses join the students and share meals. For closer supervision, houses of staff members are built close to the schools and students can easily approach them whenever a need arises. St Marcellin Champagnat wanted his teachers to be close to the students so that any unbecoming behaviour of students be uprooted and corrected immediately. The significance of this section is therefore partly to check if this is observed in his Marist Schools in Malawi.

On the other hand, the vocation of the Marist Brothers, calls them to live in communities whereby everything is shared among them. Each member strives to make a community a good place to live. As a member of the family, he takes initiatives to make things work accordingly. For example if a tap of water is running, he closes it or sees to it that it is

repaired if it needs that kind of maintenance. In Marist Schools, students are advised to take care of their properties and keep their environment clean.

Table 4.11.2 below shows the relationship between members of staff and their students in all Marist Schools. The word “Positive” in this table refers to a relationship that is good, acceptable and in line with St Marcellin Champagnat’s wish, conducive enough for education; whereas “Negative” indicates the opposite of what has just been said. The participants were both teachers and students.

Table 4.11.2 Relationships between Members of Staff and Students in Marist Schools, October 2004

School	Teachers		Students	
	% Yes Resp	% No Resp	% Yes Resp	% No Resp
LBSS	100	0	96	4
ZCSS	100	0	94	6
MTSS	100	0	96	4
MASS	100	0	94	6
CLCDSS	80 ³⁸	20	88	12

In table 4.11.2 the percentages 80 and 100, of the total teachers’ respondents at Likuni Boys and Zomba Catholic secondary schools, respectively, pointed out that the relationship between members of staff and the students is good. The other percentages such as 20 and 0 at the same schools respectively were not impressed. Students may sometimes ask their teachers to assist them over a problem they did not understand while walking to the Church or to the market if they happen to meet with them.³⁹ The researcher’s opinion on the last group is that

³⁸ The teachers responses in all Marist Schools is the same except that St Charles Lwanga Community Day Secondary School. This is the only Marist School in Malawi whose headship is in the hands of a lay teacher. This is probably one of the reasons why there is a difference.

³⁹ Interview with one of the form 3 students, Charles Lwanga C.D.S.S. 06.10.04. This view was expressed by other students in the other Marist Schools. For example, a form 1 student at Marist Secondary School added that they even ask their teachers during manual work periods. At Mtendere Secondary School, a form 3 student, said that they even contact their teachers at the play ground during sporting activities. The teachers are very welcoming and ready to assist them.

since the percentages are small compared to first ones, they just serve as indicators to show that there is still room for improvement in these schools. The school administrators must therefore not get satisfied with whatever they are achieving, but keep on striving to get the best of their work. The remaining percentages are for the teachers' respondents and closer observation and scrutiny gives almost the same results.

A good number of respondents from both teachers and students pointed out that they live as if they are in a blood family. When the students want to ask their teachers a question, they feel free to do so at any time convenient to them.⁴⁰

4.11.3 Relationships Among Students in Marist Schools

This part examines how students live together as members of the same school community. In most schools students do not live in harmony because there is a lot of bullying, teasing, theft etc. So this section tests the level of sensitivity towards their needy friends. For example, when one is sick or in need of special assistance, does that person get assistance from his friends? When a form one student joins them, how is he welcomed?

Table 4.11.3 Relationships Among Students in Marist Schools, October 2004

School	Positive Response %	Negative Response %
LBSS	98	2
ZCSS	96	4
MTSS	98	2
MASS	100	0
CLCDSS	84	12

In this table the term "Positive" refers to the students who said that the relationship among students is good while "Negative" refers to the other ones who opposed the view.

The percentages 98 and 96 of the total student respondents at the secondary schools of Likuni Boys' (LBSS), Zomba Catholic (ZCSS), respectively pointed out that the relationship is good⁴¹ while the other percentages such as 4 and 2 at the same schools respectively differed

⁴⁰ Interview with a teacher for French, Zomba Catholic Secondary School, 07.10.04.

⁴¹ A good number of students from various Marist Schools pointed out that if a fellow student is not around at meal times they keep food for him. On the intellectual side, they work together in dealing with difficult subjects such as Mathematics. They organize themselves into study groups and many students who do not understand fast benefit a lot from such groups.

with the first group. For them there is still need to improve for the better, especially in the areas of bullying and teasing, which take place very often at night when most of the teachers are dead asleep. Though the figures on the negative sides are rather small, they represent the truth and reality of what happens in most of these schools. On the positive side one student said that they accompany their fellow sick students to the hospital and even become guardians if admitted.⁴²

4.11.4 Availability of Counselling Services and Disciplinary Committees

St Marcellin Champagnat valued counselling services so much that he wanted his teachers to be in the company of students as much as possible so that those services would be rendered to the students more often. One of the former students of Mtendere Secondary School⁴³ disclosed to the researcher that during his secondary school days the head teacher had to see all the students individually at least once a term on this issue. Almost in all Marist Schools, the head teachers and the other members of staff spend much time with students assisting them in various situations and conditions. Apart from individual encounters with students there are discipline committees whose members are often the teachers. They bring to book students who break school rules and regulations for counselling services, which may sometimes be done in the presence of the parents. The Disciplinary Committees meet regularly especially when there are cases to settle. One of the former students, who was not good at Mathematics said that through guidance and counselling services offered to him by Br. Lorenzo he managed to pass that subject in which he had no hope.

One day the above-mentioned student who was probably the youngest in the class, secretly went to play a local game known as “*Utchapa nguli*” in Chichewa in the school hall. He was just alone and nobody saw him because some of his friends were having recreation on the other side of the compound. Having hit the *nguli* hard, it banged on one of the window pens and broke it into pieces. No sooner had he remembered John 8:32 than he went to report to Br. Patrick of his fate. For him even if he had hidden that he had broken the window the Marist Brothers would find a way to capture the culprit and the consequences would probably be more serious. This former student is as of now (2004) serving Malawians as principal at one of the constituent colleges under the University of Malawi.

For the small percentages one of the respondents said that some students steal their friends' properties such as money, books and even toiletries. The researcher himself has a personal example, which he observed in 1998 at Zomba Catholic Secondary School. One student called Chancy Gondwe had his shoes stolen and sold to the vendors at 3 Miles the nearest trading Centre. When the thief was caught, his parents were asked to buy another pair of shoes to replace the stolen one.

⁴² Interview with a form 3 student, Z.C.S.S. 07.10.04. Another a form 3 student Charles Lwanga Community Day Secondary School, added that if one student is beaten by another student from another school his fellow students join hands to go and revenge.

⁴³ This former student of Mtendere Secondary School (1966-1970) is currently lecturing at the University of Malawi, Chancellor College, interviewed on 10.3.05 in his office at Chancellor College, Zomba.

Guidance and Counselling Services are very crucial issues today. People have lost either jobs or even their lives because no body guided them on how to avoid the danger lying ahead of them.

The Principal Secretary of Education in his speech on the Day of the National Education in Malawi (19th July, 2005) announced that his Ministry had lost more than 6000 teachers due to HIV related diseases within a period of seven years and he declared this a national disaster. If students are therefore not offered guidance and counselling services in schools in relation to this deadly disease, there will be no hope for them in future. The Division Education Manager for Shire Highland added that money meant to be spent on teaching and learning materials is spent on ferrying dead bodies to their districts of origins.⁴⁴

A visit to other conventional secondary schools can make one appreciate the good that guidance and counselling services offer in schools. In some schools one finds water taps running day in and day out, teachers and students seeing all that but without taking any initiative either to close or to enlighten the administration. Besides, electricity bills come in big figure partly because security lights are left to work 24 hours a day up to the time the bulbs get burnt. A lot of money is spent on squaring water, electricity and other bills.

However, the researcher is not saying that the Marist Schools are best along those lines, but rather acknowledges the efforts invested by them through guidance and counselling as expressed by their students.⁴⁵

Table 4.11.4 below indicates the students' respondents in percentages on guidance and counselling services as well as presence of disciplinary committees in Marist Schools.

Table 4.11.4 Availability of Guidance and Counselling Services and Disciplinary Committees in Marist Schools, October 2004

School	Variables	% For Yes	% For No
LBSS	A – Guidance and Counselling	98	2
	B – Disciplinary Committee	100	0

⁴⁴ Television Malawi News captured on 19.07.05.

⁴⁵ As a former Marist, I remember how students were taught to be on the look out when it comes to water and electricity use.

ZCSS	A – Guidance and Counselling	96	4
	B – Disciplinary Committee	100	4
MTSS	A – Guidance and Counselling	98	2
	B – Disciplinary Committee	100	0
MASS	A – Guidance and Counselling	94	6
	B – Disciplinary Committee	100	0
CLCDSS	A – Guidance and Counselling	84	16
	B – Disciplinary Committee	100	0

In table 4.11.4 the percentages represent students in forms one and three who either acknowledged or refuted availability of guidance and counselling services and disciplinary committees in Marist Schools. Some of them pointed out that the headteachers welcome any student who knocks at their doors for an open discussion. According to one deputy headteacher, it is during this time when the headteachers discover the students' daily experience at the school and their historical background⁴⁶. It was also pointed out that the disciplinary committees handle all the cases concerning indiscipline cases in the schools. Before rustivating or giving a severe punishment to the offenders, the disciplinary committees for guidance and counselling services firstly call the culprits and then after an assessment they give recommendations to the headteachers.

For example, the percentages 98 and 100 of the total student' respondents in forms one and three at the institutions of Likuni Boys and Zomba Catholic, respectively, are aware of guidance and the counselling services as well as presence of disciplinary committees at their schools. The other percentages such as 2 and 00 of the total student respondents at the same schools respectively shared a different view. Some of them said that such services are never offered. The researcher's opinion is that such kind of students are not very observant because in these schools records were seen showing presence of disciplinary committees, giving counselling services when an indiscipline case occurs. Besides, almost all the headteachers showed great value for guidance and counselling services. One of the head teachers said that if he wants to know what is happening in terms of tease and bullying in the school, the victims always disclose and confide to him. He therefore takes steps to curb most of the unbecoming behaviour among students before it is too late.

There was chaos at Mtendere Secondary School that led to the expulsion of all students except a few form ones in 2001. Students' control went out of order. At night of that fateful

⁴⁶ Interview with a lay man, Deputy head teacher, Likuni Boys Secondary School, 04.10.04.

day, students went to loot, rampage and vandalize St Kizito Seminary: breaking the window panes, robbing the tuck-shop of all that it contained, money as well as groceries, uprooting cassava from their garden and stole all the books the library contained. The books were torn into small pieces and thrown all over the way from St Kizito to Mtendere Secondary School. The students ran crazy.⁴⁷

It seems the relationship among students of Mtendere Campus hasn't been good, especially between St Kizito and either Mtendere Secondary School or Marist Secondary School. One former student of Marist Secondary School⁴⁸ told the researcher that during his time they were often attacked by the Seminarians. A former student of St Kizito Seminary⁴⁹ concurred with him and added that one day during his time as a Seminarian they went to vandalize the kitchen of Marist Secondary School (Mtendere Juniorate).

During counselling services with individual students the administration may be made aware of this in advance through students who are open and ready to furnish the administration with information leading to such violent acts. If the counsellor is skillful, students are enabled to make wise and mature decisions that may never have any negative effect on their lives as students.

4.11.5 Consultation on the Choice of Students to Different Responsibilities

Marist Schools are breeding centres for developing leadership qualities for students. In the light of democracy students are assisted to make wise decision when choosing people to different offices of service within the school community. To develop leadership qualities among students as desired by St Marcellin Champagnat, students are always consulted and involved when it comes to choosing prefects and other leaders in all Marist Schools.

The researcher's opinion is that consultation is indeed important and can assist to avoid making serious mistakes in different circumstances. For example, Members of Parliament can contribute for the development of their constituencies if they consult the people who elected them to be represented in the Honourable House if they make consultation on the needs of their area.

If a headteacher would like to learn more of what is happening in the school that is not conducive for learning activities, consulting students and teachers may help. Students are

⁴⁷ At this time the headship was in the hands of a lay teacher.

⁴⁸ Interview with a former student of Marist Secondary School 1986 to 1990. Namiasi (Mangochi), M.S.C.E. Marking Centre for Social and Development Studies and Biology, 12.12.04.

⁴⁹ Interview with a former student of St Kizito, Namiasi (Mangochi) M.S.C.E. Marking Centre for Social and Development Studies and Biology, 12.12.04.

capable of exposing almost all that is there. Sometimes they may generate ideas for curbing out most of the unbecoming behaviour that is not good for the smooth running of the school. For example, if a teacher is close to the students, the student may confine to him or her on who sneaks out at night to patronize the bars. If such students are elected to leadership positions in the school the administration may decide other wise before confirming them to their positions. *Table 4.11.5 indicates whether there is consultation when it comes to choosing students to serve the school as prefects.*

*Table 4.11.5 Consultation on Election of Students to Different Posts in Marist Schools
October 2004*

School	Teachers		Students	
	% Yes Resp	No Resp	% Yes Resp	% No Resp
LBSS	100	0	96	4
ZCSS	100	0	98	2
MTSS	100	0	100	0
MASS	100	0	94	6
CLCDSS	100	0	92	8

The percentages 100 and 100 for teachers' respondents at the secondary schools of Likuni Boys and Zomba Catholic respectively indicate that there is consultation on appointment of students to take different responsibilities. The other percentages such as 96 and 98 of the students' respondents at the same schools confirm the teachers' response.⁵⁰

Mathematically, there is great evidence that there is consultation on this subject because under "No Response" the percentages are too small to shake the argument. Before students are chosen to serve the school as prefects at different levels, the teachers seek opinion of

⁵⁰ Interview with a form 1 student, Mtendere Secondary School, 05.10.04. This view was shared by other students at Likuni Boys Secondary School, as well as those of Zomba Catholic Secondary School. If the elected person does not seem to be a person who can be effective, the administration replaces him with another person.

students to assist them to select students who may sound capable to perform the assigned duties.

