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PROGRAMA DE PÓS-GRADUAÇÃO EM ADMINISTRAÇÃO  
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**RELATIONSHIP BETWEEN RELIGIOUS FORMATION AND TRAINING  
EFFECTIVENESS ON MISSION SUSTAINABILITY: A CASE OF MARIST  
BROTHERS IN AFRICA AND MADAGASCAR**

**CURITIBA**

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BROTHERS IN AFRICA AND MADAGASCAR**

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the Award of the Degree of Master in Administration; *Pontifícia  
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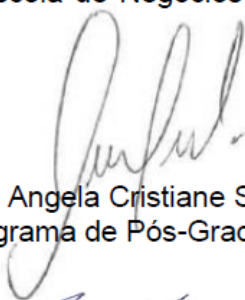
## TERMO DE APROVAÇÃO

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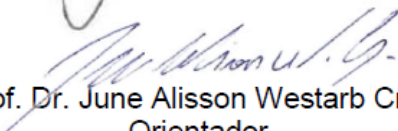
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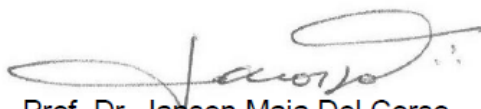
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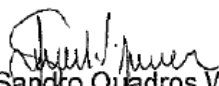
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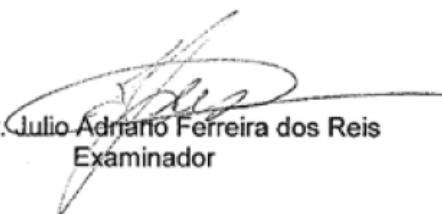
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## ABSTRACT

Training and religious formation are indispensable strategic tools for enhancing the Church organizations' performance and sustainability. Uniquely 'she' keeps increasing formation and training budget with beliefs that it will earn 'her' competitive and sustainable edge. The main objective of this study was to examine the effectiveness of training and religious formation of Marist brothers' performance on mission and economic sustainability in Africa and Madagascar. In this qualitative research, gaining insights in training concepts (Kirkpatrick, 1994), and using social exchange theory (Bandura, 1986, 1996), organizational commitment at workplace (Meyer & Allen, 1997), a three-component model of organizational commitment (Meyer & Allen, 1991), and the Marist brothers in Africa and Madagascar case study as a strategy map; an attempt is made to formulate a relationship that highlights one possible route through which training and religious formation impact third sector organizations' mission and economic sustainability. Descriptive and triangulation research methods were adopted for this study using thirty two valid questionnaires, which were completed by selected Marist brothers working in 14 African countries using simple purposeful random sampling technique. The data collected were carefully analyzed using triangulation and descriptive statistics, with Microsoft Excel software, Statistical Package for Social Sciences ® (SPSS) in a meaningful manner. Overall results indicate that the formation and training in MIC/MIUC is in its developing stage, albeit, literature review, questionnaire and content analysis results revealed that the con-current program does not cover systems of economic and training competencies to guarantee mission and economic sustainability, specifically; when self-efficacy is manipulated by feedback on training, the effects of self-control on performance is not evident supporting self-efficacy on organizational commitment as an active causal mechanism detecting behaviour. In view of this, I recommend the re-vamp of MIC/MIUC's culture of training and formation for sustainability, the Marist brother's administrative units to conform to the school and university system of individual countries, and design the brother development program detecting training needs that build the competencies before sending student brothers to MIC/MIUC. This approach supports thinking on a systemic way, making a brother feel interconnected with the natural world and his socio-cultural, economic and environmental values and developing an intention to act for mission and economic sustainability.

**Key words:** Training, Religious formation, self-efficacy, Sustainability.



## **Dedication**

To the Marist Brothers in Africa and Madagascar; this study is dedicated with admiration and thanksgiving. With Christ's joy constantly born anew in us; may we in 21<sup>st</sup> century, preserve Christian Education in the heroic struggle and service by fortitude and fidelity while pointing out new paths in the Church's Journey in years to come.



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They say it takes a village to raise a child... I have come to the conclusion that, at least in my case, it took a village to achieve this milestone. Prima facie, I am grateful to God for the good health and wellbeing that were necessary to complete this dissertation.

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## **Declaration of Academic Achievement**

This dissertation is prepared in the 'sandwich' format as outlined in the School of Business Graduate Studies' for the Preparation of dissertation and theses. It has been prepared in journal article format, and meets the evaluation requirements of **CAPES** and **CNPq** regulatory bodies as part of personal concern and that of the university development. This work has never been produced anywhere for academic award and herein, the candidate is the author.





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## 1.0 INTRODUCTION

The purpose of this Chapter is to describe the research background, the statement of the problem, the research question and the objectives of the study. Finally, the researcher presents the significance - practical and theoretical justifications.

### 1.2 Background of the Study

Marist International University College, a Roman Catholic institution of higher learning is located in Karen area along Lang'ata Road ten kilometres away from the hustle capital City - Nairobi. The history of MIC goes back to 1985 when Marist Brothers General Secretariat in Rome embarked on constructing a post-noviciate formation for African Marist Brothers in Kenya for the formation of the young professed brother's apostolic personality; aimed at completing and deepening the work of the novitiate by deepening the understanding of religious consecration.

The Marist International Centre established in 1986 developed a new area of Marist International University College recognized as a Constituent University of the Catholic University of Eastern Africa in May 2002. The new institution has the mission, to form and train teachers to acquire the qualities necessary in general to every educator and the pedagogical formation in fact.

Accredited by the government of Kenya, MIUC offer Degree, Diploma and Certificate programmes, with the main Degree courses being Bachelor of Education (both Science and Arts). Additionally, Diploma courses in Business and Social Sciences; Certificate and Diploma in Information Communication Technology are offered to form trainees to respond to the job market. Besides, they also have mounted University Access Programs (UAPs); bridging in Mathematics and English, Access Certificate and Pre-University, tailored for students who did not meet the required University entry grades; in efforts to give them a second chance to enable them to pursue their careers which require University level qualifications.

MIUCs' mission is to produce graduates who are agents of liberation, transformation and development of humanity in tandem with the motto: "You are the Light of the World". To advance its ultimate mission, the institution forms trainees on human and Christian values to go out and be a source of hope and liberation. The institution pays special attention to core-values

of love of God and neighbour, respect for human life, respect for lawful authorities and colleagues, concern for the poor, integrity, generosity, leadership, patriotism, love for work, sensitivity to the environment and self-discipline.

### **1.2.1 Marist Religious Life and Formation**

Training and formation are closely linked. Formation is unfolding process that enables top progress from the present state of understanding to the future state of knowledge and competencies. It is a learning process whereby individuals and group acquire enhanced knowledge, skills values, and behaviour to giving a new form to an existing function; therefore, every organization today needs the services of trained and well-formed people for performing activities in a systemic way. In this scope, Marist training and formation is understood as the act of increasing the knowledge and skills and building values that lead to strengthening the spiritual dimension of brothers, lay people for evangelization. The dynamics of MIC/MIUC in relation to student brothers are:

#### **Scriptural and Spiritual Life**

The Scholasticate in Nairobi MIC offers diploma in Religious Studies accepted by the government of the day and African States (MIC, 1996). The Programme aim at clarifying the religious and moral values of the students, by deepening their understanding of the teachings of the Church and help them effectively understand the nature and role required to excel as Christian educators and catechists. Similarly, there exists the element of 'accompagnateur' who is a brother; 'catalyst' of disciplined personal reflection, purification, and a sound-guided person. The student brothers choose from the Accompaniment Team an 'accompagnateur' to meet with him for an hour on weekly basis as a 'companion' on his journey of faith. This discipline is recognized as one of the most painful (MIC, 1996) and costly in terms of personnel, time, energy, and fidelity.

The objective of accompaniment is for the student brother to know, find and accept himself, go beyond and be converted to the Gospel; He 'learns obedience through suffering' Hebrews, 5:8 as echoed in (MIC (1996, p. 25). According to the (Formation Guide (2010), he (brother) becomes more realistically apprenticed to the Cross he must carry if he is to follow Christ, in the footsteps of Mary and Champagnat. He comes face to face with the pain of his own weakness, which once accepted, becomes the vehicle to God's power in his apostolic creativity, personal integration and conviction, serenity in the face of obstacles, leadership, capacity and interpersonal dependability. The formation, in fact, leads to the transcending of human identification with any group or individual, in order to interiorize Marist Gospel Values. Just as an object is seen to be a

high value that is treasured, beliefs about what is right or wrong that are worth being held are equally treasured. Gospel and Marist values can be seen here as some point of view or conviction which one can live with, live by and can even die for. This is why it seems that values actually permeate every aspect of human life. For instance, one can rightly speak of religious, political, social, aesthetical, moral cultural and even personal values.

According to MIC (1996) priority is given to the formation of a coherent person; firstly according to the one whose life visibly coincides with his preaching and teaching, requiring not only an orthodoxy (i.e. an adequate curriculum of missionary-apostolic formation clearly integrated around a solid core of Christian anthropology) and an ortho-praxis (i.e. a carefully proportioned yet challenging Programme of Apostolic Action), but also an ortho-pathos (i.e. an education of the emotions). The last one requires an effective apprenticeship, and always the most difficult formative prescription to fulfill; yet it is crucial for the brother's journeys of life-long perseverance in Marist vocation, and for the quality of fruitfulness that characterize his life. According to MIC (1996) the most educated men can remain emotionally illiterate, and the most vigorous apostolic activism may cloak an unconverted heart. However, when the roots of such conditions are not challenged in initial formation, they are inevitably destructive in future; thus things fall apart when the Centre cannot hold. Equally important, those who enjoy life are those who leave security on the shore and become excited by the mission of communicating life to others (Pope Francis, 2013).

Spirit-filled evangelizers are evangelizers who pray and work (Pope Francis, 2013). With the recognition of holistic education as an important avenue for development, during the last few years, the scope and their application have been widened. Marist International Center believes that sound introduction to scripture, dogmatic, and liturgy, Church history, ecumenism and the comparative study of religions as essential elements in responding to the expressed wishes of various Episcopal Conferences in Africa which largely echo Roman documents on the teaching of the faith. Therefore, allowing the Center to be acknowledged for its originality for the integral formation of lay religious, a challenge taken up with a will. While large, it still remains the key to enhancing job-related performance and organizational effectiveness. Its value is being increasingly acknowledged in engendering behavioral changes and in developing life, skills, leading to personal growth and development.



## **Cultural and Values Integration**

The culture of the people is what marks them out distinctively from other human societies in the family of humanity. The full study of culture in all its vastness and dimensions belongs to the discipline of anthropology, which studies human beings and takes time to examine their characteristics and their relationship to their environments. Culture as it is usually understood, entails a totality of traits and characters that are peculiar to a people to the extent that it marks them out from other peoples or societies. These peculiar traits go on to include the people's language, dressing, music, work arts, religion, dancing and so on. It also goes on to include a people's social norms, taboos, and values. Values here are to be understood as beliefs that are held about what is right and wrong and what is important in life.

The quality of formation is one of the most important determinants of the level of learning achievements. Marist colleges are Centers for learning, life, and evangelization. According to (*Institutos Dos Irmãos Maristas 1999*), a Catholic formation/training/school is a community in which faith, presence, and love are lived and communicated, where progressive and the permanent challenge of harmonizing faith, culture and life exist. MIC (1996) states that, the preoccupation with religious formation is a signal to deepen the understanding of the person and the 'self in the African Context', thus the formatters prepare and share experiences on how clinical methods may or may not help to further the work of vocational discernment and accompaniment, on the challenges of fostering growth towards free personalization of gospel and charismatic values.

Brothers accompaniers picture specific requirements of acculturating with the holy intent of communicating the truth about God and humanity, as countercultural of the vows for religious life; on the influence of groups on the individual and his development; contemporary questions such as Human immunodeficiency virus infection and acquired immune deficiency syndrome (HIV/AIDS) and religious life; on the many aspects of personal coherence which has such a profound effect to witness as a missionary to God's people, and on perseverance in the calling; to give enough space to that kind of pondering on what we are called to do today. In this manner, the Marist culture and values are passed on from one age to the other (generation to generation) as the acquisition of culture is a result of the socialization process.

Today's vast and rapid cultural changes demand that we constantly seek ways to expressing unchanging truths in a language which brings out their abiding newness (Pope Francis 2013). Whether we are aware of it or not, the society we live in has ways to daily forcing its values

on us about what is good, right and acceptable. We go on in our daily lives trying to conform to acceptable ways of behavior and conduct. Persons who do not conform to their immediate society's values are somehow called to order by members of the society. This shows that values occupy a central place in a people's culture. It forms the major bulwarks that sustain a people's culture, making it more down-to-earth and real. Thus, renewals of forms of expressions become necessary for the sake of transmitting to the brothers of today the Gospel in its unchanging meaning. It's a reminder in line with Vatican II, that we're called to 'carry forward the work of Christ under the leadership of the befriending Spirit'. Otherwise we become like mice running on wheels, and that just does nothing but exhaust people.

Values occupy a very wide area in African society together with knowledge and reality. Thus the non-materials and materials dimensions of African culture together constitute two related aspects that give a people their unique identity. From this perspective, the feminine characteristics of Mary the mother of Jesus in the Bible give the congregation of the Marist Brothers unique figure in evangelization. Markedly, the African diverse values lived in communities and celebrated in MIC/MIUC give it uniqueness and identity and a long memory of its founder brother Charles Howard (MIC, 1986).

While extensive research has examined the role of affective-effectiveness indicators, including satisfaction, self-efficacy, and motivation in contributing to formation and training effectiveness (Alliger et al. 1997; Blume et al. 2010; Colquitt et al. 2000, Sitzmann & Elly, 2011), little work has been done on training effectiveness on mission sustainability of third sector organizations (Church) in Africa. Furthermore, no research has been done on how religious formation and effective training impact organizational effectiveness beliefs. Based on these gaps, **the purpose of the current study is to provide a comprehensive understanding of the religious formation and effective training on mission sustainability beliefs among Marist brothers in Africa and Madagascar.**

The expanded role of training and formation continued pressure on human resource development (HRD) professionals to develop more effective training methods, programs, instructional and formational systems, and to conduct evaluations that demonstrate a return to organizations from their training and formation investments (Rush, 1996). This is because, the history of religious life shows that in every epoch it goes up, has this moment of stabilization, and

then goes down. The key is, as you're about to hit bottom, you have to look for the new life. It consistently emerges.

This research explores a new way to evaluate the outcomes of training and formation in organizations, that is, by examining the relationship between training and formation and organizational commitment. Organizational commitment refers to a person's type and strength of attachment to his or her organization (Arnold, Cooper & Robertson, 1998). The present research is to advance understanding of effective training system design by investigating factors that may significantly affect the success of training and religious formation in terms of performance improvement in their operational environment. The benefit of such work is that it can lead to generalizable training design guidelines that will increase the probability of effective training and formation of relatively small investment.

Given the clarion call for more evidence-based practice within the management discipline (Pfeffer & Sutton, 2006; Rousseau, 2006), this research is timely and important based on Marist 'new beginning' motto and the challenge of education and training as a mechanism to cope with rapid change in information and technology and the call of Pope Francis on the Proclamation of the Gospel in Today's World.

### **1.3 Problem Statement**

Training and formation have been identified as important example of a human resource management practice that contributes to gains in competitive advantage (Schuler & MacMillan, 1984); some researchers have suggested that contributions to productivity and organizational performance are the most dominant argument for justifying training (Scott & Meyer, 1991). Yet there is little empirical support for the notion that HRD positively affect organizational performance (Torraco, 1999). Given the challenges in measuring performance (Bates, 1999), a more productive line of inquiry may be to examine the relationship between training and desired workplace attitudes, which in turn have been found to relate positively to organizational effectiveness.

Training and religious formation of brothers hold a fundamental trajectory in the formation and training Marist educators in specific Marist pedagogy as the institute's overall evangelization sustainable development strategy. Notwithstanding, Clerici as echoed in MIC, (1996, p. 47- 48) whose claims are reported here did not deny its importance but observed graduating classes with doubt and inform if the Centre caters fairly for all its students' effects. He believed, 'brothers are tortured by a training not tailored to their gifts and needs'. He further ascribes, 'I am at

times a bit painfully surprised about some of the exam matters, borrowed even from highly learned (originally German) university texts; our students are obliged to interiorize and I can sympathize with their groaning'. The crux of the matter of dispute notably MIC (1996, p. 48) 'much of this subject is only for the exam, tomorrow we'll have forgotten it because it seems of little relevance to our future ministry' suggest a knowledge malaise amounting to professional incompetence that invokes critical probe.

Underpinned by these arguments as the basis for incompetence, the study thinks that the concurrent program contributes to the problem and thus wants to taste. Organizational commitment in the lens presented by (Meyer & Allen, (1997) suggest that a 'committed employee/person is one who will stay with the organization through thick and thin, attends work regularly, puts in a full day (and maybe more), protects organization assets, and who shares organization goals, (p. 3). The current study, therefore, intends to fill this lacuna by assessing the relationship between the characteristics of the religious formation and teacher training effectiveness as long standing dreams; formation in leadership courses, studies in religious life in Africa, and inculturation MIC (1996). The main question that frames this research enabling the exploration of this topic is: **How effective is teacher training and religious formation in Marist International Center influencing the Marist brothers' effectiveness on the mission and economic sustainability in Africa and Madagascar?**

In the light of 21<sup>st</sup> century earmarked as the epochal of change set in motion by enormous qualitative, quantitative, rapid and cumulative advances occurring in the science and in technology, and by their instant application in different areas of nature and of life Pope Francis, (2013) some of these customs may be beautiful, but they no longer serve as means of communicating the Gospel. Therefore, they should be re-examined; the Pope further affirms that, this warning, issued many centuries ago, is most timely today; therefore this study is indispensable.

#### **1.4 General Objective**

As noted by Brown and Sitzmann (in press), research studies need to provide information on training objectives so that research can examine the extent to which training is effective when certain types of objectives are the focus of training. **The general objective of this study is to analyze the effectiveness of training and religious formation of Marist brothers on the mission and economic sustainability in Africa and Madagascar.**

## **1.5 Specific Objectives**

The specific objectives that support the overall goal of this research dissertation are:

- a. To evaluate the impact of religious formation and teacher training of brothers at work.
- b. To verify the self-efficacy of Marist brothers at work.
- c. To examine the impacts of formation and training of brothers on economic sustainability.
- d. To provide recommendations on economic and mission sustainability.

## **1.6 Practical Justification**

The findings of this study will redound to the benefit of the Marist brothers in Africa and Madagascar considering that Marist formation in religious life and pedagogy plays an important role in the effectiveness of brothers today. Without considering the role of trainees' individual and organizational characteristics as influencing effectiveness, it is not possible to fully understand why training is or is not effective.

The current study expands the researchers understanding of (Meyer & Allen, 1991) the progressive causal relationship of affective commitment, continuance/calculative commitment, and normative commitment. In particular, it contributes to the understanding of the individual at work and organizational characteristics of training, self-efficacy, and organizational commitment, as moderators of the relationship between training and its outcome. Consequently, the study's suggestions provide useful strategies for improving the program and the human resource development policies and practices for the institute. Furthermore, this study provides useful knowledge on training effectiveness, religious formation and the important criteria for training evaluation to research and implementers.

To the researcher, associating vocation and career aspirations is indeed an attempt to study, analyze, and understand training and religious formation as variables that determine the effectiveness of Marist brothers mission sustainability; thus empowering me to become a knowledgeable teacher, researcher, and administrator. Finally, the study helps me to uncover critical areas in training, self-efficacy and organizational commitment process that many researchers were not able to explore.

Finally, when I asked for material from various resourceful institutions for this study, Brother Teofilo Minga sent me a book he had contributed to writing in 1996. The book has provided

insights to contextualize this study. Additionally, he gave me words of encouragement to write on the Marist mission in Africa. For this reason, I will donate one copy of this dissertation to the Marist General house in Rome and one copy to Marist International Centre with the aim of drawing attention on the need for continuous research and to allow the stakeholders come in contact with the research findings.

## **1.7 Theoretical Justification**

A considerable number of studies have been previously conducted to study various aspects of training (Kirkpatrick, 1959, 1994; Meyer, J. P., & Allen, N. J. 1997, 1991) and their research practices have garnered more attention and have been examined in more detail. Thus training and development have been depicted and described. While more traditional research practices have been surveyed with some specificity, empirical assessment of formation and training in Africa has not been explored extensively. Thus to undertake this research exercise is a privilege and honour to add to the general body of literature information on the phenomenon.

The niche of the study is based on the operational relevance of training teachers in Africa expressed in the summary of Mulkeen et al. (2010) as a (1) a priority on clarifying aspects of the problem, rather than devising and testing alternative solution; (2) much of the literature tends to describe efforts to attract, deploy and retain teachers, but sound evidence for the effectiveness of the approaches described is often lacking; (3) too few longitudinal studies, which would enable monitoring of the effects and results of long-term action to improve teaching; and (4) some research conducted within projects and only reported in the corresponding projects documents'. Therefore, this study is significant because it investigates the calibre of teachers found in Marist schools and fills the wide gap of improving the effective management of teachers (brothers) as the human resource base of the school. In addition, extensive reading has helped me discover why certain educational systems in some countries progress while others stagnate, just like the situation we find Marist educational system in those countries is a phenomenon worth investigating.