In backing their point, some respondents who said that there is no consultation said that the administration sometimes does change the choice if in its opinion the chosen prefects do not satisfy their requirement. In the researcher's opinion the administration, which has normally the school at heart, knows what kind of prefects can assist them in their administrative work. Therefore the validity of the "No Response at this point in time is very much questionable.

4.11.6 *Teachers and Students Awareness of Mission Statement (Motto)*

All Marist Schools except Marist Secondary School (Mtendere Juniorate) have mission statements or mottos, which are considered as guide lines for their every day life. Very often they are written in Latin and then translated into English. The mottos in mission schools are meant to assist the students to be brought in the light of faith. For example the Motto for St Charles Lwanga Community Day Secondary School is "TO DO THE TRUTH IN CHARITY" Unfortunately, apart from the head teacher, not even a single student knows this Mission Statement. For St. John's Teachers Training College it was called "Prepare the way of the Lord". All Marist Schools have Mission Statements that are Biblically inspired while the other schools have Mission Statements, which have secularist approach. The lack of knowledge on mottos in some Marist Schools creates an impression that the mottos are becoming outdated and yet government schools are busy promoting this now. For example, Mulunguzi Secondary School's motto "No Sweet without Sweat" is written on the pillar that points the direction of its school at the junction that turns to Mulunguzi Secondary School. This is repeated at the car park of their school. This motto of Mulunguzi Secondary School was formulated and written in 2003 under the headship of Mr. Njaidi. Likangala Secondary School's motto is "Likangala for Academic Excellence". Up to now it is only known by few teachers and students probably those who participated in the formation of that motto since it is just being developed now. There are plans to write it at the entrance and on the wall of the brick fence. In Marist Schools the mottos are written on the T-shirts, logos, neckties, school flags and sometimes on road signs. Mottos are important because they can in away influence the school's performance at different levels.

students to assist them to select students who may sound capable to perform the assigned duties.

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Table 4.11.6 examines knowledge of both teachers and students on the existence of mottos in their schools.

Table 4.11.6 Teachers and Students' awareness of Mottos in Marist Schools, October 2004

School	Teachers		Students	
	Yes Resp	No Resp	Yes Resp	No Resp
LBSS	100	0	98	2
ZCSS	100	0	84	16
MTSS	100	0	100	0
MASS	0	100	0	100
CLCDSS	20 ⁵¹	80	0	100

In this table above, out of total respondent students and teachers shown, the percentages under yes response for students and teachers pointed out that there is a Mission Statement at their school.

For example the one of Likuni Boys Secondary School is known as "ORA ET LABORA" meaning "Work and Pray." This mission statement is printed on the T-shirts and the Road Sign Post of Likuni Boys Secondary School. The other percentages under no responses of the total respondents among students denied the existence of a Motto at their school. The entire respondent from the teachers' side were aware of the school's mission statement.

The mission statement for Zomba Catholic Secondary School is known as (EX FIDE INVERTERATO meaning in "Faith Rooted." Like that of Likuni Boys Secondary School, this mission statement is also printed on the T-shirts and neckties of the school.

For Mtendere Secondary School their mission statement is known as "LUCEAT LUX VESTRA" meaning, "Let your light shine." According to the current head teacher⁵² of the school, the Philosophy behind this motto is "whatever they do (pupils, teachers as well as support staff) they must be exemplary or star performers, academically, socially and morally.⁵³)

⁵¹ "20" here represent one of the teachers who mentioned that there is a mission statement at that institution. He stated it clearly. Without him the researcher would have concluded that Charles Lwanga Community Day Secondary School has no mission statement. Br. Alexander Manyengo, one of the early Marist Brothers for that school, confirmed that statement. He also knew it by heart.

⁵² Interview with Br Deodato Magomero. Headmaster of Mtendere Secondary School, 05.10.04.

⁵³ Interview with one of the Lecturers of Classics Department, University of Malawi, Chancellor College, 18.08.05. I gave that person the English Version stated above and then this was translated into Latin.

4.11.7 Discipline in Marist Schools in Malawi

All the respondents drawn from both teachers and students at Marist Secondary School had never ever heard of a motto at their school. For them the spirit, the tradition, as well as the nature of their school does not require them to think of a motto. For example, as we can see from the table of academic performance, there is always 100 % pass and sometimes 100 % selection to the university. They said that if one is playful, he risks losing his place at Marist Secondary School. So to avoid losing place, the students work hard and pass with flying colours at National Examinations.

Marist being a private secondary school with a big number of Marist Brothers teaching there, the spirituality of St Marcellin Champagnat is lived and manifested more compared to other schools where there are only four or less Brothers on the teaching staff. It can therefore be said that they follow the Champagnat Motto, which the students and the other lay teachers may easily notice and imitate.

Like at Marist Secondary School, at Charles Lwanga Community Day Secondary School apart from the headteacher⁵⁴ all students pointed out that there is no school motto. If there is anything that makes the students to work hard is the spirit of the school. Though a community day secondary school, this school competes with conventional secondary schools. According to the headteacher one year the performance was marked highest among other Community Day Secondary Schools. As a token of appreciation the school received money from the Division Manager. The school bought a fridge.⁵⁵

4.11.7 Discipline in Marist Schools in Malawi

St Marcellin Champagnat insisted that discipline be maintained in his schools and were often instructed to see to it that their pupils are well disciplined. Marist Schools in Malawi display a certain degree of good discipline. Of course there is need to improve a bit because some of these schools for example, Mtendere Secondary School has had some indiscipline cases. However, a close look at their records seems to indicate no records of strikes from both the staff and the students. Besides, good results are in most cases associated with discipline. To maintain discipline in other conventional secondary schools, they involve the parents of the students through an organization known as "Parents Teachers Association (PTA)" who assist them in various ways. This organization sometimes contributes money, which can be used to settle the bill. Some Marist Schools have the Board of Governors instead of PTA and this meets often to discuss issues affecting that particular school.

⁵⁴ Mr Thole is the current headteacher at St Charles Lwanga Community Day Secondary School, October 2004.

⁵⁵ Interview with Mr Thole, Head teacher of Charles Lwanga Community Day Secondary School, 06.10.04, Balaka.

Table 4.11.7 Discipline in Marist Schools October 2004

School	Yes Response %	No Response %
LBSS	92	8
ZCSS	94	6
MTSS	100	0
MASS	100	0
CLCDSS	76	24

Table 4.11.7 examines the degree of discipline in Marist schools. For example, the percentages 92, 94, 100, 100 and 76 of the total respondents at the following secondary schools Likuni Boys, Zomba Catholic, Mtendere, Marist and Charles Lwanga Community Day respectively pointed out that the state of discipline is promising. Most of the students behave in such a way that they please their administration and meet its expectation. Most of them are aware that any breach of the school rule / regulation may cost them dismissal, severe reprimand, or any tough corrective measure.

The other percentages at the same schools opposed the view.⁵⁶ For them, there are some students who are very much indisciplined. For example, they are involved in stealing cases, teasing, bullying etc. What serves them is that they are not caught.

4.11.8 Academic Performance in Marist Schools for a Period of 6 Consecutive Years

Marist Schools in other countries have been performing well not only in producing pupils whose behaviour is admirable by many, but also in academic performance. If many parents would like to send their children to these schools in Malawi, it is because they are aware that their children will not only learn good behaviours but also achieve the high academic excellence. Check Table 6.8 below for academic performance in Marist Schools at Malawi School Certificate of Education from 1999 to 2004.

Table 4.11.8 MSCE Results showing the % Pass. Under the Star (*) are shown the Best Points scored in Marist Schools from 1999 to 2004

⁵⁶ Interview with, a form 3 student at Zomba Catholic Secondary School, 07.10.04. Many other students in the other Marist Schools expressed this view. Therefore the percentages under no response though small they point to some realities in the schools.

Year	LBSS		ZCSS		MTSS		MASS		CLCDSS	
	%Pass	*	%Pass	*	%Pass	*	%Pass	*	%Pass	*
2004	96	7	86.25	6			100	6(3)	79.07	10
2003	95.31	10	90.36	11			100	6	71.43	12
2002	73.13	9	79.6	11			100	10	65.96	27
2001	59.74	14	67.7	8	61.4	14	100	10	60	29
2000	76.56	13	72.41	13	71.2	18	100	10	24.19	32
1999	39.02	16	52	19	50	14	100	12	08.54	38

In table 4.11.8, all the figures below the star indicate the score of points obtained by the best candidate in a particular school per year. The pass percentage for the whole school, at Malawi School Certificate Examinations is also indicated. For example in 2003 the pass percentage at Likuni Boys Secondary School (LBSS) was 95.31 and the best candidate scored 10 points, while at Marist Secondary School (MASS) all the students representing 100% passed and one of the students scored 6 points. In 2004 the pass percent at Zomba Catholic Secondary School (ZCSS) was 86.25 and their best candidate scored 6 points while at Marist Secondary School (MASS) they had a 100 percent pass and 3 candidates scored 6 points each. The figures in this table indicate that Marist Schools' performance is good and promising and St Charles Lwanga (CLCDSS) though a community day secondary school the academic performance is not worse than what is seen in other schools.

Marist Secondary School, is an institution for high academic excellence and this shown by almost a yearly 100 % pass at Malawi School Certificate of Examination Results. The Marist Brothers send back home all students who display a spirit of laziness through poor academic performance. The head teacher⁵⁷ pointed out that they chase weak students home because the school fees is high so they do not want poor parents to spend their money on students who may not make it to the university or just pass. Another teacher added that even the Bible forbids giving food to people who do not work.⁵⁸

4.11.9 *Picture and Position of Marist Schools in Science Subject at National Level*

This part gives the picture and position of Marist Schools against other conventional secondary schools in Science subject at national level. A closer observation of the four different years⁵⁹ recorded for the purpose, reveals that some Marist Schools have always been among the top ten in the above-mentioned subject. For easy identification, Marist

⁵⁷ Interview with Br F. Masekesa, Headteacher, Marist Secondary School, 06.10.04.

⁵⁸ Interview with Br. Denis, a Missionary Marist Brother from Rwanda teaching French at Marist Sec School, 06.10.04.

⁵⁹ Science Competition Data from Jolly.xis passed to me by one of the concerned lecturers, Chancellor College Zomba, 14.03.05.

schools are marked with a star against the number indicating its position. The significance of this part is that if Marist Brothers open coeducational institutions will in a way contribute to the task of promoting girls' education in our society today. Most of the ladies in our country live in oppressive situations justified by tradition as well as certain philosophical and religious ways of thinking. For example, in the rural traditional areas up to the age of 7 or 8 years, society does not separate boys from girls. They play or sleep together and compete with one another. A girl may challenge a boy to a fight and come out victorious. But as the years pass, boys are set aside from girls. Mothers are the ones whom society entrusts with preparing their daughters more directly with domestic chores. The young girl is often found in the kitchen. She is given the responsibility of taking care of her young brothers and sisters while a boy is left to play outside with his friends. Very soon the girl learns that she must live for others, that the kitchen, the house are her expected domain. She has to assume those responsibilities early; she soon comes out of childhood that period of life in which creative faculties are expected to develop. When she becomes an adult the woman spends her days looking for food. She submits to such drudgeries as fetching water, firewood, pounding maize and so on. In other societies ladies are expected to be silent during meetings.⁶⁰ The tables below give the positions of Marist Schools so as to act as check points to find out if Marist Brothers can really assist to promote the position of ladies in terms of education. Though the other Marist Schools shown among the top ten schools are not coeducational the researcher opinion is that a coeducation school run by the Marist Brothers will assist to promote girls' education. The fact that only one girls' secondary school (Mary Mount) appeared among the top ten best schools in the Science Competitions justifies the need to promote Champagnat Youth Centre.

4.11.9.1 MSCE. Examination Results 1995

Position	Centre Number	Centre Name	
1	84	St Patrick's Seminary	62.86
2 *	50	Mtendere Sec Sch	55.79
3 *	29	Likuni Boys Sec Sch	53.5
4	83	St Patrick's Seminary	53.33
5	55	Mzimba Sec. School	52.99
6	11	Chichiri Sec. School	52.8
7	9	Chaminade Sec. Sch.	51.99
8	74	Robert Blake Sec Sch	51.96
9	17	Dedza Sec Sch	51.77
10	68	Phwezi Boys'	51.52

⁶⁰ Jacqueline Dorr, M.M. Women seeking justice: A life experience and scripture based Resource Book for Christian Women's Groups, Africa, Nairobi 2002, p. 16.

Table 4.11.9.1 MSCE Science Examination Results for the Year 1995

In 1995 one Marist Secondary School by the name of Mtendere got position two and her sister school, Likuni Boys' came third in the Science competition.

4.11.9.2 MSCE Science Examination Results 1997

Position	Centre Number	Centre Name	Score
1	116	St Patrick's Seminary	59.08
2	96	Phwezi Boys'	56.59
3	111	St John Bosco	53.9
4 *	73	Mtendere Sec Sch	53.49
5	125	William Murray	49.95
6 *	45	Likuni Boys Sec Sch	48.43
7	102	Robert Blake	47.22
8	15	Chaminade	47.11
9 *	74	Mtendere Juniorate	46.04
10	64	Mary Mount	44.93

In 1997 the best Marist Secondary School in the Science Competition was Mtendere Secondary School, which ranked position four at National Level, and then came Likuni Boys and Mtendere Juniorate were positioned at six and nine respectively at national level.