It is also significant that the findings from this research might go a long way in creating public awareness of the need to train people professionally. It is presumed that this study will bring some new insights and expand the discussion in the endeavour.

Because this writing is from an international perspective, it is important that the results from this study might be sustained and improved upon by other education-oriented religious organizations in general and where the Marist brothers work in particular in the years ahead so as

to guarantee an enduring Marist pedagogy in the words of, (Turú, 2010) evidence to the existing literature to stimulate interest into conserving and passing on the inheritance of humanity (teaching); producing new knowledge (research); and putting them at the disposal of humanity (extension) which academicians could use for further research.

## **2.0 REVIEW OF THE LITERATURE**

### **2.1 Introduction**

This chapter presents a comprehensive review of the theoretical background. The main parts of this chapter are the religious formation for the mission, effective training, strategy and training, Organizational mission and economic sustainability. Finally, the study presents the theoretical and conceptual framework of the study.

### **2.2 Religious Formation for Mission**

Someone feels called to religious life; he is led to choose an Institute whose charism harmonizes with his own aspiration (Formation Guide, 2006). A charism is defined as a gift from God which shows its presence through a way of being and acting which involves one's entire personality. Thus religious formation is defined as the initial/continuous formation of candidates (brothers) on religious life and making them aware of its specific character within the Church, assisting them realize their unity of life in Christ through the Spirit, by means of the harmonious fusion of its spiritual, apostolic, doctrinal, and practical elements (Pope John, 2007). The human resource here function entails the creation, maintenance and utilization of a skilful and well-motivated labour force in order to realise the objectives of the institute. Therefore, the goal of formation in society is growth by the power of the Holy Spirit into unity with the Incarnate Word of the Father and into the missionary community comprising members from many countries and cultures.

According to (Formation Guide, 2006, p. 4) formation remains a priority for the institute; 'if we want to continue to be faithful to the Lord who gave us our Marist charism, to our mission in the church, to the signs of the times, as well as to the aspirants and Brothers called to growth and to maturity; our formation, initial and on-going, must be appropriate, sound, complete, personalized and coherent. This formation is a journey into a life-long process of growth of a religious person (Constitutions Statutes 2010, 46, 110, 166) a shared responsibility to be faced by both the individual and the community; discerned and confirmed in the community as the candidates grow in maturity of their cultural, spiritual and intellectual identity. In this way, the members become capable of carrying out the missionary task of the institute: to be witnesses of the gospel of Christ to all by their personal lives, community life and preaching so that Christian communities may be built up.



### **2.2.1 Human formation**

Human formations as defined in Perfect Caritatis the Decree on religious life – Vatican II and echoed in (Formation Guide 2006, Constitution and Statutes 2010, p. 83) affirm that, ‘the vitality of our religious family and its fidelity to its mission depend, to a great extent, on the formation of its members’. Human formation promotes an integration of self-knowledge and acceptance, physical and psychological health, sexuality and celibacy, and interpersonal skills, which (Formation Guide, 2006, p. 14) is described as the integral formation of the human person aimed at integrating its various aspects of: physical, psychological, affective, intellectual, moral, artistic, social, Christian and religious, into the totality of the Marist charism. This integration moves the individual to health holistic human development, which facilitates a mature decision for religious missionary life a process which encourages greater responsibility for own growth of the community and that of the others.

Formation for the mission in a globalizing world aims at intercultural competence and spiritual conviction to proclaim and witness to Jesus the Christ. However, (William, 2007) the stumbling block for going forward is the understanding of how one does this in a world where no culture including no ecclesial culture holds legitimate title to universal status.

The religious formation program is designed to help candidates grow in their decision to remain a lay religious (Constitution Statutes 2010, p. 17) and their studies therefore geared to evangelization through various forms of education identity as religious missionaries and ministers in the Church. To achieve this goal, the religious formation program offers opportunities for ministry in which the candidates begin to learn the fundamentals of ministry and become familiar with the basic skills for ministry in different settings especially with people of different socio-economic or cultural background, (William, 2007). Thus in the Catholic tradition of proclaiming and living the gospel, religious communities add to the richness of the church and have the potential to put a vital face on the church's internal and external missionary life by creatively and dynamically living out their founding charisms in new circumstances. Besides, they are also formed in physical and emotional fitness, intercultural community formation for candidates to appreciate own culture and cross over to other cultures with respect and sensitivity, while developing skills for an intercultural religious community.

### **2.2.2 Spiritual Formation**

Spiritual formation is (Formation Guide, 2006) summed up in an in-depth assimilation of the Constitutions and knowledge of the ensemble made up of the constitutions, the proper law and

various documents of the institute. The approach include the charism of the Founder and the charism of the Institute; the Marist vocation; that is, Marist spirituality and spirit, how to live one's consecration, prayer, community; the Marist mission, which is carried out throughout a range of tasks, employment, and functions, but which is common to the whole Institute and to every community;- Marist formation.

The religious formation invites members to grow and experience being immersed in the life of the Most Holy Trinity, Father Son and Holy Spirit who reveals unconditional love to the world through the life, death, and resurrection of Jesus. In line with this, the formation programme offers liturgical formation related to faith, retreats and days of recollections; spiritual reading resources such as library and reading rooms; opportunity to participate in initiated prayer groups and Bible sharing and regular spiritual direction. According to (William, 2007) to identify the profound interrelationship between the Old and New Testaments, Paul (1990), realize that the gospel is the realization of the promise wherein Jesus the Messiah concretizes the promise of God to Abraham Genesis 12: 1-3 and deepen insights into the fact that the gospel is not a 'new law of love' but a 'promise' that God offers 'forgiveness of sins, justification, and eternal life' because of Christ, not because of our works, and lastly grasping that Christian mission is our cooperation with God in making the world 'right' living in hope of the final revelation of God's love and justice.

The call (Pope Francis, 2013) to embark upon a new chapter of evangelization marked by joy, while pointing out new paths for the Church's journey in the years to come is a trajectory of integrating (Turú, 2007), the question of identity on all its meaning; not because of what the institute is but what it wants to become. Identity defined more by projects than by achievements, by dreams than by actual situation. We are the stuff of which dreams are made, says one of the characters in Shakespeare's *Tempest*. In fact: We are what we dream of being. Thus the communities that carry on the actual work of mission and equally so far the formation of men and women for the mission should, by all means, prioritize the process of ministry reflection not only to enable the candidates to identify their strengths and areas of growth in pastoral ministry but also sharpen their critical insights and sound judgement. It thus stimulates their desire for service as they learn of the needs of the world and their own gifts in meeting those needs.

William (2007) argues that most of all the judgment that underlies everything that follows is that every missionary community's on-going life must be a continual circle of observing, judging and acting in concrete contexts in the attempt to fashion something beautiful out of the social

realities in which the missionary community lives. However, the dire crisis facing the pastoral care virtually is the ageing of the clergy in Europe and North America and the virtual disappearance of vocations to orders of priests, sisters, and brothers. He noticed in Oceania, and Africa, candidates for traditional priestly and religious life vocations abound, but they are insufficient to provide the kind of formation necessary to the laity, and in many places, the churches witnesses' wholesale departures of Catholics who flock to Africa initiated Churches and various forms of Evangelical and Pentecostal Protestantism.

In Latin America, the ability to take care of the millions who want to be Catholics at a deeper level leads to wholesale departures to Protestant churches. To serve as effective intercultural missionary agents and leaven today, communities need to be willing to live in faithful with the mainstream church. Turú (2007) calls it a community with all related groups and institutional groups open to the mission in general, that experience growth in the desire of being a community which searches and teaches what it discovers, develop their studies in seeking to have a social impact. Thus, to live the charisms of founders even if they do not fit easily on the diagram of a diocesan pastoral plan, require men and women who are themselves deeply committed to the value of consecrated celibacy and have the credibility to suggest altering the traditional models.

In the past, according to (William, 2007), the tendency was to want women to run schools, clinics, hospitals, and orphanages, but not to participate in the leadership of mission or diocese. In all cases, the language that gives primacy to spiritual development was, of course, honoured. But in reality, the pressures were immense on sending provinces to get as many priests, brothers and sisters to the mission as possible. Mahwah (1988) argue that day is long past; the key question of forming missionaries for the future is, how does a community identify and equip the persons and work that best embody the charism of the community? Required are person's young and old who want to be vital parts of the community and who can provide both the energy of youth and the leaven of experience and insight to be part of a second founding of the congregation. Thus (William, 2007) noted that in the global North today, recruits for missionary communities are few and in parts of the global south, they are plentiful. Granted that bringing in young religious from the south can help bring life to an ageing community in Europe or the United States, communities have to be careful lest they merely feed themselves into old provinces in ways that merely keep them on life support. Leanings and wisdom that must be lived as human development and professional development go hand in hand with spiritual development (Turú, (2007). Integrated learning that leads to life oriented towards the service of others.

### 2.2.3 Intellectual Formation

Intellectual formation instils a commitment to acquiring and developing the knowledge and the skills necessary for future missionary work. According to (Formation Guide, 2006) which need processes that allow all to be co-responsible for life, spirituality, and mission, open to every educational possibility which best fosters the mission of the institute in various cultural settings; and above all guaranteed by the choice of courses, experiences and study centres of the highest quality.

The religious formation serves to increase one's knowledge of human nature and society and to deepen one's growth into the mystery of Christ. The Mariano College of the United States of America and the Scholasticate of *Iberville* and *Valcartier* in Canada allow the congregation of the Marist brothers to give young brothers a training that culminates with the diplomas recognized for all the departments of public education (Antonio, 2014). In Mexico, some colleges in the capital present for the achievement of academic degrees. Additionally, a Higher Normal School was recognized on June 5, 1948, in Guadalajara, Jalisco State effectively preparing brothers for middle-level education.

In Peru, on June 11, 1948, an official decree authorized the Normal School of the Marist Brothers to train teachers for the various subjects of Elementary and Secondary Education. In the three Marist Brazilian provinces: the Faculties of Porto Alegre, Curitiba, and Fortaleza grant the diplomas required by the federal laws; however, a recent measure of capital importance taken by the president of the Republic of Brazil concerning the various higher education organizations which operate in Porto Alegre. In Argentina, the scholasticate of Lujan guarantees state-sponsored degree as well. An initiation into this ministry experience is fundamental to vocational discernment and future ministry. What the 19<sup>th</sup> General Chapter of the Marist brothers called 'engaged in revitalizing the charism due to the attraction to the charism and the project of the founder.

According to William, (2007), a man or woman is first attracted to the community of disciples and, as heart speaks to the heart, she/he meets the Lord in the breaking of bread liturgically, in prayer, in fellowship with experienced disciples, and in solitude. To the extent the members of that community live and breathe in the Spirit of Christ, their life's work and actions lead the new member deeper into the encounter with Jesus. The second principle accordingly is the 'recruitment and formation which are two sides of one coin and formation is a lifetime task about which we need to be serious'.