4.11.9.3 MSCE Science Examinations Results 2001

Position	Centre Number	Centre Name	Score
1	189	St. Patrick's Seminary	61.67
2 *	103	Marist Sec Sch	57.9
3	162	Phwezi Boys'	54.48
4	204	William Murray	51.43
5	584	Lilongwe Islamic	51.11
6	171	Robert Blake	47.93
7	61	Kaphuka Pvt	47.34
8 *	206	Zomba Catholic	45.7
9	21	Chaminade	45.68
10	42	Dedza Sec Sch	45.25

In 2001 only two Marist Schools appeared on the list of the top ten schools namely Marist Secondary School and Zomba Catholic Secondary School which won positions two and eight respectively.

4.11.9.4 MSCE Science Examination Results 2002

Position	Centre Number	Centre Name	Score
1	189	St Patrick's Seminary	69.28
2 *	103	Marist Sec Sch	69.03
3	584	Lilongwe Islamic	64.83
4	164	Pius XII Seminary	57.91
5	162	Phwezi Boys'	55.93
6 *	76	Likuni Boys' Sec Sch	53.33
7	204	William Murray	53.09
8 *	206	Zomba Catholic	51.72
9	104	Mary Mount	51.25
10	21	Chaminade	50.85

In 2002 three Marist Schools were among the top ten schools. Marist Secondary School, Likuni Boys' Secondary School and Zomba Catholic Secondary School got positions two, six and eight respectively.

In all the four years recorded, it is seen that Mary Mount is the only girls' secondary school that appeared at least twice in the top ten schools. In those two years the ratio in the top ten schools in the Science Subject changed from zero to 9.1 still in favour of boys.

As the years pass, the number of educated boys surpasses that of girls by far. This is evidenced by the small number of girls in high institutions compared to that of boys. For example, at Chancellor College there are 21 hostels plus an extension wing increasing this number to 22, and out of this number only 6 hostels are for girls, which, mathematically means as of now it is almost impossible to narrow the gap because 8:3 hostel ratio in favour of boys is quite uncompromising situation. At Mulunguzi Secondary School there are 12 hostels in total and out that only 4 hostels are for girls while at Masongola Secondary School there 4 hostels in total and only 1 hostel is for girls.

4.11.10 Maintenance in general in Marist Schools

Marist Brothers used to spend most their holidays carrying out some maintenance projects in their schools. By then most of them were expatriate Brothers who according to the

Constitutions and Norms of the Marist Brothers they are supposed to visit their families every after three years. But the local Brothers have an annual holiday every year and they spend three weeks with their families while the expatriate Brothers spend three months when they go for home visit. It is during the holidays when maintenance in their schools is done. To get money for maintenance Brothers apply for assistance from different organizations. The famous one is Beit Trust whose coordinator used to be Br Gerald Ferland.

For example, at Zomba Catholic Secondary School Trio Construction Company started renovation work with funds sourced from European Union.⁶¹ This maintenance work will include some of the teachers' houses, all the dormitories, toilets, doors, the library and the hall.⁶² Table 4.11.10, indicates the state of different materials such as desks, tables, chairs, beds, window pens, toilets, walls and corridors.

Table 4.11.10 Maintenance in Marist Schools, October 2004

School	Teachers		Students	
	Yes Response %	No Resp	Yes Resp	No Resp
LBSS	100	0	92	8
ZCSS	100	0	98	2
MTSS	100	0	98	2
MASS	100	0	100	0
CLCDSS	80	20	80	20

In the table above the following percentages 92, 98, 98, 100 and 80 of the total student respondents at the secondary schools of Likuni Boys, Zomba Catholic, Mtendere Marist and Charles Lwanga Community Day respectively, pointed out that maintenance of different items at their schools is done regularly. For example, it was said that chairs, desks, beds, toilet facilities are repaired immediately.⁶³ Some Marist Schools have workshops with full time carpenters who are always ready to repair any furniture brought to them. For example, at Marist Secondary School there is a big workshop with all sorts of machinery equipment and

⁶¹ Interview with Br. Vincent Chunga. 25.07.05 Zomba Catholic Secondary School. When I visited the school on 02.8.05, I noted that maintenance work had already covered toilets, window pens, drainage, corridors and dormitories whose walls were painted, roofs coated with roof guard, fascia board was also painted, all the doors from dormitories to classes replaced. Six broken desks were heaped at the workshop next to the Brothers' house ready to be repaired. One of the workers is assigned the responsibility of checking both water and electrical systems. If a tap of water needs repairs he reports to the school bursar so that identified worn out the new ones replace parts.

⁶² Interview with Mr Whyse Mbalaka, Manager of Trio Construction Company, 02.08.05 Zomba Catholic Secondary School.

⁶³ Interview with a Form 3 student Z.C.S.S, 07.10.04. In other secondary schools other students shared the same view. It was as well expressed by other participants who answered a questionnaire in classes.

employees specialized in different areas such as mechanical work, carpentry and joinery, plumbing, electrical work and so on. They make a lot of things for sale ranging from ox carts to chairs.

But the other percentages for students at the same schools, shared a different opinion. For this group some of the problems cited include poor toilet facilities, chairs that require urgent maintenance, broken beds and window pens in some classrooms.

The researcher feels that the last group's assessment on Maintenance in Marist Schools reflects the real situation. The state of toilets in most of these schools is pathetic. Though maintenance is carried out regularly, the fact that most of these schools are sometimes overcrowded the resources are worn out quickly due to over use. Besides this, some students in Marist Schools are not good mannered. For example, one day personally caught a student who was removing hooks from his friends' beds, so that he could sell them to his friends on demand and cash. He was telling them that he could repair their beds because he had the hooks. That particular student did this business once every term on its first day.

In addition to what has been stated above shortage of funds has led to deterioration. Being grant-aided schools the funds given to them are so low that they spend the whole amount on food. Though the school fees is slightly higher than what is charged in government secondary schools, the money realized is less by far to the different bills which range from water to electricity.⁶⁴

4.11.11 Availability of Teaching / Learning Materials in Marist Schools

In some schools there is acute shortage of teaching and learning materials. Only teachers may have some of the books on the syllabus and all the students rely on his notes which if he fails to give them to cope, they remain with nothing to study. Besides, there are schools, which do not have stationary for administering regular tests to the students so as to monitor their progress in different subjects. The teaching and learning materials in this research refer to syllabus textbooks, pieces of chalk and chalkboards. Table 6.11, below, exposes the availability of teaching and learning materials in Marist Schools.

Table 4.11.11 Availability of Teaching and Learning Materials in Marist Schools October 2004

⁶⁴ This view was expressed by a number of teachers almost in all Marist Schools.

School	Teachers		Students	
	Yes Resp	No Resp	Yes Resp	No Resp
LBSS	100	0	92	8
ZCSS	100	0	88	12
MTSS	100	0	96	4
MASS	100	0	98	2
CLCDSS	80	20 ⁶⁵	88	12

In table 4.11.11 above, the following percentages 92, 88, 96, 98 and 88 of the total student respondents at the secondary schools of Likuni Boys (LBSS), Zomba Catholic (ZBSS), Mtendere (MTSS), Marist (MASS) and Charles Lwanga Community Day (CLCDSS) respectively signify that Marist Schools are in possession of relevant teaching and learning materials. These were opposed by the other percentages of the student respondents at the same schools. The figures on the teachers' side do not differ much with those of the students.

These figures indicate that Marist Secondary School has more materials and Charles Lwanga Community Day Secondary School needs more supplies compared to the other Marist Schools. Books are found in good numbers probably due to serious punishments, which the administration gives to any culprit discovered. For example in 2001 one student was caught with six books and was sent home for six weeks immediately. The head teacher himself caught the boy stealing. He organized hostel check up of books a night before students went home for long holiday. On this day the head teacher⁶⁶ stood at the window of the hostel after seeing books being thrown out through that window to be collected later after the exercise. After throwing six books into the hands of the head teacher himself, that student was sent home for six weeks. Check ups like this one were frequented and the evil habit of stealing was reduced.

This act is in line with the experience of the founder of the Marist Brothers St Marcellin Champagnat who caught a boy who became a nuisance for his friends. He was fond of jumping on the backs of his friends. One night as St Marcellin Champagnat was having his straw on the veranda that student unknowingly, jumped on the back of St Marcellin Champagnat and asked that he be carried to his room. Without a word, the Founder carried

⁶⁵ 20 % in this table represent one person whose subject did not have enough books for all the students. Some students had to share a book amongst them.

⁶⁶ Br. Henry Dziko was the headteacher of Likuni Boys Secondary School and is the one who caught the boy in the act.

him to his room and the boy shrank with fear when he realized that it was St Marcellin Champagnat who brought him to his room.

At Zomba Catholic Secondary School, there are enough books for almost all the students.⁶⁷ When the students return to school from home the librarian gives them all the books they need. Before leaving for home at the end of the school term she gets back all the books. If one of them is lost the person to whom it was given replaces it by buying another one. To secure the books from some of the crafty students the librarian is assisted by a team of 16 monitors drawn from the students themselves. When the library is free from students the librarian keeps herself busy by binding the torn books. Any book that is not in good condition is glued and bound together. Each class has a turn for library period. But between 14:50 and 16:30 all students are free to go to the library.

4.11.12 Books counted at Zomba Catholic Secondary School,

When I physically counted the books with the Librarian the results are shown in the next table 4.11.12 below.

Table 4.11.12 Books counted at Zomba Catholic Secondary School on 02.08.05

	Maths.	Eng Lan	Phy. Sc	Agric	Bio	Geo	BK	Hist	Dict	L Skl	Chem
Form 1	91	128	65	16	117	105	145	129	178	86	52
Form 2	80	104	*68	17	*	39	*	*	*	*	*
Form 3	86	91	111	33	197	108	86	*	*	145	*
Form 4	169	171	*	33	*	96	*	*	*	*	*

Total student enrolment per class at Zomba Catholic Secondary is 40. The administration makes sure that the number does not exceed 40. Therefore the classes contain 40 desks each so that no body sits on the floor. From the table above it can be concluded that in Mathematics for example, all the students had a book each and the remains were kept in the library for future use.⁶⁹

⁶⁷ Interview with Mrs Kambwiri, Librarian, Zomba Catholic Secondary School, 02.08.05, school library.

⁶⁸ The * here means the same 65 books of Physical Science used in form 1 are also used in form two. Therefore they are shared among the students of the two classes. Since the enrolment is 40 students per class that means 160 students share the 65 books, a sign that there is an acute shortage of books in that subject. Mrs Kambwiri the librarian added that there other supplementary books that are used by the students for example, Junior Certificate Physical Science Book by Br. Charles Ferland is available in large numbers if not enough for each and every student.

⁶⁹ Interview with a Mathematics teachers at Zomba Catholic Secondary School. Mulunguzi Secondary School 07.08.05. He added that if a student misses a book his school report is accompanied with a letter informing the parents or guardians that their ward has lost a book which must be replaced upon his return to school

4.11.13 Books counted at Mulunguzi Secondary School

Table 4.11.13 shows books physically counted at Mulunguzi Secondary School with the Librarian.⁷⁰

Table 4.11.13 Books counted at Mulunguzi Secondary School on 17.08.05

	Math	Agric	S. Stud	In. Eng	Chic	Fren	Ph. Sc	Geog	Hist	Biol
Form 1	44	36	0	0	0	0	91	73	40	0
Form 2	17	0	0	15	0	0	*	78	*	0
Form 3	10	0	0	0	10	7	109	28	50	44
Form 4	150	0	0 ⁷¹	176	176	* ⁷²	*	73	*	*

The books available in large numbers in the library are new books recently acquired by the school. Most teachers stated that they have one book for themselves only. The students rely on the notes given by the teachers.⁷³ There are about 800⁷⁴ students in the whole school and that means there are about 200 students per class.⁷⁵

4.11.14 Availability of Recreational Facilities in Marist Schools

St Marcellin Champagnat wanted to form people who could balance their activities. He wanted students to have time for manual work, sporting activities, as well as academic work. Marist Brothers in their training have that element. Doing manual work is one way of expressing their simplicity and at the same time training students who must not only rely on white-collar jobs. One day the researcher wanted to see the principal⁷⁶ in his office at a Marist College in Nairobi (Kenya). He was surprised to find him sweeping his office though

⁷⁰ Interview with the Librarian of Mulunguzi Secondary School. 17.08.05 Mulunguzi Secondary School, in the school library.

⁷¹ Though the figures are indicating zero, the librarian stated that they received 176 books but were all kept by the Social Studies teacher, Mrs Chinsinga. Mrs Chinsinga also confirmed that has the books but the researcher did not see them.

⁷² * this means the same books are used in the two classes for the same level. For example, in French Transafrique 3 is used in forms three and four. Therefore in this case, the seven books used in form three are also used in form four. The teachers takes them with her when going to each and every form, added the teacher for French at Mulunguzi Secondary School, 07.08.05

⁷³ Interview with the Agriculture teacher, Mulunguzi Secondary School, 07.08.05. The Home Economics teacher at the same school, added that she had only 7 books for her subject (Home Economics).

⁷⁴ Interview with a member of examination committee. He stated that when preparing examination papers for the end of second term, he was given that number by teachers who submitted their papers for printing to him. Therefore he prepared about 800 papers in each and every subject for all the students.