The challenges of the church are not easy ones to solve. However, Prayer, reflection, discussion, study, reading, debate and dialogue can align us with God's Spirit as we attempt to discern God's preferred future for ourselves as individuals and as members of our congregations. Thus missionary ministry formation allows the formattees to begin to develop their ministry skills and to apply their gifts and education to missionary services. Hence formation must be integral, rooted in one's own culture, community-forming, directed towards apostolic service and open to the needs of the world.

## **2.3 Training**

Training needs can be identified by detecting the existing skills from the job requirements. In the mid-1940s after World War II, training was first adopted by large commercial organizations in the west as part of their regular commercial activity. Initially, the training was limited to technical training. Nevertheless, completion grew; commercial organization experienced a need for management training because of the complexities involved in the management of large organizations.

Training is the most important strategy as well as a commonly used human resource development activity by organizations to help employees improve the knowledge and skills to meet environmental challenges. Organizations spend more time and money on training; therefore, it is important that they evaluate the effectiveness of their training efforts more than ever (Cascio et al. 2011). Kirkpatrick's four-level model is the most extensively accepted and used, as it is simple, clear and easy to implement, as training evaluation expects. Organizations often evaluate training effectiveness using one or more of Kirkpatrick's criteria (Kirkpatrick, 1994). However, the model has incompleteness, due to the assumption of causality and the increasing importance of information at the level outcomes implications for the ability of training evaluators to deliver benefits and, further, to satisfy the interest of organizations.

According to Kirkpatrick, (1994) progressive causal relationship of reaction, learning, and job behaviour to results, satisfaction are important in making learning effective. Without learning values, behavioural change will not have a great impact in life. However, the measurement of the reaction which generally takes place at the end of a course is the most commonly evaluated by organizations (Sitzmann et al. 2017) does not provide a clear picture of the relationship between reaction and learning. That is because of limited criteria of reaction as a single dimensional construct. This is a considerable gap in the trainee reactions for assessing the effectiveness of

training. However, whether or not trainees are satisfied with the training they received does not provide an in-depth understanding of the effectiveness or the result of the training (Kirkpatrick, 1998).

Many trainees' reaction items can be collapsed into a single affective dimension as an essential tool to detect the pleasant and unpleasant aspects of training. Thus, when designing training programmes and evaluate the results, various critical aspects of trainee reactions should be considered rather than focusing only on affective reactions such as whether the trainee enjoyed the training. Specifically, their reaction forms should include a utility judgment which leads to an increased understanding of the role specific reactions play in training effectiveness.

For several decades, the distinction between learning and job behaviour has drawing increased attention to the importance of the learning transfer process in making training truly effective (Kirkpatrick, 1994). However, evaluation of reactions should not be ignored. In this respect, the following reasons for reaction evaluation should be emphasized. First, positive training experienced may well have a beneficial impact on employee attitudes and behaviour (Alliger & Janak, 1989). Second, reaction evaluations can help organizations identify particular problems or weakness in their current training and improve their future training (Sitzmann et al. 2017); third, it shows trainees that the trainers are there to help them do their job better and that they need feedback to determine how effective they are (Kirkpatrick, 1994). Finally, the reaction is more practically acceptable for training evaluation as a potential predictor of more costly criteria for training effectiveness measures of learning; a measure of on the job behaviour and measures of organization results. Thus, it is still important to examine the level of reaction to training.

The model well known for training effectiveness in human resource management is that of (Kirkpatrick's, 1998, 1994) model of accessing training effectiveness consists of: the reaction - what the trainee feel during and after the training, the increase in knowledge and skills of the trainees as a result of the training and, the extent of the trainees' behaviour and capability in terms of the application of the skills learned on the job as shown in Table 2.2 below.

**Table 2.1,** Four level of evaluation (Kirkpatrick’s 1998 model)

<b>Levels</b>	<b>What do I want to Know?</b>	<b>When do I find it out?</b>
<b>Reaction</b>	Did they like it? How well did participants like the programme or course?	Upon completion of the training session or course
<b>Learning</b>	Did they learn it? What principles, facts, and techniques were learned? What attitudes were changed?	Upon completion of the course
<b>Application/ Behaviour</b>	Did they use it? What changes in job behaviour resulted from the programme?	Before and after training
	Did it produce tangible business results? What were the tangible results of the programme in terms of reduced cost, improved quality, improved quantity, etc.,?	Before and after training

**Source:** Adopted from Kirkpatrick, 1998

*Level 1 reaction criteria*, defined as trainees' feelings for and linking of the training program. Reaction measures may indicate the trainee's motivation to learn. Reactions are emotionally based opinions. In addition, reaction measures may not be a strong indicator of effective training. While positive reactions may not ensure necessarily learning, negative reactions probably reduce the possibility that learning occurs. However, reaction measures are the most widely applied criteria. Alliger et al. (1997) investigated the difference of reactions criteria in previous studies and classified it into affective and utility judgements. Affective judgements measure the extent to which a participant 'like' or was satisfied with the components of the training. Utility judgements attempt to ascertain the perceived utility value, or usefulness, of training for subsequent job performance.

*Level 2, learning criteria*, originally referring to the knowledge, skills, and attitudes acquired by trainees: Evaluation of learning aims at understanding trainees' comprehension of instruction, principles, ideas, knowledge and skills from training. Additionally, Alliger et al. (1997) defined learning as the 'principal, facts and techniques understood and absorbed by the trainees. No changes in behaviour can occur unless one or more of the learning objectives have been accomplished at least partly (Kirkpatrick, 1994). Among many aspects of knowledge, however, the researcher includes three subcategories of learning:

- (1) Declarative knowledge immediately after training,
- (2) Procedural knowledge, or performance of trained tasks immediately after training, and
- (3) The knowledge that is assessed at a later time (knowledge retention).

*Level 3, behaviour*, defined as transfer knowledge, skills and attitudes learned during training and formation to the job (Kirkpatrick, 1994). Measures indicate on-the-job performance only taken after training (Alliger et al., 1997).

*Level 4, results* defined as the final results that occur because the trainees attended the program of training and religious formation (Kirkpatrick, 1994). These could include increased production, improved quality, customer satisfaction, decreased costs, reduced frequency and severity of accidents, increased sales, reduced turnover, higher commitment, perseverance, reduced stress, accountability and transparency and profits.

Training evaluation provides several benefits which training practitioners and academics alike agree. Training evaluation can help to (1) determine whether a program is accomplishing its objectives; (2) identify the strengths and weaknesses of HRD programs, which can lead to changes, as needed; (3) decide who should participate in future HRD programs; (4) identify which participants benefited the most from the program; (5) gather data to assist in marketing future programs; and (6) establish a database to assist management in making decision (Kirkpatrick, 1994)

Given the significance of training to organizational effectiveness, it is important that researchers and practitioners have a clear understanding of the factors which promote and affect the effectiveness of training beyond the original Kirkpatrick's model. More specifically, the researchers have focused on multiple individual trainees' characteristics such as effectiveness within-person, between-person, and macro levels of analysis specifically evaluating training utilization, effect, performance, and financial impact (Tracey, et al. 2001; Weinhardt et al. 2017). Although these indicate Kirkpatrick's level learning approaches, few studies have used all four levels of Kirkpatrick's model to evaluate third sector organizations (the Church), the subject of the present study.

## **2.4 Strategy and Training**

The higher education industry is complex and diverse. It combines a dominant public sector of state universities and community colleges that educate a majority of all students. Therefore as higher education almost affects everyone, training is coming ever closer to being considered so basic that, like hospital care, it is too important to be left to the competitive forces of the marketplace (Cruz, et al, 2009).



In reference to (Berry et al. 1986) cited in Simon (2012) international training institution of higher learning are widely seen integrally aiding in the transfer of training expertise between nations systems of education which according to (Simon, 2012) is a process of integrating an international, intercultural, or global dimension of the purpose of the post-secondary institution. In the same vain Murphy et al. (2007) inform that as with business, higher education today is caught up in conflicting political pressures and are increasingly relying on it to solve economic and social problems; thus, training exerts a dire need to formulate and implement effective strategies to cope with environmental pressures, responding to demands, positioning themselves and remaining competitive (Cruz, et al, 2012).

Higher education energy lies in globalization where prospective teachers promote exceptionally productive working relationships among themselves. According to (Weisbrod, 2008), not all universities are international, but anticipation is subject to the same process of globalization partly as objects, victims even of these processes, but partly as subjects, or key agents of globalization. They advance the understanding of international mobility; global comparison, benchmarking and ranking; and the internalization of institutions and system as key policy themes for internationalization strategies that bear many consequences on higher education worldwide. They further suggest all higher educational institutions to develop a coherent and effective response to globalization; effectiveness strategies in the global environment as a means being prepared to changes.

In the search for highly profitable students, universities are discovering new strategies as the advantages of multiple locations. Once upon a time, the University of Pennsylvania was only in Pennsylvania. This is no longer the case. Such a common sense approach to connecting means and places seems increasingly quaint in the world of higher education. Now the University of Pennsylvania is also in California, Weisbrod et al (2008). In many cases, overseas expansion has taken the form of partnering with the local institutions.

The need to satisfy multiple constituencies generally translates into a more deliberative decision-making process, which can have both positive and negative consequences. On the negative side, is a failure to move quickly to ceding market share to the pro-profits; the opportunities to make money and fulfil mission may be foregone. Moreover slowness to act can not only hinder the establishment of a new program but also delay strategic decisions on the education direction or structure of an existing venture; by contrast, for-profits are able to adjust more readily. A slowness

to adjust to new information or changes in the market, particularly in a new market where the nature of students and demand and program costs are continually being discovered and revised, can be fatal to an otherwise promising program.

Quality teaching in its very nature change due to globalization; it is the teacher's duty to develop the skill which is essential for knowledge-based society and economy to prosper, to be committed to change, to counterbalance rampant consumerism, to create a community and to lessen the gap between the rich and the poor. Globalization and other changes make reforms necessary for universities worldwide to address for instance the division between teaching and research in universities. According to (Weisbrod et al. 2008), the increase of technology as strategy might have an indirect but comprehensive impact on training and teaching strategy as an imperative.

Missionary-based organizations often see educational services as an important part of their role and it is hardly surprising to say; focusing on how those decisions and actions order themselves into patterns over time, as strategies realized in streams of decisions or actions. Thus, strategic thinking must permeate the entire organization and effectively identify employees with the organization's strategy requires their exposure to the basic postulates that underlie strategic plans.

Mintzberg (1994) argue that strategy is something that people define in one way and practice in another way thus an obligatory passage point linking the interior world of the organization to the exterior worlds of the environments in which it operates and constantly changing as experiences are gained (Clegg, 2004).