⁷⁵ I physically counted the total number of form two students during invigilation of the Junior Certificate Examination conducted at Mulunguzi Cluster Centre Number 0136 on 15th September, 2005 Chichewa Paper I. The total number of internal candidates who sat for that subject was 215. Therefore this confirms what the teacher for Agriculture stated that there are about 800 students in total at Mulunguzi Secondary School.

⁷⁶ This Brother was at one time, Principal of Marist International College, Nairobi, Kenya.

there was a person responsible for that work. In Marist Schools recreation facilities include: in door game facilities such as cards, chess as well as outdoor game facilities such as footballs, net balls etc. For one to manage to balance his activities he needs a number of other recreational facilities including grounds, nets, basketball rings and poles etc. According to one former student of these schools, pupils were expected to be stars in all activities. If one played football, he was expected to be the best footballer, if one knew how to sing he was expected to sing well⁷⁷. For them there was no limit for anything.

Football ground poles, basket ball poles, as well as volley ball poles at Zomba Catholic Secondary School were often stolen by people who are involved in tinsmith trade and others. To keep them safe one of the Marist Brothers suggested keeping them at their residence.⁷⁸

Table 4.11.14 below gives the picture of recreation facilities currently found in Marist Schools. These recreation facilities, in this part refer to football grounds, balls, nets and chess.

Table 4.11.14 Availability of recreation facilities in Marist Schools according to students, interviewed in October 2004

School	Yes Response %	No Response %
LBSS	84	16
ZCSS	80	20
MTSS	92	8
MASS	94	6
CLCDSS	88	12

In table 4.11.14 the percentages 84, 80, 92, 94, and 88 at the secondary schools namely Likuni Boys (LBSS), Zomba Catholic (ZCSS), Mtendere (MTSS), Marist (MASS) and Charles Lwanga Community Day (CLCDSS) respectively indicate that there are enough

⁷⁷ This view is expressed in the motto of Mtendere Secondary School, and was also shared by Dr Francis Moto the current Principal of Chancellor College, a former student of Mtendere Juniorate during an interview held on 04.03.05 Chancellor College, Zomba.

⁷⁸ I observed this view and participated in a meeting that advocated for such a practice. If one goes to Zomba Catholic Secondary School, that person will find the poles kept in a workshop next to the Brothers' residence. Whenever there is a game, students take turn to take them to the ground and bring them back after the game. This task is tiring but that is one of the ways to keep them safe.

recreational facilities in these schools. Opposed to this view were the following percentages written in brackets (16), (20), (8), (6) and (12).

Although the figures in percentage seem to point out that Marist Schools are better off in terms of recreation facilities, the reality is that there is still need to supply materials such as footballs, net ball, basket balls. Most of the Marist Schools are facing problems in terms of food security so three quarters of the school budget is spent on food. Therefore the recreation facilities though very important for them may be considered only when there is surplus money.

4.11.15 *Manifestation of St. Marcellin Champagnat's Views of Education in Marist Schools*

For St. Marcellin Champagnat educating a child means loving the child first, accompanying that child in his or her educational journey, making oneself available to the students as much as possible so that faults and defects can be corrected immediately they are discovered. He expected the teachers to put them in practice daily. The Marist School, according to article 83 of the Marist Brothers Constitutions offers families an educational program that blends faith, culture and life as St Marcellin Champagnat envisioned. The Marist Brothers' priority is to meet the expectations of the young. Article 84 of the same constitutions adds that the Marist Brothers share their Marist Spirituality and their pedagogical technique with parents, lay teachers as well as members of the educational community. As brothers to their students as well as educators, the Marist Brothers strive, especially by their presence to them, to create in their schools a climate of cordiality and cooperation. Table 4.11.15, below, shows St Marcellin Champagnat's view of education as noted by students and teachers.

Table 4.11.15 Manifestation of Champagnat's View of Education in Marist Schools October 2004

School	Teachers		Students	
	Yes Resp	No Resp	Yes Resp	No Resp
LBSS	100	0	96	4
MSS	100	0	96	4
FMASS	100	0	88	12
ZCSS	100	0	96	4
CLCDSS	100	0	88	12

Table 4.11.15 indicates the students' and teachers' response on the manifestation of Champagnat's views of Education in Marist Schools in Malawi. For example, at Likuni

Boys' Secondary School 96 % of the total respondents from the student participants pointed out that the views of Marcellin Champagnat at their school are met⁷⁹ while 4 % of the same group did not share that opinion.

A closer observation of the figures signifies that St Marcellin Champagnat's views of education are incorporated in Marist Schools in Malawi though not at 100 % rate. It can therefore be concluded that the objectives for founding the Marist Brothers congregation are being fulfilled in this country. Almost all the tables shown in this chapter lead to that confirmation.

4.12 Reasons for not Having Coeducational Marist Schools in Malawi

It is true that ladies are not directly benefiting from the Marist Brothers' apostolate in terms of education in Malawi. There are many reasons behind this. One of them is that many parents want to send their children to schools that are for boys only or vice-versa.⁸⁰ On the other hand, bishops invite Marist Brothers and it is the bishops who give them a particular school. Therefore it requires permission from the Bishops to run a school different from what was asked by him.⁸¹ In establishing or withdrawing from an apostolic work, the superiors are called to work in harmony with the local leaders of the Church, the Bishops.⁸² Therefore on their own the Marist Brothers may not just open a coeducation school without asking permission from their Bishops. Marist Brothers are ready to work in any school of either boys or girls or even coeducational. At one time one of the Marist Brothers who have been working in Malawi, Br. E. Picard was even once head teacher of a coeducation school in Zambia.⁸³ Although in South Africa all the Marist Schools are coeducational, it is because they are day schools. All students operate from homes. Therefore the structures are different from the ones found in Malawi.⁸⁴ Besides the above stated facts, Marist Schools in Malawi are not coeducational because the Constitution of the Catholic Church says that male religious congregations must run boys institutions and female religious congregations must

⁷⁹ Interview with a form 3 student Likuni Boys Secondary School 04.10.04. Another student of the same school added that their school has hard working teachers who are always ready to assist them whenever a need arises, all students spare sometime for religious activities such as YCS, SCOM, and many others. Still from the same school a form 1 student, stated that together with the other students they are protected by their senior members from attacks by other fellow students in the name of tease. Students from the other Marist Schools shared almost the same views.

⁸⁰ Interview with Mr L. Mazitu, one of the parents whose students are educated in Marist Schools, Chigwirizano Trading Centre, Lilongwe 29.06.05. His son was at Likuni Boys' Secondary School.

⁸¹ Interview with Br. P. Bwana, 05.10.04 Mtendere Secondary School.

⁸² Constitutions of the Marist Brothers of the Schools Article Number 76.

⁸³ Interview with Br. P. Bwana, Mtendere Secondary School, 22.06.05.

⁸⁴ Interview with Br. V. Chunga, Zomba Catholic Secondary School, 18.06.02.

run girls institutions unless otherwise a special need arises.⁸⁵ The intake in most of the Marist Schools is double stream totaling up to 80 students per year and yet most of the mission schools run by religious sister is triple stream taking about 120 students per year. Therefore the Catholic Church balances the education service it offers to the citizens of Malawi.

4.13 New Marist Apostolates start to emerge in Malawi

Positive attitudes of missionaries and colonial administrators towards girls and women's education evolved gradually. To begin with there were statements made by some commissions of inquiry, missionaries or colonial administrators emphasizing the importance of girls' and women's education. The Phelps-Stokes Commission for example, stated in its report that "education to the limit of expanding capacity is an inalienable right of the African woman as much of the African man."⁸⁶

In 1930, A.T Lacey,⁸⁷ as Director of Education in Malawi proposed to the Advisory Committee on Native Education that greater attention should be given to education of women and girls.

The turning point in attitudes to girls and women's education in British colonies appears to be Dr Mary Blacklock's report on certain aspects of welfare of women and children in the colonies, which was written in 1936. In her report Blacklock referred to a dangerous disequilibrium that was allowed to develop between the care of men and the neglect of women.⁸⁸ Blacklock's report was sent to all colonies with requests that each colony should study the report and send to the colonial office statements on the progress of women and girls' education. This subject gained so much importance during the early 1940s, so much that at the African Governors Conference in London in November 1947, a document on British Education policy in Africa that had been prepared for the conference maintained that it is important that all governments should make adequate plans for a large expansion of the education facilities for girls and women.⁸⁹

⁸⁵ Austin Flannery O.P. (ed.) *Vatican Council II Document*, Dominican Publications, 1957, Declaration on Coeducation in schools run by religious, Article 52, p. 678. Of course the Document of the Vatican Council II Document was written about 25 years later after Marist Brothers Presence in Malawi.

⁸⁶ T.J Jones. *Education in East Africa: A Study of East, Central and South Africa by the Second African Education Commission under the Auspices of the Phelps – Stokes Fund in Cooperation with the International Education Board*, New York and London Edinburgh House Press, 1923-24 .

⁸⁷ Lacey A.T. *Report of the Education Department for 1938*, Zomba: Government Printer.

⁸⁸ Whitehead C. *The Education of Women and Girls: an aspect of British Colonial Policy. Journal of Educational Administration and History* 1984 Vol. 16 p. 30.

⁸⁹ *Ibid.*, p. 31.

The African nationalists who assumed power in Malawi in 1964 did not actively address issues of girls' education in spite of their wish to pay particular attention to women's secondary school education as expressed in the 1961 General Election manifesto of the Malawi Congress Party.⁹⁰ In the post independence period the term "girls' education in education reports meant the provision of such subjects as House Crafts, Needle Work, or Home Economics" rather than special efforts made to educate more girls so as to close the gap in the relative numbers of educated men and women as seen today. It seems that policies followed in the post independence period had the effect of widening rather than narrowing the gender gap in secondary education. The girls' boarding primary schools, which were meant, to address the problems that girls face when they go to day secondary schools⁹¹ were deprived of the support that the colonial government had been giving them. At the secondary level, the ratio of boys and girls in government secondary schools built during the period was fixed at 2:1 in favour of boys.⁹² In the technical schools the same ratio was also maintained.⁹³ In some day secondary schools a ratio of 3:1 in favour of boys has been maintained in the past.⁹⁴ In most secondary schools girls are and have been a minority. In the light of the proceeding discussion, the policy concerning proportion of boys to girls in secondary schools has to be reviewed if girls' participation in education is to change for the better.

Aware of the above stated problem concerning ladies, the Marist Brothers through Br Patrick Bwana are venturing into other types of apostolates, which if developed will benefit a good number of people living in poor and destitute conditions in our society. He has initiated a number of projects geared towards assisting the needy regardless of gender. For instance, he conducts workshops for empowering them, trains the boys and girls in different skills such tinsmith, carpentry, basket weaving, cookery, pottery, poultry farming and many more. All the projects are under one name called "The Needy Project" This project is not big enough to attract donors. Of course there are few sympathizers that help him to keep on and examples include the Quebec Province (Canada), which at one time sent him little support in the form of money. At another time he received clothes from Germany. At another time, the Marist Solidarity Fund in (Rome) did contribute something financially to this project through Br. Sherry.

⁹⁰ *Malawi Congress Party Manifesto, 1961 General Elections*. Limbe, Malawi Press. p. 7.

⁹¹ Davison J. and Kanyuka M., *Girls' Participation in Basic Education in Southern Malawi*, Comparative Education Review, Vol. 36, No 4 pp. 446-466, 1992.

⁹² Malawi Government, *Basic Education Statistics: Malawi 1988* Para. 176, Lilongwe, Ministry of Education.

⁹³ *Ibid.*, para. 192.

⁹⁴ Mkandawire M. and Kayira J. *Towards closing the gender gap in science and technology: experiences of Science Camp in Malawi*. Paper presented at the GASAP Regional Conference 19-24th October, 1997, Lilongwe, Malawi.

From time to time Br. Patrick Bwana conducts workshops, assisting the poor on how they can stand on their own with the little resources at their disposal. He has trained a group that assists him in this work. Some of the members in that group are Miss Nasingoti, Rose, Naphiri, Nalisowa, Mr Mnyai and family, Mr and Mrs Time, Mr Steven, Miss Napilira, Mr Koke, Mr and Mrs Ziyenda, Mr and Mrs Betha, Mr. Maganga, Mr and Mrs Yohane. These people have been working with him for about four years now (2004).

4.13.1 Piggery Project

One of the famous and most outstanding projects of Br Patrick Bwana is that of “piggery”. At one time he bought some pigs and when they had piglets he gave a pair to each needy person, a male and a female. After giving piglets, he went and took 2 female and 1 male and gave them to another needy person. The former ones kept the rest as their property. With that the needy families could settle most of their financial problems as well as other needs.

This has worked very well so far. Even the beneficiaries are very satisfied. Table 4.13.1 below shows some of the beneficiaries of the “Piggery” Project.⁹⁵

Table 4.13.1 List of people who received pigs from the “Piggery Project”, 2004

	Name	Village	No. of pigs
1	Mr Makolija	Chinthankhwa	One
2	Eveleta Yobu	Magwaza	One
3	Joseph Kachotseni	Magalanga	One
4	K. Mazengela	Mphungu	Two
5	Sidziwika	Magalanga	Two
6	Noel Kadelera	Chinthankhwa	One
7	Stand Kambani	Chinyama	Two
8	Yohane	Chinthankhwa	Two
9	Heneliko Kuzani	Magalanga	One
10	Javeni Tiger	Chimutu	Two
11	Mrs Kuyaka	Joshwa	Two
12	Koke	Kapuzang'ona	One
13	Miss Valentina	Kapakasa	One

Table 4.13.1 shows some of the beneficiaries of Br. Patrick Bwana’s “Piggery Project” This project has the capacity to grow if well monitored. For example this table shows that 13

⁹⁵ Conversation and discussion with Br. Patrick Bwana, Mtendere Secondary School, 05.10.04.

people received the pigs, which after multiplying several other people will also be given some piglets, and this process will go on and on.