Training, education, and strategy suggest a framework for stakeholders to construct their own ideas of how to be, to act and understand their work in their place in society through the participation in the decision-making process to determine the future and direction of the organization in which all stakeholders have a stake. Weisbrod et al. (2008) describe it as bringing to table the elaboration of the mission of the university, including the services and products offered pointing to the professors, courses, research materials and research projects, contracts of professors, criteria for student enrolment and graduation, fundraising both internal and external, construction, structure and form of governance, means to support the mission and university structure from learning activities both movable and immovable. This organizing and re-organizing according to Clegg (2004) maintain and sustain certain problems that are the very *raison d'être* of the organization with hindsight, however, planning can identify, formulate and communicate one stable common goal that the entire organization should reach.

Enacting strategy in the educational institutions is understood as the mix of problems discussed in the context of choice. However, Weisbrod et al. (2008) believe that rational analysis is necessary for universities education for the interpretative process as it forces deliberations on structures and requires arguments to be made explicit for purpose of communication. Murphy et al. (2007, p. 278) on the contrary think radical and rational changes are not part of the culture of higher education organizations as in the course of arrangements the meaning of a choice can change several times.

## 2.5 Training Teachers in Africa

Education is a specific social practice and as a true institution which fulfils certain social functions related to the reproduction, regulation, and legitimation of the social system... education, at the same time, celebrates certain sometimes-contradictory values linked both to the business and managerialism world, the civic world and the world of citizenship (Estevao, 2001).

According to Akkarri et al. (2015) pre-service training in primary teachers in many countries in Africa range from 12 weeks to three years, following either upper or lower secondary education as shown in the figure. Thus the issue of quality in basic education in sub-Saharan Africa is indeed compromised. The table 2-1 shows the duration spent in training colleges in some countries in Africa.

**Table 2.2,** Duration of training primary school teachers

<b>Country</b>	<b>Entry (year of school)</b>	<b>Training</b>
<b>Eritrea</b>	Upper secondary, 12 years	One year certificate
<b>Gambia</b>	Upper secondary, 12 years	Three-year Certificate, one year in college, two in school
<b>Lesotho</b>	Upper secondary, 12 years	Three-year diploma, three years in college; recognized as sandwich model-Three years, but middle year in school.
<b>Liberia</b>	Upper secondary, 12 years	12 Week emergency course, but one year-Certificate being introduced
<b>Malawi</b>	Upper secondary, 12 years	Two-year Certificate, one year in college, one in school Formerly MIITEP, as us school
<b>Uganda</b>	Lower secondary (O level), 11 years	Two-year Certificate
<b>Zambia</b>	Upper secondary, 12 years	Tow year Certificate, one in college, one in school
<b>Zanzibar</b>	After lower secondary, 11 years	Two-year Certificate

**Source:** World Bank, 2010

Training of the teacher in the countries shown in the table above is low with tough conditions typically little job security, poor pay and loss of motivation. Thus their pre-service and

in-service training are superficial and inadequate and thus have little bearing on classroom practice. Meeting these major challenges is vital in achieving an improvement in the quality of basic education in sub-Saharan Africa. Additionally, secondary school teachers in most countries have dual systems, with diploma courses of two or three years, and degree courses of three or four years.

The low level of teacher training in sub-Saharan Africa is due to an improvement in the quality of basic education; pre-service training levels tend to vary with teacher status. For example, teachers employed by a community often need no minimum training, and qualification levels differ depending on the region. Thus countries which are far from achieving Education For All goals are also those in which training has been shortened the most as shown in figure 2-2 below Akkarri et al. (2015); thus effective training programmes are in greater need of action that is their duration.

**Table 2.3,** Duration of training secondary school teacher

<b>Country</b>	<b>Diploma level</b>	<b>Degree level</b>
<b>Eritrea</b>	Two-year Diploma for middle school teachers	A four-year degree for secondary school teachers
<b>Gambia</b>	High Teachers Certificate (HTC), Three-year course, of two years in college followed by one-year teaching in a school	A four-year degree, normally an upgrade for an existing teacher, two years for an HTC holder, three years for a primary teacher
<b>Lesotho</b>	Diploma in education (secondary), a three-year diploma	National University, Four-year degree
<b>Liberia</b>	Two-year certificate, no longer in operation	Four-year degree
<b>Malawi</b>	Three-year diploma	Four-year degree
<b>Uganda</b>	Two-year diploma	Three-year degree
<b>Zambia</b>	Two-year diploma increased to three years in 2005	Four-year degree
<b>Zanzibar</b>	Two-year diploma	Three-year degree

**Source:** World Bank, 2010

According to Akkrri et al. (2015), African teachers often find it had to apply in practice what they have learned during their training as the teacher effect stand at 27% of the factors conducive to learning. Besides, novice teachers lack the wherewithal to make lesson attractive and arouse the interest of their learners as informed by the study in a sentence on teacher skills that have been tested in some countries involved in the *Programme d'Analyse des Systèmes Educatifs de la CONFEMEN* and southern and Eastern Africa Consortium for Monitoring Education Quality (SACMEQ). For example, in Chad and Guinea, a big portion of teachers experience difficulty in reading, writing, and mathematics (Bonnet 2007).

While in some countries the knowledge of teacher does not greatly affect student achievement, in others such as Namibia, South Africa, and Kenya its impact is on the contrary very

considerable and significant. Many teachers are enthusiastic and passionate practitioners who according to Altinok (2013) motivate and inspire learners to achieve their best and at the most display, strong subject knowledge and are very good language models.

According to Akkarri et al. (2015), adequate provision should be made for funding research at the national level; setting up of national research councils can extend toward mobilizing resources and identifying national priorities for research and at the institutional level. Universities should incorporate research into their strategic planning and ensure that it is given the same priority as teaching. However, each university should create a central research office to coordinate, promote facilitate, and manage research. New limiting factors are teacher characteristics such as creativity, motivation, ownership and ICT competencies. Some factors newly emerge, while others gradually gain in importance a necessity to take these new issues into account to increase the effectiveness of teachers. Failure to prioritize effective training may lead to far-reaching consequences for the institution, including the fact that resources are wasted.

In many African countries, only novices have been recruited most of the time, with no appropriate support available to offset their lack of experience (educational advisors, inspectors, etc.). On the basis of tests performed on pupils in mathematics, reading, and writing, a study by Rabiou et al. (2010) in Niger reveals that learners do better when they learn with a tenured teacher rather than a contract teacher. Others downplay this difference between contract and tenured teachers (Akkarri et al. 2015). Even though it is hard to measure the impact of pre-service on teaching practice, it would seem, according to Akkarri et al. (2015), that it is a means of acquiring certain skills (the ability to plan lessons and manage pupils and resources, etc.) and developing confidence. Effective forms of training are those that enable teachers to make, do with their resources in such tough circumstances. In spite of the inadequacy of training, teaching and learning resources, some teachers can indeed be able of offering sound quality provision.

Mulkeen (2010) informs that in most of the sub-Saharan countries, the teacher-training curriculum is not always well matched to the needs of student-teacher because; training in pedagogical methods is often theoretical and less likely to have an impact on classroom practices. He further argues that teaching on content knowledge is often not closely aligned to the school curriculum as the difficulties are often compounded by the student's poor proficiency in the language of instruction (English/French).

Teaching in most African countries remains predominantly face-to-face with persistently strong reliance on rote memorization, development of skills classified as only modest and the practice reveals the teachers dispense their teaching in an unethical manner; resulting to 'static' and 'developers' who adopt a more creative stance, and one of engagement with the community, 'relaters', the 'self-improvers' and the 'vocational teachers' who have had vocational training and who in turn include 'gazers' and storytellers' Akarri et al. (2015). Thus teachers do not always abandon traditional approaches in Africa. They adapt in particular those with which they feel most confident. Therefore rather than judging training to be ineffectual and thus radically shortened, according to (Akkarri et al. 2015) it would be better instead to review critically the relevance of training programmes and more particularly the significance of their practical dimension.

A methodological approach to measuring outcomes is necessary for training institutions in Africa. Because training evaluation focuses solely on learning outcomes thus providing a micro view of training results. And effective training conversely focuses on the learning system as a whole, thus providing a macro view of training outcomes. Combinations of all effective findings tell why results happened and so assets experts with developing prescriptions for improving training.

A discrepancy often exists in training courses between what is expected from the curriculum and how teachers are trained (Mulkeen, 2010; Akkarri at al. 2015). More specifically, the training is not conducive to rethinking the beliefs that surround the profession and new forms of behaviour as the idea is solely to follow ministerial output to the latter. Besides, Akkari et al. (2015) propose a particular pedagogical approach moving beyond the conventional; with reference to an experiment conducted in the United Republic of Tanzania, where teachers are provided with broad range of teaching technique on effective training; through thinking and discussion about the curriculum they enhance the relevance of training as the content is coupled with research, in particular into their practice.

## **2.6 Organization and Mission Sustainability**

The worldwide crisis affecting finance and the economy lays bare their imbalances and, above all, their lack of real concern for human beings; man is reduced to one of his needs alone: consumption (Pope Francis, 2013). Consequently, the worldwide crisis affecting finance and the economy lays bare their imbalances and, above all, their lack of real concern for human beings; man is reduced to one of his needs alone: consumption.

In an era of qualitative, disruptive change in the global marketplace, one of the salient characteristics of some of the best performing organizations is their attention to their employee's needs and desires. *Gazeta do Povo*, (21-27 April 2018) magazine, in its seminal edition of '*cultura organizacional*', presents findings of McKinsey consultants & company that many of the human resource practices these 'Best' companies by use in order to attract, keep and nurture their employees. Heloisa Collegaro of McKinsey Brazil observes that a common theme among these practices appears to be the upward mobility of the employees' growth and development opportunities they get by being members of these organizations.

Mission institutions pursue mission-related activities that are often unprofitable and engage in profitable revenue-raising activities to finance them. Others consider lobbying, distance and online, and the world markets, as well as advertising, branding, and reputation. The pursuit of revenue, although essential to achieve the mission, is sometimes in conflict with the mission itself Weisbrod et al. (2008). Albeit, the earning of a minority is growing exponentially, so too is the gap separating the majority from the prosperity enjoyed by those happy few; moreover, this imbalance according to (Pope Francis, 2013) is the result of ideologies which defend the absolute autonomy of the market and financial speculation (Cruz, 2012). Consequently, they reject the right of states, charged with vigilance for the common good, to exercise any form of control. Thus mission and money goes beyond the common focus on elite universities and examines the entire training and education industry.

In the private market economy, the fundamental goal, or mission, of an organization in any industry is to make profits. The term mission, as applied to higher education, is so commonly used that its meaning is simply assumed (Scott, 2006). For example, American higher education today embraces three overarching societal mission: teaching, research, and public service. Thus, access to a college education for all young people, regardless of their family circumstances, is an important need-based element of the social mission.