4.13.2 *School Feeding Scheme for the Orphans*

Apart from the piggery project Br Patrick Bwana has another one known as "School Feeding Scheme" for the orphans.⁹⁶ He provides lunch to both primary and night secondary school students. This too is working well and the young needy people are at least assured a meal once a day. Br. Patrick also trains them in simple agricultural skills and other trades.⁹⁷

4.13.3 *Examples of Needy Students Assisted by the "School Feeding Project"*

1. **Ranos Damiano:** He finished form 4 in 2004. He lost both parents and in his family there are five children being taken care by an uncle who has seven children on top. He was a hard working student.
2. **Muwaza Mbumba:** He also finished form 4 in 2004. He is an orphan; on top of that his finger and toes were cut due to some circumstances. He can hardly hold things but he is very intelligent and hard working.
3. **Sichiimba Majamanda:** In 2004 he was in form 2. He is one-armed boy; he lost his hand at an early age. The project helps him in various ways ranging from clothes and financial assistance.
4. **Nickson Kasenda:** He was also in form 2 in 2003. He is an abandoned child.
5. **Annie Mawere:** In 2003 she lost a handicapped father. She is a hard worker and her school report is very good.
6. **Kaptain:** In 2003 he was in form two. His father died long time ago and his mother is too old to assist him financially. The project has kept on assisting him. He works very hard at school.
7. **Joyce:** In 2004 she was in 2004 in form 1. The project has supported him since his early childhood since his parents could not support him.
8. **Jacklean:** She was in form three last year in 2003. She abandoned schooling because nobody was found to assist him.⁹⁸

The students mentioned above plus those not mentioned, are trained in practical agricultural skills so that in future they can be independent. The researcher finds this apostolate very good but there is need to take special measures so that these pupils are really trained to be self-reliant otherwise a dependency syndrome will develop in them.

⁹⁶ Interview with Br Patrick Bwana, Mtendere Secondary School, 05.10.04.

⁹⁷ Discussion and conversation with Br. Patrick Bwana, Mtendere Secondary School, 05.10.04.

⁹⁸ Discussion and personal conversation with Br. Patrick Bwana, Mtendere Secondary School, 05.10.04.

4.13.4 *The Champagnat Youth Centre*

Furthermore, Br. P. Bwana has already submitted a proposal to the Bishop of Dedza Diocese for the possibility of opening a coeducational school offering both primary and secondary school classes whose name will be "Champagnat Youth Centre". Unlike the traditional education offered in other Marist Schools as well as other schools, Champagnat Youth Centre will offer courses such as practical agricultural skills e.g. raising animals, mechanical skills, and carpentry.⁹⁹ After finishing their secondary school studies students will be supported with materials with which to start small workshops related to their specialization. If one trained in carpentry skills, the school will establish links with that person so that the person is assisted in finding markets and other important things for the smooth running of the shop.¹⁰⁰

4.13.5 *The Current Efforts in Line with the proposed Champagnat Youth Centre*

Both the government and non-governmental organizations are trying their best to promote education that is not geared towards producing white-collar job seekers in Malawi. For example, on his visit to Zomba Catholic Secondary School the State President Dr Bingu wa Mutharika insisted that time has come when schools must start offering subjects meant to assist students to become self reliant.¹⁰¹ Still in the same line the newspapers often write about the low representation of women in Parliament, which constitutes about 30 % total. An example of a non-government organization whose efforts are worth mentioning is GABLE. This organization was paying school fees for secondary school girls so as to promote them because they are often not considered first by the society. If a family is experiencing financial constraints the priority is often sending boys first and then girls only when there are extra funds available. When Girls Attainment of Basic Literacy Education (GABLE) rounded its turn in this noble job of uplifting women and girls, another organization known as Creative Centre for Community Mobilization (CRECCOM) continued. This new NGO targets primary school pupils. It identifies the poor pupils through their teachers, and chiefs or village heads. Pupils who are poor are bought items such as school bag, uniform, soap, and other basic needs.

4.13.6 *Reasons for Promoting and Supporting Champagnat Youth Centre in Malawi*

One of the reasons for promoting Champagnat Youth Centre to be established at Mtendere Campus in Dedza is that unlike other Marist Schools, it will be rendering education services to both boys and girls. Besides, it will revive some of the early practices of Marist Schools,

⁹⁹ Interview with Br. P. Bwana, 25.06.05, Mtendere Secondary School.

¹⁰⁰ Interview with Mr Thole coworker of Br. P. Bwana, 25.06.05 Mtendere Secondary School.

¹⁰¹ Television Malawi News featuring the State President's visit to Zomba Catholic Secondary School, Dedza Box 48 Secondary School, and Chancellor College 6th September, 2005. He added that plans are in the pipeline to develop a new curriculum intended to address the unemployment problem that our society is facing today.

for example, growing crops, raising animals and learning many other skills. The government to day is putting emphasis on promoting girls' education, which is far behind that of boys. Therefore the above-mentioned youth centre will in a way complement the government efforts towards addressing such issues.

4.14 The Need to promote Champagnat Youth Centre in Malawi

The problem of disparity in the relative numbers of boys and girls enrolled in schools in Malawi has not ceased to exist. As will soon be observed in the tables below, for example, in 1938 children started learning in Class 1 and proceeded to Class 4 before entering Substandard Class. They then entered Standard 1. Successful pupils proceeded from Standard 1 to Standard 6. Each class, substandard or standard took one year to complete.

4.14.1 Pupils' Enrolment According to Sex in 1938

Table 4.14.1 Total Enrolment of Pupils According to Sex, for the Year 1938, from Class One through Substandard to Standard Six Countrywide¹⁰²

	Girls	%	Boys	%
Class 1	13,033	44	16,577	56
Class 2	3,681	38	5,798	62
Class 3	2,590	42	3,536	58
Class 4	1,519	31	3,352	69
Substandard	242	14	1,462	86
Standard 1	392	14	2,508	86
Standard 2	172	10	1,583	90
Standard 3	101	9	1,011	91
Standard 4	20	3	678	97
Standard 5	5	2	239	98
Standard 6	0	0	145	100

Table 4.14.1 means that in 1938 in Class One there were 13,033 girls representing 44 % of the total enrolment and 16,577 boys representing 56 % of the total enrolment in the whole country. In this case the number of boys outnumbered that of girls. But as one proceeds discovers that the number of girls is lowering and by the time a class reaches the top class there was not even a single girl remaining. The whole class was for boys only!

¹⁰²Report of the Education Department for the Year 1938: Nyasaland Protectorate, 1939, Government Printer, Zomba.

Reading signs of times and being sensitive to the needs of the poor, in this case the girls, if Champagnat Youth Centre is developed the Marist Brothers in Malawi will obviously put a hand in the task of uplifting girls from the bondage ignorance and poverty.

4.14.2 1995 Pupil Enrolment in Primary Schools in Malawi in 1995

A closer observation of the figures¹⁰³ reveals that men are still taking a lead as far as education is concerned. The figures mean that in 1994/95-school session 509337 boys were enrolled against 496857 girls representing 51 and 49 percentages respectively. The number of boys, which is already in the lead compared to that of girls, widens more and more as the class goes up the educational ladder. The higher the class, the lower the percentage of girls in that class. Of course there was not even a single girl in the last class in 1938 but for the 1994/95-school session the girls' number is represented by 39 % countrywide.

Table 4.14.2 Primary School Boys' and Girls' Enrolment for the School Year Ending in 1995. 14.3 Secondary School Enrolment in 1995 in Malawi¹⁰⁴

	Boys	%	Girls	%
Standard 1	509 337	51	496 857	49
Standard 2	271 012	52	246 640	48
Standard 3	215 792	53	193 428	47
Standard 4	149 663	54	127 810	46
Standard 5	118 006	55	97 537	45
Standard 6	90 534	56	72 046	44
Standard 7	73 353	57	56 014	43
Standard 8	87 811	61	54 979	39

This section examines the number of girls who are promoted to secondary school level after sitting down for primary school leaving certificate examinations. It has been discovered from the above table¹⁰⁵ number 4.14.2 that the percentage of girls going further in their studies is reducing from 49 to 39 at an annual rate of one percent.

4.14.4 Boys and Girls Enrolment in Forms 1 to 4 in Malawi from 1991-1995

The table below shows the total number of secondary school boys and girls from 1991 to 1995. From 1991 to 1993 the percentage of girls going to school stabilized at 35 and then from 1994 to 1995 it stands still at 39.

¹⁰³ Basic Education statistics: Malawi, 1995 Table 2 p. 9.

¹⁰⁴ Basic Education Statistics: Malawi, 1995 Table 29 p.39

¹⁰⁵ Basic Education Statistics: Malawi, 1995, table 29, p. 39.

Table 4.14.3 Enrolment of Boys and Girls in Forms 1-4 in Malawi 1991-1995

Year	Boys	%	Girls	%
1991	20 394	65	10 950	35
1992	21 843	65	11 821	35
1993	23 671	65	12 705	35
1994	28 025	61	17 965	39
1995	29 181	61	18 706	39

From the results of these tabular findings it becomes clearer that there is wide gap as far as education is concerned, an issue that requires urgent attention. Most government institutions, which are coeducational, seem to favour boys whose figures outnumber that of girls. Therefore Champagnat Youth Centre set to cater for boys and girls' education, will partly give a solution to the long desired social service for the ladies. Although one additional coeducation school is like a drop of water in an ocean it will still make a difference in terms of girls education. Last population census for Malawi revealed that there are more women compared to men and the percentages were 52 to 48 in favour of female.

4.15 Marist Schools in Malawi as observed by Division Education Officials and Former Students

This part attempts to give a view of the Division Education offices and some of the former students of Marist Schools in Malawi. It is based on the comments made by the Division Education officials on the teaching and learning process that takes place in Marist Schools. This is supplemented by some comments made by some of the former students of Marist Schools. However, this section cannot claim to give the whole picture of Marist Schools in Malawi because it is based on one Marist School. It therefore attempts to give an example of the learning and teaching process that takes place in Marist Schools as observed by the Division Education officials at that particular school.

Basing on the evidence collected meant to evaluate the teaching and learning process in Marist Schools, taking the example of one particular Marist Secondary School, along side other matters that affect pupils performance, promote school improvement, and provide a source of expert comment as a basis for national policy, the overall intention was that the school would act upon the key recommendations contained within the report. In this way pupils at that School would benefit from improved provision of education leading to higher attainment and as a consequence be better able to serve both their own needs and those of the

nation as whole. On the material day¹⁰⁶, the team of Senior Education Methods Advisors observed 14 lessons, conducted interviews with teachers and pupils and checked administrative records. Table 4.15.1 below indicates the evaluated learning process in the 14 lessons

4.15.1 Learning Process

Table 4.15.1 Learning seen in classes during the Inspection on 24th June 2004

	Very Good & Good	Average	Worse than Average
Total %	92.8	7.2	0

This table attempts to evaluate how much the pupils learnt on the day of inspection. It shows the total percentages of lessons observed and how they were rated accordingly. For example, the figures means that 92.8 % of the lessons observed were very good and good while 7.2 % of them were just of average quality. More interestingly, no lesson was rated as worse than average. According to the inspectors, the students at that Secondary School:

- Acquire new knowledge;
- Participate actively in class;
- Sustain concentration when the class is in progress;
- Have notebooks with adequate exercises and notes;
- Have good examinations results.¹⁰⁷
- But on the weak side it was observed that pupils:
- Are not able to ask questions;
- Are not able to write their own notes.¹⁰⁸

Learning seen during the inspection at this school was good. In thirteen out of fourteen lessons observed, pupils acquired new knowledge and skills. For example, in an English lesson on poetry conducted in form 3B, pupils were asked to pick out difficult words in a

¹⁰⁶Inspection Report on Zomba Catholic Secondary School conducted by Division Education Officials on 24.06.04¹ but published in July 2004.

¹⁰⁷Ibid., p. 2.

¹⁰⁸Ibid., p. 3.

poem. They were then encouraged to find meaning of words by looking how words were used in sentences.¹⁰⁹

Apart from acquisition of new knowledge, pupils were actively involved in lessons. Where possible pupils were asked to work in groups, conduct experiments, answer questions individually and report findings after an experiment, as was the case in Physical Science lessons observed in forms 3B, and 3A respectively. Further more, pupils had a long attention span during the lesson since they were able to follow instructions and respond to tasks as per teacher's request.¹¹⁰

Checking pupils' exercise books also suggest that learning is indeed taking place. For instance, notebooks for Science, Mathematics, and Humanities had adequate notes. The exercise books also showed a good number of exercises, which were marked.¹¹¹

During lessons pupils were able to answer questions from previously learnt concepts and related classroom experiences with real life experiences. For instance in Chichewa lessons, in Chimangirizo conducted in form 2A, pupils were able to cite ways in which people generate money. Their ability to relate classroom situation with real life shows that pupils understand what they are learning. The frequency of the exercises and active involvement of pupils in lessons help pupils to understand concepts and possibly apply them in new circumstances. In addition, availability of notes in pupil's notebooks will encourage them to read further during their own free time.¹¹²

However it was observed that in most lessons pupils were not able to write their own notes and ask questions.¹¹³ This has serious negative impact on learning in the sense that pupils will not acquire some important writing skills like note taking which are very useful in daily life. Besides, if pupils do not ask questions, it is difficult to trace their ways of thinking hence they can not be adequately assisted if they do not understand some concepts.