The acknowledgement that conceptions of teaching and teachers as influenced heavily by global agendas; Apple (1996) argues that the notion is neither accidental nor neutral, rather the institutionalisation of efficiency as a dominant bureaucratic norm not a neutral, technical matter; profoundly an instance of cultural power relations which according to Porter (1998) has led to an increase in managerial professionalism, where business approaches are adopted in education. However, there is also no evidence to support the claim that business knows best what the education

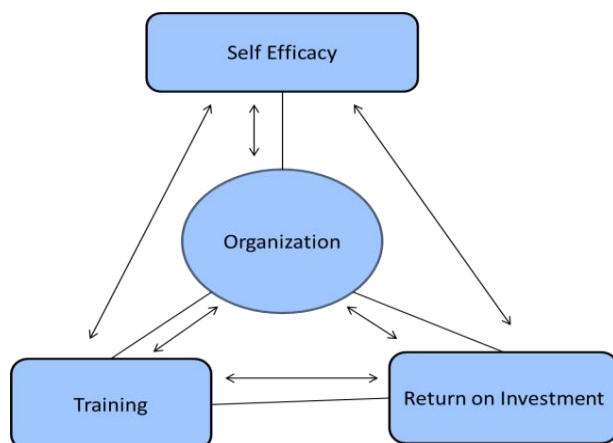
system should provide (Wolf, 2002). Despite the existence of such views, the business model appears to be an accepted principle on which (Pope Francis, 2015) informs that everyone must be able to have work as part of the meaning of life and as a construction of a path to growth - human development and personal fulfilment. Thus a business society becomes a place where everyone can benefit from economic freedom as social and environmental.

Weinhardt et al. (2017), in his study of analysis of the indicators of training effectiveness report that course satisfaction does not have a significant effect on learning; rather, learning predicts satisfaction, and performance feedback inherently confounded with learning in the vast majority of research is primarily responsible for the satisfaction learning relationship (Sitzmann et al., 2017). Training received, will tend to increase the self-efficacy of the employee handling demanding tasks that require new skills. Training then, as perceived by the employees, is expected to be associated with job satisfaction, increasing employees' performance while simultaneously increasing job mobility, bargaining power, and turnover.

The significance and value of training have long been recognized as quoted from Confucius who lived in the 5<sup>th</sup> century, 'Give a person a fish and you feed him for a day. Teach a person to fish and you feed him for a lifetime'. This is a simple notation but the meaning is extremely significant to the business world. Given today's business climate and the exponential growth in technology with its effect on the economy and society at large, the need for training is more pronounced than ever. Training is essential not only to increase productivity but also to motivate and inspire workers by letting them know how important their jobs are and giving them all the information they need to perform those jobs (Meyer & Allen, 1991). The figure below demonstrates the composition and relationship of training and its impacts on performance and finance.



**Figure 2.1,** Effective training and financial Impact



**Source:** Adapted from Weinhardt, 2017

The wisdom of Pope Francis (2015) that the earth is essentially a shared inheritance whose fruits are meant to benefit everyone, and those who possess apart are called to administer it with respect; is what (Weinhardt, 2017) sees as the financial impact of assessing return on investment (RIO), which Meyer et al. (1997) inform is one of the key factors for organizational survival and effectiveness. A study by Hollanders (2000), communication and public relations, administration and office management, general, human resource, marketing, law and legal competencies are fundamental competencies managers should have. Thus employee training plays a vital role in improving performance as well as increasing productivity in turn placing organizations in the better positions to face competition and stay at the top. This, therefore, implies an existence of a significant difference between the organizations that train their employees and organizations that do not

## **2.7 Theoretical Framework**

The theories that underpin this study are Malcolm (1968) theory of Andragogy which is specific for adult learning, the meta-analytic transfer relationships theory of Blume et al. (2010) of human resource management, and Meyer & Allen (1997, 1991) theories of self-efficacy and organizational commitment at the workplace. These theories are reflected in the concepts of training, self-efficacy and organizational commitment variables.

Andragogy theory postulates that adults are self-directed and expected to take responsibility for their decisions and assume control over the learning process by evaluating the progression of their learning process in respect to their own individual goals. It further holds that adults are easily directed by prevailing circumstances like environment and opportunities and learn to achieve their specific goals. Therefore, teachers can draw on concepts of andragogy to increase

the effectiveness of their adult education classes. The theory discusses six principles about the design of learning as:

- a) Adults need to know why they need to learn something; teacher trainers should be competent to enable them to explain the subject matter and methodology in teacher education in order to enable trainees to know the benefits of learning and search for futuristic applicability of what is learned.
- b) Adults are self-directed: The teacher trainees' self-concept is highly valued. Trainees should be of high academic qualification to enable them to discover things for themselves and only guided when mistakes are made. They should not be spoon-fed though attention should be provided according to individual differences.
- c) Adults need to learn experientially; trainees have had life experience and a wide range of background knowledge. This implies that teaching-learning resources should be adequate to enrich the previous heterogeneous experience.
- d) Adults are life, task or problem solving centered on their orientations to learning as opposed to content-oriented or memorization: Teacher training should be adequate to accommodate curriculum, co-curriculum and teaching practice in order to facilitate teacher trainee and teacher trainer inputs. Task-oriented learning is more of heuristic or trainee centered which should be captivated by teacher training.
- e) Adults are ready to learn; teacher trainees' readiness to learn something is realized when they experience a need to learn in order to come more satisfactorily with real-life task problems. Highly qualified trainees learn best as the subject they understand is of immediate value or relevance to their life.
- f) Adults are motivated to learn; incentives such as increased job satisfaction during teaching practice assist trainees to become experts or professionals, hence uplifting their esteem, therefore, teaching practice time needs to be adequate.

In his later work, he emphasized how each situation should be assessed on an individual basis to determine how much self-direction would be helpful for students. Andragogy has received critique over the years, as some of its assumptions have been empirically proven (Blondy, 2007). However, many believe that the self-directed approach to learning discussed by Knowles is applicable in a number of settings. For example, online learning can benefit from Knowles's discussion of self-directive learning, as students often receive less supervision from teachers in an online environment.

Other researchers have used andragogy to consider how lectures can become more effective modes of learning through more actively engaging adult students. For example, Alis et al. (2014)

inform that teachers can use Socratic dialogue, small group discussion, and student-led learning to make lectures more self-directive and engaging. This leads to the teachers' enhanced instructional approaches that ultimately lead to improved students' learning outcomes as elaborated in Blume's theory.

### **2.7.1 Effective Training**

According to organizational contexts, original learning in a training experience is rarely enough to render that training effective. Rather it is the positive transfer of training; the extent to which the learning that results from a training experience is transferred to the job and leads to meaningful changes in work performance (Blume et al. 2010). Training as an organizational intervention is defined as a well-thought set of activities aim to facilitate learning of knowledge, attitudes, and skills among its members in the organization to improve their current job performance and contribute to the achievement of organizational goals' (Edralin, 2004).

According to Meyer & Allen (1997) training is an organization's efforts which are planned with the aim of helping employees acquire job-related competencies. The ultimate goal of this HR function is that employees apply and transfer what they learn into the job. For the purpose of this study, the researcher holds the definition of transfer given by Blume et al. (2010) as consisting of (a) generalization, extent to which the knowledge and skills acquired in a learning setting are applied to different settings, people and/or situations from those trained, and (b) maintenance, the extent to which changes that result from a learning experience persist over time. Therefore, training emphasizes the growth and developments of personnel which aims at assisting them to have adequate knowledge and skills (Noe et al. 2010) to perform their jobs more efficiently and for other purposes such as replacement preparation, career objectives or promotion.

The length of time between the end of training and a measure of transfer can affect the relationship between predictor variables and transfer. According to (Barnett et al. 2002), it may be that some predictors would have a larger impact on the transfer when there is less time between training and when the transfer measure is obtained. For example, the relationship between trainee motivation and transfer could be stronger if a transfer was measured a few weeks after training rather than a few months or years after training. As is logical to predict shorter time frames would lead to stronger predictor transfer relationships Taylor et al. (2009). That, on one hand, long time lags might be expected to result in smaller effects size as a could result in trainee not having had opportunities to use newly learned skills or rather not having had sufficient observational opportunities

The transfer has been measured as both the use of a trained knowledge or skill and the effectiveness of the trainee in applying the knowledge or skill. Tracey et al. (1995) examined the influence of the work environment on the transfer of newly trained supervisory skills and the items reflect supervisory behaviours including problem-solving and decision making; such as 'at the present time, the associate to be trained meets regularly with other associates to discuss problem and identify ways to solve them'. An example of an effective measure of transfer is by Xiao (1996), who assessed transfer circuit board production workers 9 months after training and the responses were, 'using the new skills/knowledge has helped me improve my work' and 'have accomplished my job tasks faster than before training' in general since the knowledge or skill is necessary, but not sufficient, to effective transfer, we would expect stronger predictor transfer relationships when transfer is measured as use than it is measured as effectiveness. Blume (2010) analysed the impact of transfer measurements and other moderators on transfer relationship on lab studies and found out that; transfer measured immediately following training yielded consistently stronger relationships with predictor variable than transfer measure after a time lag.

### **2.7.2 Self-efficacy**

Self-efficacy is founded on the argentic perspective of social cognitive theory (Bandura, 1986, 1996, 2006). To be an agent is to influence intentionally one's functioning and life conditions. In this view, people are contributors to their life circumstances not just the products of them. The belief in one's capabilities is a vital personal resource and is implied and documented by meta-analyses of findings from diverse spheres of functioning (Latham, 1990). Self-efficacy should be considered an import-dependent variable because it has been shown to be related to subsequent task performance (Barling & Beattie, 1983; Taylor et al., 1984). Similarly, pre-training self-efficacy may be an important predictor of learning and training performance.

Recently, Gist, Shwoerer & Rosen (1989) demonstrated a connection between pre-training self-efficacy and subsequent training performance in computer software training. Results of this investigation revealed a Pearson  $r$  value = .31 between self-efficacy (as measured by a self-report questionnaire), and newly trained software skills (as measured by achievement tests performed on a computer which utilized the new software). Gist et al. (1989) suggested that training benefits can be enhanced by first increasing self-efficacy via a pre-training invention technique.

Along with, Eden and Ravid (1982) manipulated trainees' expectations of their performance by having the psychologist tell some military trainees that they had high success potential. They found that self-expectations of performance were related to subsequent trainee performance.

According to Bandura (1997), the people who have the highest self-efficacy levels are better in coping with new and/challenging life issues. Efficacy beliefs, therefore, affect self-motivation and action through their impact on goals and aspirations. Additionally, constructionists believe that the approach makes becomes more relevant when embedded in real, authentic situations to solving problems, think critically, and learn how to learn. And therefore, emphasis is on the process of learning to be effective, rather than searching for the answers.