Examinations results for the past 3 years on MSCE and JCE showed that pupils take their lessons in classes seriously. It was observed that there is an increase in pass rate from 93.5 % to 100 % in JCE and from 67.7 % to 90 % in MSCE from 2001 to 2003 respectively.¹¹⁴ This

¹⁰⁹Ibid.

¹¹⁰ . Inspection Report on Zomba Catholic Secondary School, conducted by Division Education Officials on 24.06.04l. p. 3.

¹¹¹Ibid.

¹¹²Ibid.

¹¹³Ibid.

¹¹⁴Ibid., p. 4.

implies that at this school the attainment concept is high. The school was therefore encouraged to keep that up.

4.15.2 Teaching Process

Table 4.15.2 Teaching observed at One Marist School

	Very Good & Good	Average	Worse than Average
Total %	57.1	35.7	7.2

From this table above, 57.1 %, 35.7 % and 7.2 % of the lessons observed, the teaching process was rated very good or good, average and worse than average respectively¹¹⁵.

4.15.3 Strengths and Weaknesses on Teaching

However, the Secondary Education Methods Advisors (SEMAs) observed the following strengths and weaknesses on the part the teachers themselves

Table 4.15.3 The evaluated Teaching and Learning at one Marist School, 2004

Strengths:

Good preparation of lessons;
Adequate knowledge of subject matter;
Logical presentation of concepts;
Proper use of language.¹¹⁶

Weaknesses:

Unavailability of Schemes of Work;
Lack of teaching resources;
Inadequate contact of teachers with pupils.¹¹⁷

The quality of teaching at this school was said to be good. In 9 out of 14 lessons observed during the inspection, teachers were well prepared. They had teaching notes, used participatory approaches and varied activities. This was noted in subjects like Social and

¹¹⁵ Inspection Report on Zomba Catholic Secondary School conducted on 24th June, 2004 p. 4.

¹¹⁶ Ibid.

¹¹⁷ Ibid.

Development Studies, Geography and English in forms 3A, 1B and 3B where content was adequate and pupils shared experiences through group work and pair work.¹¹⁸

Furthermore, teachers showed adequate knowledge of subject matter. Where possible, teachers gave thorough explanation of concepts using examples, illustrations on the chalkboard and previously learned concepts to teach new ideas. Besides, teachers presented content in logical manner. In most lessons observed, teachers started by reviewing previous work through questions then gradually introduced new concepts from simple to difficult. Language used in most lessons was simple, clear and suitable to the level of students. For example in Biology lesson in form 1A, the teacher started by clarifying the topic to ensure that all pupils understand what he was intending them to learn.¹¹⁹

In lessons where teaching was rated average, teachers used teacher centred approach and did not use teaching and learning resources. It was also noted that most teachers do not plan for their teaching since most Schemes of Work were not available. Contact of teachers with pupils is another area, which needed to be addressed. For example, on the day of inspection some teachers were not available when inspectors arrived at the school.¹²⁰

Lack of planning, teaching resources and minimal contact of teachers with pupils deny pupils an opportunity in understanding concepts and adequate coverage of concept. In addition, slow learners will not be able to catch up since teaching and learning materials, which help them create mental images, are not used. As a result pupils attainment might be seriously affected in the long run.

4.15.4 The Content of the Lessons

This part attempts to capture the coverage of the content being taught in class. It is meant to show if there is justifiable coverage of the lessons learnt by students. The table below shows both the strengths and weaknesses observed by the team on the actual day of inspection.

Table 4.15.4 The Evaluated contents of the lessons observed at one Marist School, 2004

¹¹⁸Inspection Report on Zomba Catholic Secondary School by Ministry of Education officials, p. .5.

¹¹⁹Ibid.

¹²⁰Ibid.

Strengths

Lessons built upon pupils' previous knowledge;
 Good coverage of topics;
 Availability of co-curricular activities.¹²¹

Weaknesses

Lack of Schemes of Work.¹²²

Content coverage at this school was said to be good. On the day of inspection, in 13 out of 14 lessons observed, lessons were built on the pupils' previous lessons. In some lessons like Physical Science in form 3A pupils were asked to give results from experiments conducted in the previous lessons and were asked to draw conclusion from the previous results. In some lessons pupils were asked questions on lessons previously covered. Apart from review from previous lessons, there was good coverage of content. Teachers follow the timetable and use teaching notes. The notes assist teachers to cover the intended concepts on that day. Another evidence of content coverage was the ability of teachers to follow the timetable. For example, on the day of inspection, there were no problems experienced in relation to allocation of time to subjects. In addition, topics were covered in depth since teaching of concepts was accompanied by examples and varied activities.

The availability of clubs like wild life, human rights, anti-corruption and religious societies like YCS, SCOM maximize pupils acquisition of skills and knowledge, which cannot be provided in some subjects areas. Participation of pupils in sports like football, volleyball, hockey, chess and rugby enable them to be physically fit.

However, inspectors noted with a great concern on the inability of some teachers to plan for work. For instance, Schemes of Work on subjects were not available on the day of inspection. Lack of Schemes of Work makes it difficult to evaluate achievement of objectives of the syllabus hence it is impossible to make future plans on learning.

4.15.5 *School Assessment of Pupils and Feedback to both parents and pupils themselves*

This part examines the availability of important records and communication between parents and the school as well as between the school and the pupils themselves as observed by the inspectors from the Division of Office of the Ministry of Education.

¹²¹Ibid., p. 5.

¹²²Ibid.

Table 4.15.5 *Communication between School and Parents, and between School and Pupils, 2004*

Strengths:

Availability of scholastic records and grade books;
Frequent testing of pupils;
Feedback sent to parents.¹²³

Weaknesses:

Inadequate written exercises in humanities.¹²⁴

Assessment of pupils at this school was good. Thorough checking of the school's records showed that teachers keep records on assessment. For example, on the day of inspection grade books and scholastic records were available and up-to-date.¹²⁵ Interviews held with pupils also suggest that pupils are adequately assessed through end of topic, midterm and end of term tests. The positive impact of frequent assessment is reflected in the school's performance, which has improved in the past two years. During lessons, it was also observed that pupils are assessed through oral questions and group activities.¹²⁶ Besides, the school managed to give feedback to parents through school reports, which are sent once in every term. Pupils also get feedback after writing examinations when teachers make corrections of tests at the beginning of each term.

Although the school has a good record of assessment, there is need to intensify giving exercises in humanities and some science subjects. If pupils are not frequently assessed through regular class room exercises they are denied a chance to repeat learning of concepts, which eventually leads to memory decay. As a result there will be a gradual decrease in attainment of concepts hence poor performance in national examinations.

4.15.6 *Pupils' Attitudes and Behaviour*

This part shows the inspectors' view on the attitudes and behaviour of students as observed on the day of official visit to one of the Marist Schools. It shows the strengths and weakness identified that day.

¹²³Ibid., p. 6.

¹²⁴Ibid.

¹²⁵Ibid.

¹²⁶Ibid.

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¹²⁴Ibid.

¹²⁵Ibid.

¹²⁶Ibid.

Table 4.15.6 *The evaluated Pupils' Attitudes and Behaviour 2004***Strengths:**

Good relationship among pupils;
 Good relationship between pupils and members of staff;
 Well disciplined pupils;
 Good sustenance of attention during lessons;
 Good care of equipment.

Weaknesses

Poor personal appearance. ¹²⁷

The behaviour and attitude of pupils at this school was said to be good. This was observed during lessons where pupils willingly answered questions. For example, when teachers asked questions, many pupils raised hands and expressed themselves freely. Teachers interacted with pupils and encouraged them to answer questions. During lessons pupils listen to each other even if the contribution being made is wrong.¹²⁸ Besides, pupils attend to classes on time after break. In most classes attendance was good. For instance in forms 1B, 3B and 1A nearly all pupils were present although pupils had late breakfast due to power interruptions.¹²⁹

Apart from good discipline, students take care of equipments. On the day of inspection, inspectors observed that there was no graffiti on walls and desks and some students had their books covered.¹³⁰ However, there is need for the school to encourage pupils on personal hygiene. For example, pupils need to be guided on code of dressing e.g. tucking in shirts and brushing of hair.

4.15.7 *Staff Development Helping the School to Improve*

This part manifests what was observed in terms of what may assist staff members in helping the school to improve. It exposes the strengths and weaknesses observed.

¹²⁷Ibid., p. 7.

¹²⁸Ibid.

¹²⁹Ibid.

¹³⁰Inspection Report on Zomba Catholic Secondary School, held on 24.06.04, by Division Education officials p. 7.

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¹²⁸Ibid.

¹²⁹Ibid.

¹³⁰Inspection Report on Zomba Catholic Secondary School, held on 24.06.04, by Division Education officials p. 7.

Table 4.15.7 *Staff Development Helping the school to improve***Strengths:**

Use of library by teachers;
 Good structures for organizing and recording staff developing activities;
 Teachers taking upgrading courses.¹³¹

Weaknesses:

Lack of school based INSETS;
 No team teaching.¹³²

The quality of staff development at this school was rated average. Interviews held with teachers, the Headmaster and the Librarian showed that teachers frequently use the library.¹³³ It was also reported that majority of teachers borrow books from the library for a period of one week. Adequate knowledge of subject matter is enough to suggest that teachers make use of the library. For example in Biology class in form 1A, a teacher thoroughly explained vocabulary-using examples to ensure understanding of concepts.¹³⁴

There was also evidence that some teachers at this school were undertaking carrier-upgrading courses. For example, that time there were two teachers who were studying for BED and MED at the University of Malawi, Chancellor College. On the day of inspection it was also noted that the school had good structures for organizing staff development activities. Availability of computer room and well-stocked library are some of the things that can enable the teachers to organize INSETS.

The availability of resources on staff development activities and ambition of teachers in upgrading themselves will enable them to teach effectively and competently. As a result pupils will benefit in acquisition of knowledge and skills.

However, the school does not organize school based INSETS and encourage teachers to do team teaching.¹³⁵ This can have a negative impact on teaching especially where teachers have problems in some ideas. This implies that difficult concepts will be let hence pupils will not acquire knowledge and skills.

¹³¹ Ibid.¹³² Ibid.¹³³ Ibid.¹³⁴ Ibid.¹³⁵ Inspection Report on Zomba Catholic Secondary School, conducted by Division Education officials p. 8.

4.15.8 Marist School Management

This part manifests the strengths and weaknesses of school management as observed by the team of inspectors on the said school. It shows the areas that must be promoted and that which must be discouraged if the teaching and learning process is to be more effective. Table 4.15.8 below summarizes it all:

Table 4.15.8 Managerial Strength and Weaknesses as observed by Inspectors, 2004

Strengths:

Good quality of teaching and learning;
 Good school and community relationship;
 Good relationship between management and members of staff;
 Good pupils behaviour.

Weaknesses:

Inadequate monitoring of teachers records;
 Minimal contact of teachers with pupils;
 Gender is not promoted.¹³⁶

The quality of management at this school was said to be average. Management ensures that teaching and learning takes place. Teachers follow the timetable and test pupils frequently.¹³⁷ Content is covered in depth through good teaching and learning skills like good explanation skills and varied learning activities.

Discussions with management also suggest that the school enjoys good relationship with the community. The school has a board of governors, which meets regularly to discuss issues pertaining to teaching and learning as well as development. This relationship between management and members of staff is also good.¹³⁸ Teachers take part in decision making pertaining to purchase of school equipments. For example, before equipments and textbooks are bought, Heads of Department are consulted who in turn consult members of their departments. Finally Heads of departments and deputy Head teacher are sent to buy books.¹³⁹

4.16 Comments made by Former Students about Marist Schools in General

Many students who passed through Marist Schools in their educational journey are serving the nation in different areas and most of them have influenced greatly for the development of

¹³⁶ Inspection Report on Zomba Catholic Secondary School, conducted on 24.06.041, p. 9.

¹³⁷ Ibid.

¹³⁸ Ibid.

¹³⁹ Ibid.

the country at different levels. One of the former boys¹⁴⁰ argues that indiscipline in our schools and colleges is due to lack of morals among students.¹⁴¹ For him the prescription that would help improve the standard of education first is the teacher education. If one gets a good teacher he will help the students much more than a mediocre. If one has a well-trained teacher he can use resources that are available around him even if he teaches a class under a tree. He further mentions funding as the second thing. And then last but not least role models to inspire students is needed. One of the former students said that during his time in Marist Schools they had plenty of things at their disposal ranging from food to materials. Sometimes students could even receive gifts of blankets¹⁴². Funding was not a problem at all. All bills could be settled and surplus could be enough to buy even a school vehicle.

A certain Professor added that there is need to improve the status of teachers. Teachers seem to be the most frustrated group of civil servants. They sometimes do not receive their salaries in time. Some people argue that it is because they are the largest number of civil servants and much of their money is spent on funerals and many other issues related to their work. The Marist Brothers have been successful partly because unlike the other teachers who are married and heavily endowed with family responsibilities they are free and they devote their whole time to the needs of the schools.

Another former student¹⁴³ shared on the good training and formation given to students in Marist Schools. He said that students are told to be hard working, responsible, devoted honest and be people of initiative which if practiced by all students much money spent on bills of water and electricity used irresponsibly can be saved. One may not see the point here unless a visit to some other schools is made and see how water is left running in taps and no body takes the initiative to close them and yet there is a complaint that the government does not dish much money for running our schools. From the discussion above it can be concluded that Marist Brothers have played a very important role in the task of promoting education in this country. They came in Malawi at time when there was great need for secondary education. Though the standard of education has been lowering down at national level, Marist Schools like the other ones of the same category seem to be producing quite a number of students going to the colleges and universities. The Champagnat Youth Centre, a project in the pipeline for Marist Brothers in Malawi, needs to be promoted because it is also the concern of the present government of President Bingu wa Mutharika.