Self-efficacy may also apply to train in other manners (Cruz, et al, 2008). For instance, Gist (1987) pointed out that low self-efficacy may indicate an area of employee training needs. That is, an employee's low self-efficacy regarding a specific skill may indicate a deficiency in training. This connection he noted could be used both to plan future training and to evaluate past training effectiveness. In addition, pre-training evaluation of self-efficacy would allow for the tailoring of training programs to specific employees. He further observed that for instance, when working with low efficacy persons, utilizing enactive mastery and modelling techniques could lead to the most successful efficacy augmentation.

It is partly on the basis of efficacy beliefs that people choose what goals challenge to undertake, how much efforts to invest in the endeavour, and how long to persevere in the face of difficulties (Bandura, 1997; Locke and Latham, 1990). When faced with obstacles, setbacks, and failures, those who doubt their capabilities slacken their efforts, give up prematurely or settle for poorer solutions. Thus perceive self-efficacy not only sets the slate of options for consideration but also regulates their implementation. Having decided on a course of action, one cannot sit back and wait for the performances to appear. Making a decision does not ensure that individuals will mobilize the effort to execute the decided course of action successfully and stick to it in the face of difficulties

Beliefs of personal efficacy shape whether people attend to the opportunities or to the impediments that their life circumstances present and how formidable the obstacles appear. People of high efficacy focus on the opportunities worth pursuing and view difficult obstacles as surmountable (Krueger and Dickson, 1993; 1994); through ingenuity and perseverance they figure out ways of excusing some measure of control even in environments of limited opportunities and many constraints. Those beset with self-doubts dwell on impediments which they view as obstacles over which they can exert little control. They easily convince themselves of the futility of efforts so they achieve limited success even in environments that provide many opportunities.

Naturally, people tend to choose tasks about which they have high self-efficacy beliefs. This means that people's self-efficacy beliefs help us to predict their motivation and choice. The higher the people's self-efficacy to fulfil i.e. educational requirements and occupational roles the wider the career options they seriously consider pursuing, the greater the interest they have in them, the better they prepare themselves educationally for different occupational careers, and the greater their staying power in challenging career pursuits (Lent, Brown, and Hackett, 1994).

The effect of self-efficacy beliefs on cognitive process takes a variety of forms. Much human behaviour, which is purposive, is regulated by forethought embodying cognized goals. Personal goal setting is influenced by self-appraisal of capabilities. The stronger the perceived self-efficacy, the higher the goal challenges people set for themselves and the firmer is their commitment to them (Bandura, 1991). Most courses of actions are initially shaped in thought. People's beliefs in their efficacy influence the types of anticipatory scenarios they construct and rehearse. Those who have a high sense of efficacy visualize success scenarios that provide positive guides and supports for performance. Those who doubt their efficacy visualize failure scenarios and dwell on the many things that can go wrong.

Behaviour is motivated and guided by cognized goals operating in the present rather than pulled by an unrealized future state. A large body of evidence shows that explicit, challenging goals enhance and sustain motivation (Locke & Latham, 1990). Goals operate largely through the self-influence process rather than regulate motivation and action directly. Motivation based on goal setting involves a cognitive comparison process. By making self-satisfaction conditional on matching adopted goals, people give direction to their behaviour and create incentives to persist in their efforts until they fulfil their goals. They seek self-satisfaction from fulfilling valued goals and are prompted to intensify their efforts by discontent with substandard performances.

Motivation based on goals standards are governed by three types of self-influences. They include affective reactions to one's performance, perceived self-efficacy for goal attainment, and readjustment of personal goals based on one's progress (Cruz, et al, 2008). Self-efficacy beliefs contribute to motivation in several ways. They determine the goals people set for themselves, how much effort they expend, how long they persevere in the face of difficulties, and on their resilience to failures. When faced with obstacles and failures, people who harbour self-doubts about their capabilities slacken their efforts or give up quickly. People with a strong belief in their capabilities exert greater effort when they fail to master the challenge. Strong perseverance usually pays off in

performance accomplishments. Thus organizations that provide their employees with guided mastery experiences, effective co-workers as models, and enabling performance feedback enhances employees' self-efficacy, emotional practices, such as job enrichment and mutually supportive communication (Parker, 1998). Self- efficacy theory provides a conceptual framework within which to study the determinants of effective work design and the mechanisms through which they enhance organizational functioning (Cruz, et al, 2012).

Bandura (2012; 2015) has criticized the negative self-efficacy performance relationship proposed by many control theorists but primarily with regards to how self-efficacy has been operationalized and measured in several studies. Based on recommendations for measurement (Bandura, 1997; 2006), task self-efficacy represents the beliefs in one's abilities to perform specific tasks and should be assessed with individual items representing hierarchical gradations of task performance using a scale ranging from 0 (not confident) to 10 (totally confident). These procedures were not used in the majority of studies reviewed by (Sitzmann & Yao, 2013); rather self-efficacy was often inferred through assessments of previous task performance and generalized self-efficacy using a range of bipolar scales. Thus, the role of self-efficacy within control theory remains inconclusive and further research is needed to adequately assess self-efficacy's role based on Bandura's (2006) recommendations of measurements.

Research over the last two decades indicates that self-efficacy, acquired before or during training, leads to more motivation to learn and better learning outcomes (Bandura, 1997). It is a construct that has been widely studied (Kirkpatrick, 1967, 1994, Bandura, 1997) and considered as important for training preparation and training outcomes. Self-efficacy theory (Bandura, 1997) proposed self-efficacy beliefs are constructed from four primary sources of information including mastery experiences, vicarious experiences, verbal persuasion, and physiological/affective states. Importantly, these sources can either positively or negatively influence self-efficacy based on how people cognitively process and evaluate the input (Cruz, 2012).

### **2.7. 3 Organizational Commitment**

Trainees' work attitudes can clearly affect employees' receptiveness to training. In particular, their level of commitment to the organization is likely to predispose them to view training as more or less useful, both to themselves and to the organization. As a result, organizational commitment as a concept is increasingly being considered an important variable in explaining work-

related behaviour because of its assured impact on performance (Benkhoff, 1997) as (Swanson, 1995) informs, the bottom line for training or for any HRD effort is improve performance.

Meyer and Allen (1991) define the three constructs of organizational commitment as: ‘Affective commitment refers to the psychological attachment to the organization, continuance commitment refers to the cost associated with leaving the organization, and normative commitment refers to a perceived obligation to remain with the organization’. The three components of attachments are alternatively described as ‘the product of (a) emotional attachment (affective commitment); (b) the cost of leaving, such as losing attractive benefits or seniority (continuance commitment); and (c) the individual’s personal values (normative commitment)’ (Brief, 1998). It should be noted that it is more appropriate to consider affective, continuance, and normative commitment to be components rather than types of commitment because an individual employee’s relationship with an organization may vary across all three components.

Early researchers consider organizational commitment to be an un-dimensional construct (Porter, Steers, 1979). However, it is now more widely acknowledged to be multidimensional (Meyer and Allen, 1997). Organizational commitment shares common elements with organizational loyalty, as well as commitment to the work group, supervisor, job, career and union. The focus of this dissertation is on employees’ commitment to the organization, which is noted as being the ‘most maturely developed at work commitment family of construct’ (Morrow and McEvoy, 1993) and (Andragogy, 1959) theory of adult learning.

The three components of organizational commitment presented by Allen and Meyer (1990; 1991; 1997) Meyer and Herscovitch (2001) of a Multidimensional Model of Organizational Commitment, is one of the most widely researched models on organizational commitment (Meyer and Allen, 1990, 1991), the three components model and measures associated with it seem to more accurately predict the concept of the organizational commitment than the previous dimensional conceptualizations; In their research, (Noor Harun and Noor Hasrul, 2006) found that Allen and Meyer's organizational measures are equally applicable to an international setting and are not culturally sensitive; hence this model is considered imperative to this study.

### **3.7. 3. 1 Affective commitment**

Affective commitment in general terms refers to an affective attachment, orientation towards the organization. It is an individual's emotional attachment to and involvement and identification with the organization (Allen & Meyer, 1990). When the employees' own values are



consistent with the organization's values, then the employees are able to identify with the organization and this will enable the individuals to assimilate the values and goals of the organization.

Affective commitment has been linked to a wide range of positive outcomes in relation to job performance (Meyer & Herscovitch, 2001). There are certain variables that precede affective commitment. The variables can be classified as work experience, organization characteristics, and personal characteristics (Meyer & Allen, 1991). Personal characteristics are the demographic factors of employees. It has been reported that the association between demographic factors and affective commitment is neither consistent nor significant (Meyer & Allen, 1990). Employees with a high level of competence have the ability to choose good organizations, and this, in turn, will contribute towards affective commitment (Meyer & Allen, 1991).

The demographic profiles that are of interest in this research are age, tenure, education, and region/country. Becker and Zvonkovic (1995) reported that the age of an employee is a good predictor of commitment. According to their findings, older employees are unable to find alternative jobs; hence they tend not to leave the current job. Mathieu and Zajac (1990) revealed in their study that there is a strong and positive relationship between age and affective commitment. Other studies have shown that there is no relationship between age and organizational commitment. Hawkins (1998) conducted a study among 396 school principals and the results revealed that there was no positive relationship between age and affective commitment. Other measures have been developed for use in specific studies though not rigorously evaluated, however, the current study, in the same vein, is designed to assess organizational commitment, self-efficacy, and effective training.

### **2.7.3.2 Continuance commitment**

The construct of organizational commitment propounded by (Meyer and Allen, 1990), is built upon the Becker's side bet-theory. According to this theory, when an individual works for several years in an organization, he tends to accumulate investments in the form of time, job effort and organizational specific skill which are too costly to lose.

According to Romzek (1990), employees tend to evaluate their investments by looking at what they have contributed towards the organization and what they would gain by remaining in the organization and what they would lose if they leave the organization. When an employee feels that he or she does not possess the necessary skills to compete for a job in any field, then the employee tends to develop continuance commitment and becomes more committed to the organization

because of the limited opportunities and alternatives (Meyer & Allen, 1990). Investments can be either work or non-work related. Examples of work-related investments are losing a senior position and rewards associated with the position, loss of benefits and incentives. Meyer and Allen (1997) found in their study that there is a negative correlation between continuance commitment and the opportunity to be employed in another organization. Employees who perceive that they have other alternatives for employment may display a weak continuance commitment.

Others use the term 'calculative' to describe commitment based on a consideration of the costs and benefits associated with the organizational membership that is unrelated to affect (Meyere & Allen, 1987). They further argue that recognition requires the part of the individual of the costs associated with discontinuing an activity thus to him, without this recognition there is no commitment. In contrast, Salancik (1971) had argued that the psychological state associated with behavioural commitment tends to be a desire to continue the action, or an attraction to the object of that action (freedom of choice, irrevocability or the act) agreeing to work for an organization can result in an intention to continue employment, followed by the development of a positive attitude.