¹⁴⁰This Professor is a former student of the Marist Brothers at Zomba Catholic Secondary School and is Vice Principal of one of the newly introduced Universities in Malawi.

¹⁴¹Weekend Nation 6-7 November, 2004, Professor Anacklet Phiri Vice Chancellor, Catholic University, interviewed by George Tonya, p. 21.

¹⁴²Interview with one of the, former students of Zomba Catholic Secondary School.

¹⁴³Interview with one of the Former students of Marist Secondary School 04.03.05, Chancellor College.

Chapter Five: Conclusion, Summary and Recommendations

5.0 Introduction

This research has drawn several conclusions as regard Marist Brothers Contribution towards education in Malawi. What follows is a summary of some of the major findings and recommendations that may make their apostolate more effective and rewarding for the people of Malawi.

5.1 Major Findings

5.1.1 *A Marist School, A Catholic School*

A Marist School offers education programme that blends faith, culture and life as St Marcellin Champagnat envisioned. It is a school that offers pastoral activity, which meets the expectation of the youth. Attentive and available to all, the brothers take special care of students who are experiencing difficulties.

The brothers' programme depends on unselfishness and openness to others. It presents culture as a means of fostering communion among people and knowledge as imposing a duty to serve. The brothers' school is open to any family, which accepts their educational programme. The brothers encourage dialogue among persons of different cultures and religious beliefs.

As an educational centre, Marist Schools provide an opportunity for the Marist Brothers to share with lay teachers and parents their spirituality and pedagogical techniques, passed to them by St Marcellin Champagnat. As brothers to their students as well as educators the brothers strive especially by their presence to them, to create in their schools a climate of cordiality and co-operation. In this way the students are involved in becoming the artisans of their own formation.

5.1.2 *What may be learnt from Marist Schools*

Marist Brothers have been successful in their school apostolate in Malawi due to a number of factors. These factors apart from what has been stated above include discipline, which is backed by, mission statements. Besides, teachers' presence to the students, closer supervision of studies pays a lot. On the other hand, maintenance in general, availability of teaching and learning materials and cooperation with lay teachers contribute greatly. Strict school

administration, which does not tolerate extra students when the classes are full, is another inspiration. Another lesson from these schools is on monitoring the teaching and learning process by heads of department and head teachers. Sometimes there is need to conduct team teaching so that the teachers who are not comfortable with a particular topic may get assistance from the other competent teachers in that area.

If books are to last longer, there is need to be covering them. When they are covered all books belonging to particular student may be easily identified and recovered if lost because they may write their names on them and so on. The acute shortage of teaching and learning materials in many schools can be reduced if more care is taken for such materials. On the other hand more money can be saved through such practice as well as control of water and electricity consumption if students are taught to be people who can see, judge and act a motto taught in YCS. meetings.

5.1.3 The Difference between Marist Schools Inside and Outside Malawi

In the Province of Southern Africa in the Marist World, Malawi seems to be the only country whose services are not benefited by female students. In other countries like South Africa, Zimbabwe and Zambia some of the Marist Schools are coeducational. Education is one of the tools for liberating people from the bondage of domination. If the initiative of opening Champagnat Youth Centre is not blocked the Marist Brothers in Malawi will render the same services that female students miss in terms of education offered by their congregation.

Therefore the apostolate of the first local Marist Brother by the name Patrick Bwana, needs to be encouraged and promoted because it is capable of addressing the current social problems Malawi is experiencing. For example, the needy people are trained in the use of organic manure, compost manure, cattle manure etc which are locally available. On other hand, the needy students are paid their school fees by his project. If he finds money, the unemployment problem will partly be solved by the opening of Champagnat Youth centre whose graduates are deemed capable of creating more jobs through different skills that will be offered at that centre. Projects of carpentry, mechanic, sewing, brick laying, tinsmith, small business, cookery, pottery, weaving, etc may not need big capitals for starting therefore more jobs may be created if more graduates of that school venture into that business. This may assist to reduce the problem of food shortage if more people who are not able to buy fertilizer are taught methods of producing high quality yields through the new methods taught by Br. Patrick Bwana and his group.

5.2 The Future of Marist Brothers in Malawi

Although the Marist Brothers are very successful in their school apostolate in Malawi, the dropout rate is high. Between 1990 and 2004 there were about 20 Marist Brothers who left the congregation, a situation not healthy for both the institute and the Church. The problem is that the number of Marist Brothers both within and outside Malawi is reducing at a terrific rate. There are provinces where brothers make first vows but leave shortly thereafter.¹ For example in Malawi, one group of eleven Marist Brothers professed in 1990 but as of now only one is remaining. Another group of seven made their first profession in 1992 but only one is still surviving. Then followed a group of five Marist Brothers in 1993 being accepted with first vows and again only one is remaining. This trend has continued to the present time. If this continues, what is the future of Marist Schools in Malawi? In an attempt to find solution for this problem the researcher conducted interviews with some of the ex Marist Brothers and collected the following responses:

5.2.1 To go for Further Studies

A number of them wanted to go for further studies but the congregation saw no need for such studies due to shortage of personnel to man their schools.² Besides, the congregation only sends people for studies after proper discernment and scrutiny of the motives behind their desire.

5.2.2 The Impact of HIV Aids

In some families the HIV Aids pandemic has swept both parents leaving the children alone and prone to all kinds problems. Some of the Marist Brothers, whose families are in that situation, opt to leave so as to support such children.³ Besides, between November and February when hunger hits hard in most families in Malawi, the children who are working supply their families with bags of maize.

5.3 Recommendations

Recommendations presented in this research project are not necessary addressed to the Marist Brothers within Catholic Church but rather to the government and other concerned people.

¹ Br. Sean Sammon (Superior General of the Marist Brothers), Letter of Convocation, Life-Giving Leadership, General Conference, 2005, Istituto dei Fratelli Maristi, Casa Generalizia, Roma – Italia, 07.10.04 p. 18.

² Interview with Ex Br. No 1 Lilongwe, 04.10.04.

³ Interview with Ex Br.. No. 2 Mangochi. 12 11.04 This Ex Marist Brother said that he could not bear seeing his mother in her old age lacking salt to add to her vegetables. As for what to eat she never minded, she could eat whatever was available. This Ex Marist Brother lost most of his Brothers who were supporting her. Most of them died of HIV Aids related diseases. So he could not bear seeing his several nieces and nephews lacking care because they are orphans. He added that without his intervention those kids would surely turn into street children.

5.3.1 To Improve Diet

In all Marist Schools students pointed out that there is need to improve the diet. Though the fee is high the diet is not up to the expectation of the students. In the same line it was observed that in some of the schools it is the fellow students who distribute food to other students and very often they do it in a very unfair manner, in a way promoting favouritism.

5.3.2 To provide a Wide Range of Subjects

In some Marist Schools there are computers and computer lessons offered to students, so students in other Marist Schools felt that they are missing a lot in terms of that subject. Another outcry came in the line of subjects offered, saying that some students are denied learning other subjects, which are not offered due to shortage of either teachers or resources. For example, at one Marist Secondary School, in 2004 students were not offered Bible Knowledge subject and yet it is a mission school. At another school, the students wanted French to be introduced at their school. A general complaint from teachers is that sometimes teachers are transferred to other schools without replacement or with a replacement of a teacher who belong to another department.

5.3.3 Opening Tuck Shop in Marist Schools

It was also recommended that tuck shops be made available in Marist Schools where there are not operational. Very often students move far away just to buy a pen or toothpaste. Since all Marist Schools except Charles Lwanga are boarding schools, students do not have frequent chances for outings, occasions when most of them buy their toiletries and stationeries.

5.3.4 Maintenance of a Road from Chimbiya to Mtendere Campus

Mtendere Campus is a centre where so many activities take place and yet communication in terms of transport is very bad. Though children of the people holding high positions in the government and private sectors are being educated at Mtendere, nobody seems to care about the condition of the road. During rainy seasons the bridge at Thiwi River is sometimes washed away and the people staying there find it hard to go to their town Dedza and other places. At Mtendere Campus there are the following institutions:

- Mtendere Secondary School,
- Marist Secondary School,
- Mtendere Technical College,
- St Kizito Seminary,
- Mtendere Marist Postulate,
- Mtendere Primary School,
- Mtendere Catechetical Training Centre,

Concern Universal Centre,

Mtendere Clinic

Mtendere Parish

And communities of different religious organizations such as Presentation Sisters, Teresian Sisters, and so on.

From this it can be concluded that Mtendere Campus is a very big centre and it needs special attention as far as the road is concerned.

5.3.5 To Reduce School Fees

At first the fees was the same and equal to that charged by the other conventional secondary schools. The fees are higher because of late there has been inflation in our economy, which has affected the Marist Schools highly. For example, the money given as grant-in-aid that the government of Kamuzu Banda was giving used to be enough to pay all the bills of water and electricity. There could also be a surplus big enough to buy a vehicle for the school.⁴ But the government of Bakili Muluzi has not been giving enough, even for water bills only. Bingu wa Mutharika hasn't yet so far improved the grant-in-aid in these schools but there is still room for improvement for he has just ruled for only one year.

5.3.6 To Continue Training Students in Manual Work

Today many students in some schools do not do manual work because it is done by someone who is employed by the school. But in Marist Schools sometime ago students used to be trained to do some of the morning chores on their own. On top of that, the students had gardens and pigsty for agricultural practical skills

5.3.7 To open at Least one Coeducation Marist School in Malawi

The students felt that their female counterparts miss the opportunity of being educated by the Marist Brothers who to them are dedicated and hard working. Three quarters of the top ten schools seen above are grant aided and they are institutions for males only.

5.3.8 To Maintain the High Standard of Education

Marist Schools have produced a number of intellectuals who are serving the nation at different levels. For example, some of them are university principals, university chancellors, executive directors, lecturers, pilots etc. Though the standard of education is lowering at national level the Marist Schools have tried to maintain their academic performance.

⁴ Interview with Br. Gerald Ferland, Marist Secondary School, 05.10.04.

5.3.9 *To Maintain Links with the Alumnae*

Former students through donations could solve most of the problems experienced in Marist Schools. Meetings could be organized where problems experienced in their schools could be brought to their light and then see if they can help

5.3.10 *To Shed more Light on the Vocation of Brotherhood*

One of the former students of the Marist Brothers observed that the Brothers were not explaining to the students what their vocation is all about. Most of the students were just seeing them staying together in the community, leading a life of prayer but they did not know how one could become a Brother. The local Brothers who found their way to joining them behaved like the expatriate brothers too.

5.3.11 *To continue Inspiring Students with Self-Confidence*

One of the former students who was not good at Mathematics was told by his teacher Br Lorenzo that he could still make it to pass the subject. He used to have extra time with him to solve more Mathematical problems until he got them all. That student became a star in Mathematics and managed indeed to pass it.

5.3.12 *My Position as a Researcher*

In the view of the findings and recommendations above, I believe that the success of Marist Schools in Malawi is based on the principles of St Marcellin Champagnat. However, I also think that one of the weaknesses of Marist Schools is failure to use more profitably, some of the resources found in these schools.

5.4 Conclusion

It has been observed that all Marist Schools in Malawi are biased towards boys' education. This should not however, be interpreted, as an indicator of any official lack of interest or concern for female education by the Marist Brothers. There is no evidence of deliberate neglect by the Marist Brothers on girls' education in Malawi.

5.4.1 *Suggestions for Further Research Projects*

Having attempted to identify some of the contributions of the Marist Brothers towards education in Malawi, it would be interesting to conduct another research on the impact of Marist Education in the lives of the graduates of Marist Schools. Some questions to be answered would include:

- Do most of the graduates of Marist Schools stick to their after finishing their secondary school studies?

- If the answer is no for the above question, what makes them change or stop praying completely?
 - How do graduates of Marist Schools contribute to the growth of the Church in our society?
 - After being selected to various colleges how many of them survive the academic pressure up to the final year?
 - If the answer is few for the immediate above question, what factors contribute to that?
- These exploratory questions are worth generating another full time research.

Agreement to Conduct a Research in Your School

My name is MURUGU L.K. MURUGU. I am a student doing M.A. in the study of spirituality, Department of Theology and Religious Studies at the University of Maricao, Churchland College. My Department has given me approval for a study to look into the experiences of the Marist Brothers towards Education in Mysore. The participants are students in Marist and J. A. Marist Schools, St. Vincent's Marist School, Mar's Marist and O'Connell Marist in Chennai.

The students and teachers will be requested to conduct interviews in their own classrooms as the designated day. The interviews will be taking approximately 20 to 30 minutes to complete.

Would you please choose 3 teachers. I intend to form one and another 2 sections in their class for interview guide. Enclosed is a questionnaire on spirituality for students in Marist and J. A. Marist and one to ask students in Marist, Mar's Marist and O'Connell Marist in Chennai. I would like to visit your school on _____ If the date does not suit you, let me know so that we can arrange for another day.

I thank you very much for your assistance. If there is any question or comment, you may please call me on 98427 or 913225214. You may also please the Secretary of IFA Department Churchland College on 91-12322.

Yours sincerely
M.L.K. MURUGU

Appendices

Appendix A: A Letter to Different Institutions Asking for Permission to Conduct Research

C/o TRS Department

P.O. Box 280

Zomba

To:

.....

.....

Dear Sir or Madam,

Arrangement to Conduct a Research in Your School

My name is Mastone L.K. Mbewe. I am a Masters Degree student in the Faculty of Humanities, Department of Theology and Religious Studies at the University of Malawi, Chancellor College. My Department has given me approval for a study to look into: The Contribution of the Marist Brothers Towards Education in Malawi. The participants are students in forms 1 and 3 in Marist Schools, Ex Students of Marist Schools, Marist Brothers and Division Education Officials.

The students and teachers will be requested to conduct interviews in turn with the researcher on the designated day. The interviews will be taking approximately 20 to 30 minutes to complete

Would you please choose 5 teachers, 5 students in form one and another 5 students in form three for interview guide. Enclosed is a questionnaire on denomination for students in forms one and three. I send one in advance so that you may have time to have them filled by students before I come to visit your school on..... If the date does not suit you let me know so that we can arrange for another day.

I thank you very much for your assistance. If there is any question or concern you may phone me on 09922077 or 01525404. You may also phone the Secretary of TRS Department Chancellor College on 01525222.

Yours sincerely

M.L.K. Mbewe

Appendix B: Interview Guide Questions

Questions to Division Education Officials

1. What is the relationship between Marist Schools and your division?
2. How often does your office go for supervision in Marist Schools?
3. What has been your assessment?
4. What challenges do you face with Marist Schools in your division?
5. What weaknesses do you find in these schools?
6. What recommendations would you give to Marist Schools for them to improve?

Questions to Marist Brothers

7. What is the relationship between teachers and students at your school?
8. How available to the students are guidance and counselling services.
9. How do you solve student disciplinary cases at your school?
10. How much has your congregation contributed towards education in Malawi?
11. How do you uphold high academic performance at your school?
12. What are some of the challenges you face as educationists?
13. What is your opinion on having a coeducational Marist School in Malawi?

Questions to Students

14. To what denomination do you belong?
15. How available to you are the books on the syllabus at your school?
16. What kind of recreational facilities do you have at your school?
17. What is your mission statement at this school?
18. How do you relate with your teachers?
19. What procedure is followed when electing prefects at different levels at your school?
20. Rating maintenance out of 10 points what marks would you give your school?

Questions to Former Students

21. Which Marist School did you attend?
22. What is the relationship with your former school?
23. What is your comment on performance in general compared to your times?
24. What weaknesses do you find in Marist Schools?

Questions to Lay Teachers

25. What is your view on Marist Brothers' objectives at your school?
26. What factors support your answer to question number 25

Appendix C: Marist Brothers in 77 Countries in the World

In America: 21 countries

1. Argentina 1903
2. Panama 1968
3. United States 1886
4. Brazil 1897
5. Peru 1909
6. Haiti 1985
7. Chile 1911
8. Salvador 1934
9. Mexico 1899
10. Costa Rica 1962
11. Venezuela 1925
12. Equator 1957
13. Bolivia 1956
14. Paraguay 1968
15. Guatemala 1932
16. Canada 1885
17. Porto Rico 1964
18. Honduras 1899
19. Columbia 1889
20. Uruguay 1934
21. Nicaragua 1970

In Africa: 19 countries

22. South Africa 1867
23. Tanzania 1991
24. Kenya 1984
25. Cameroon 1965
26. Zambia 1954
27. Malawi 1946

28. Zaire 1911
29. Madagascar 1911
30. Nigeria 1949
31. Rwanda 1952
32. Guinea Eq. 1988
33. Angola 1954
34. Chad 1993
35. Liberia 1986
36. CA Republic 1958
37. Zimbabwe 1939
38. Mozambique 1948
39. Ivory Coast 1969
40. Ghana 1983

In Europe: 13 countries

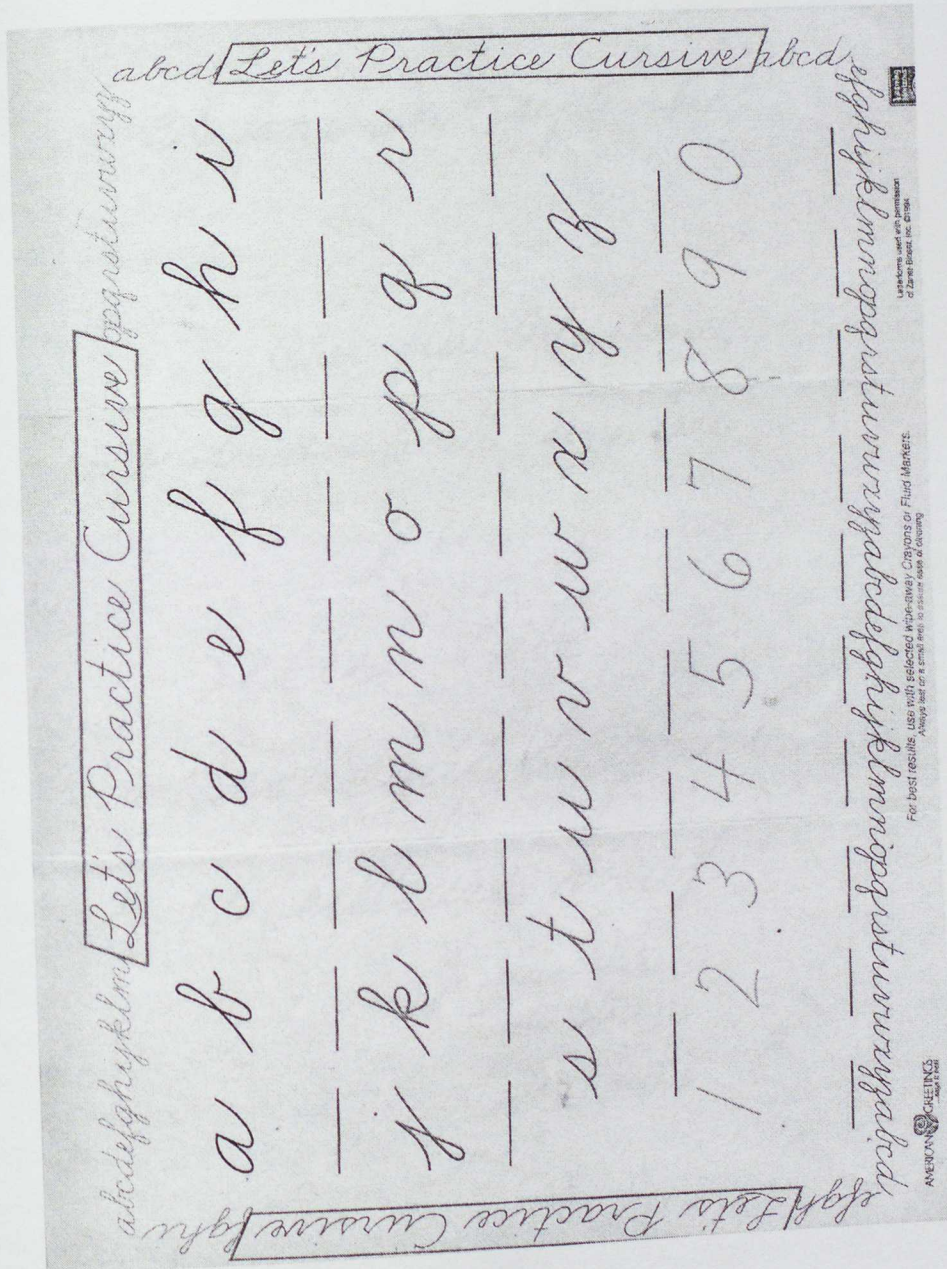
41. Germany 1914
42. Ireland 1862
43. France 1817
44. Belgium 1856
45. Portugal 1947
46. Holland 1937
47. Hungary 1909
48. Spain 1886
49. England 1852
50. Italy 1886
51. Greece 1907
52. Scotland 1858
53. Switzerland 1893

In Asia: 14 countries

54. Cambodia 1995
55. Philippines 1948
56. Lebanon 1968
57. South Korea 1956
58. Singapore 1949
59. Pakistan 1966
60. India 1885
61. Japan 1951
62. China 1903
63. Sarawak 1960
64. Malaysia 1950
65. Hong-Kong 1897
66. Sri Lanka 1911
67. Syria 1868

In Oceania: 10 countries

68. Australia 1871
69. Samoa 1871
70. New Caledonia 1873
71. Solomon Isl. 1936
72. Tonga Islands 1978
73. Kiribati 1984
74. Fiji 1888
75. Vanuatu 1991
76. New Guinea 1959
77. New Zealand 1876



36 ans le 9 septembre

Cher frère Mastone,
je te souhaite un très
Anniversaire

Belle Fête
Beaucoup de grâces
Meilleurs vœux

Je suis fier
de toi
-fr. Adrien

Oral Sources (Interviews)

Interview with form 3 student number 1, Charles Lwanga Community Day School 06.10.04

- Interview with form 3 student number 2, Charles Lwanga C .D. S. S. 06.10.04
- Interview with form 3 student number 3, Charles Lwanga CDSS 06.10.04
- Interview with form 3 student number 4, Charles Lwanga CDSS 06.10.04
- Interview with form 3 student number 5, Charles Lwanga CDSS 06.10.04
- Interview with form 1 student number 1, Charles Lwanga CDSS 06.10.04
- Interview with form 1 student number 2, Charles Lwanga CDSS 06.10.04
- Interview with form 1 student number 3, Charles Lwanga CDSS 06.10.04
- Interview with form 1 student number 4, Charles Lwanga CDSS 06.10.04
- Interview with form 1 student number 5, Charles Lwanga CDSS 06.10.04
- Interview with form 1 student number 1, Marist Sec. Sch. 05.10.04
- Interview with form 1 student number 2, Marist Sec. Sch. 05.10.04
- Interview with form 1 student number 3, Marist Sec. Sch. 05.10.04
- Interview with form 1 student number 4, Marist Sec. Sch. 05.10.04
- Interview with form 1 student number 5, Marist Sec. Sch. 05.10.04
- Interview with form 3 student number 1, Marist Sec Sch 05.10.04
- Interview with form 3 student number 2, Marist Sec Sch 05.10.04
- Interview with form 3 student number 3, Marist Sec Sch 05.10.04
- Interview with form 3 student number 4, Marist Sec Sch 05.10.04
- Interview with form 3 student number 5, student Marist Sec Sch 05.10.04
- Interview with form 1 student number 1, Likuni Boys Sec Sch 04.10.06
- Interview with form 1 student number 2, Likuni Boys Sec Sch 04.10.04
- Interview with form 1 student number 3, Likuni Boys Sec Sch 04.10.04
- Interview with form 1 student number 4, Likuni Boys Sec Sch 04.10.04
- Interview form 1 student number 5, Likuni Sec Sch 04.10.04
- Interview with form 3 student number 1, Likuni Boys Sec Sch 04.10.04
- Interview with form 3 student number 2, Likuni Boys Sec Sch 04.10.04
- Interview with form 3 student number 3, Likuni Boys Sec Sch 04.10.04
- Interview with form 3 student number 4, Likuni Boys Sec Sch 04.10.04
- Interview with form 3 student number 5, Likuni Boys Sec Sch 04.10.04
- Interview with form 3 student number 1, Mtendere Sec. Sch 05.10.04
- Interview with form 3 student number 2, Mtendere Sec Sch 05.10.04
- Interview with form 3 student number 3 Mtendere Sec Sch. 05.10.04
- Interview with form 3 student number 4 Mtendere Sec Sch 05.10.04
- Interview with form 3 student number 5 Mtendere Sec Sch 05.10.04
- Interview with form 1 student number 1, Mtendere Sec Sch 05.10.04
- Interview with form 1 student number 2, Mtendere Sec Sch 05.10.04
- Interview with form 1 student number 3 Mtendere Sec Sch 05.10.04
- Interview with form 1 student number 4 Mtenere Sec Sch 05.10.04
- Interview with form 1 student number 5, Mtendere Sec Sch 05.10.04
- Interview with form 3 student number 1, ZCSS 07.10.04

- Interview with form 3 student number 2, ZCSS 07.10.04
- Interview with form 3 student number 3, ZCSS 07.10.04
- Interview with form 3 student number 4, ZCSS 07.10.04
- Interview with form 3 student number 5 ZCSS 07.10.04
- Interview with form 1 student number 1, ZCSS 07.10.04
- Interview with form 1 student number 2, ZCSS 07.10.04
- Interview with form 1 student number 3, ZCSS 07.10.04
- Interview with, form 1 student number 4, ZCSS 07.10.04
- Interview with form 1 student number 5, ZCSS 07.10.04
- Interview with Br. X, Likuni Boys' Secondary School 04.10.04
- Interview with Mr. Y, Likuni Boys' Sec. School 04.10.04
- Interview with Mr. Y, at Charles Lwanga Parish, Easter Sunday, 27.03.05
- Interview with Mr. Y, at Charles Lwanga 20.03.05
- Interview with Br. X, Mtendere Sec. Sch., 05.10.04
- Interview with Mr. Y, Teacher, Marist Secondary School, 05.10.04
- Interview with Mr. Y, Teacher, Mtendere Secondary School, 05.10.04
- Interview with Mr. Y, C. L.C. D. Sec. Sch. 06.10.04
- Interview with Mr. X, St Charles Lwanga Community Day Sec. Sch. 06.10.04
- Interview with Br. X, Marist Secondary School 05.10.04
- Interview with Br. X, Belt Trust Project Coordinator, Marist Sec. Sch. 05.10.04
- Interview with Br. X, St Montfort Parish Balaka, 02.10.04
- Interview with Mr. Y, Trading Centre, 15.09.04
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- Interview with Br. X, Zomba Catholic Sec. Sch. 20.01.05
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- Interview with Br. X, Mtendere Marist Community, 05.10.04
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