Different measures have been developed to assess commitment conceptualized as perceived cost. Each has its inherent problems; according to (Meyer & Allen, 1984) there is some doubt, however as to whether these measures reflect a cost-induced commitment. However, obtaining a high score in either scale requires that the individual be unwilling to leave the organization despite the availability of attraction alternatives. This suggests that the major impetus for intention to stay may not be the cost associated with leaving, but rather an affective attachment to the organization.

### **2.7. 3. 3 Normative commitment**

Organizational commitment has indeed limited literature which has explored normative commitment. Allen and Meyer (1990) and Randall and Cote et al. (1991) attempted to differentiate normative commitment from affective and continuance commitment. Normative commitments demonstrate an obligation by an employee to continue employment with the organization. According to Allen and Meyer (1990), an individual with a high level of normative commitment feel that they should continue providing their services to the organization.

A normative commitment exists when the employee feels obliged towards the organization which has invested in them. According to (Randal & Cote, 1991) employees feel that when an organization has invested a lot of time and money in training and developing them, they have a

moral obligation to continue to provide their services to the organization. For example, when an organization has paid for the employees' education while they were continuing their studies to improve their qualifications, they feel obliged to reimburse the organization by continuing to provide their services.

Jaros, Jeremier, Kehler, and Sincich (1993) differentiated normative commitment from affective and continuance commitment. Normative commitment is found to be similar to moral commitment. Normative commitment is a sense of obligation or duty towards the organization. Normative commitment differs from continuance commitment because it is not dependent on the investments that the employees have put into the organization in the form of time and effort. According to Cecker, Randall, and Reigel (1995), the three dimensions of organizational commitment differ from each other based on their underlying motives and outcomes.

Very little empirical research on commitment has been conducted within a training context; Mobley et al. (1979) found that a trainee's intention to remain with the military was related to completion of recruit training. Noe and Schmitt (1989) found that job involvement was related to learning, but not to behaviour change or motivation to transfer. Additional research is needed which examines the influence of trainees' attitudes on training effectiveness.

Perceived access to training can be thought of as the extent to which employees feel that (1) they have access to the training opportunities required for acquiring the knowledge, skills, and abilities they need for their current position, and that (2) minimal organizational constraints limit their participation in training

## **2.8 Conceptual Framework**

Given the three theories (Malcolm, 1968; Blume et al. 2010 & Meyer & Allen 1997, 1991) this study aims at training effectiveness and advocate similar activities associated with learning/training and share variables for employee development which are associated with the positive impact of teacher/employee training and work outcome. These variables include effective training and formation, self-efficacy and organizational commitment.

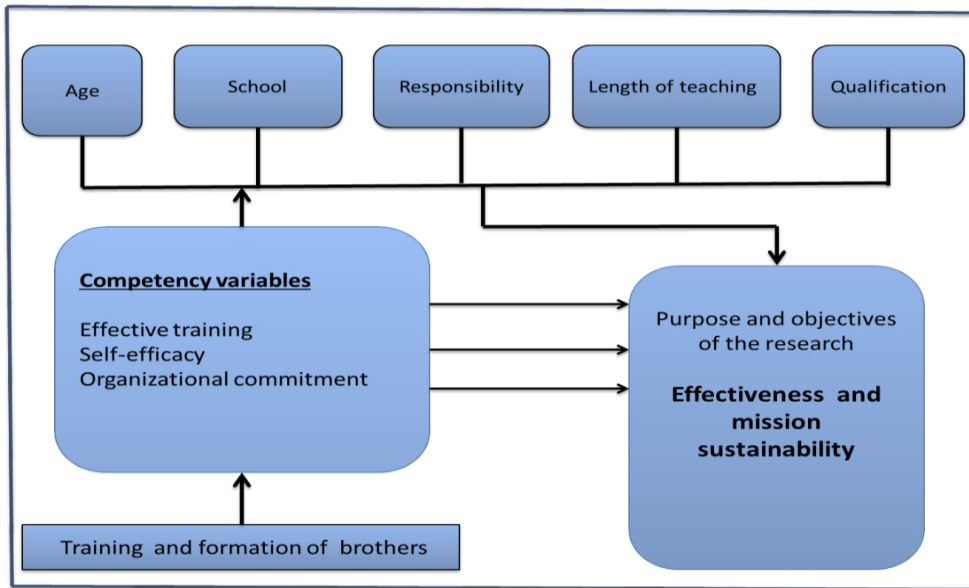
According to (Bandura, 1986) prior characteristics (antecedents) attainments influence employees' perceived self-efficacy and personal goals which, in turn, influence analytic strategies

and subsequent performance. Prior antecedents were included as the first factor in the analysis as a proxy for possible determinants other than the self-regulatory influences examined in this study.

Figure 2-3 represents the conceptual framework of the study. This study holds that the view employees/learners learn by being engaged in teaching learning activities. It is thus conceptualized that competent teachers who effectively train learners impact their self-efficacy and the organization in which they will work thereafter. Depending on the work experience, age, the position at work qualification and type of institution evidently the organizational objective such as good outcomes are obvious. Therefore, training can be viewed as a management practice with the main source of information that creates learners' self-efficacy ; mastery experiences, vicarious (observational) experiences, social persuasions and physiological and psychological state (Bandura, 1997) that can be controlled or managed to elicit a desired set of unwritten, reciprocal attitudes and behaviours, including job involvement, motivation, and organizational commitment. In return for demonstrations of this behaviour, employees have an altered view of what they feel is 'owed' to them in return for their labour. Many employees have come to view training as a 'right' of membership' (Scott & Meyer, 1991) and as a benefit of employment.

Nordhaug (1998) had earlier noted that HRM activities in work organizations may have a substantial rewarding potential and are thereby an implicit part of reward systems'. Therefore, training can be thought of as influencing the self-efficacy attitudes at work because it affects motivation to learn (Bandura, 1987) and the behaviour of individuals in organizations. However, (Bandura, 2007) alleges that when something is learned, this does not always follow by a change in behaviour. To view training from this perspective indicates that it is involved in the process of social exchange operating within organizations. The study concern is with the respondents who had attended the training and on-going formation in MIC/MIUC. The Figure 2.2 below shows the core variables; effective training, self-efficacy and organizational commitment of this research.

**Figure 2.2,** The overall theoretical framework



## **3.0 RESEARCH METHODOLOGY**

### **3.1 Introduction**

This chapter discusses the research method of the study and the implementation of the research design. In more details, in this part the author outlines research strategy, triangulation, data collection instruments, sample and sampling procedures, research philosophy, ethical considerations, validity and reliability, definition of key terms and limitations of the study.

### **3.2 Research Strategy - Case Study**

This case study was carried out in Marist International Centre/Marist International university College in Kenya (cf. pr. 2, p. 1). The case is particular and unique because it focuses on the co-current program of religious formation and training of Marist brothers on mission sustainability; describes the variables and portrays how they have interacted over a period of time using prose and literary techniques, and lastly heuristic in discovering new meaning and most probably as other case studies in the current one, insight into how things get to be the way they are can be expected to result (Stake, 1981).

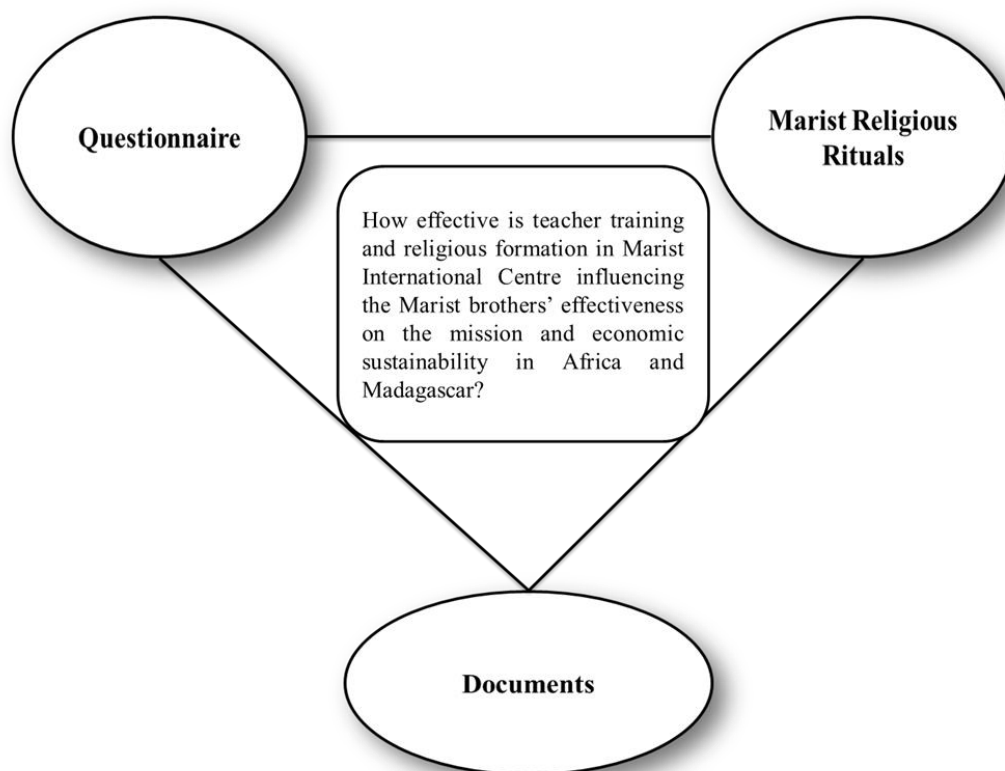
Saunders et al. (2009) defined a research strategy as the general plan of how the researcher will go about answering the research questions. Equally Bryman (2008) identified research strategy as a general orientation to the conduct of research. An appropriate research strategy is based on research questions and objectives, the extent of existing knowledge on the subject area to be researched, the amount of time and resources available, and the philosophical underpinnings (Saunders et al. 2009). The sections below briefly describe the case study strategy and justify its preference as opposed to other strategies.

### **3.3 Triangulation**

Triangulation is defined as the mixing of data or methods so that diverse viewpoints cast light upon a topic. The mixing of data types is often thought to help in validating the claims that might arise from the study (Bryman, 2001). The mixing of methods aims at getting two or more viewpoints upon the things being studied. The resulting dialectic of learning thrives on the contrast between what seems self-evident in the questionnaire, what seems to underlie the lay discourse, what appears to be generally true in the survey and what differences arise when comparing all these

with official interpretation of the same thing. The figure below shows the triangulation process used in the research.

**Figure 3.1,** Triangulation processes for data collection and analysis



Valuing training and religious formation as in this particular study is always of valuing the on-going dialectic of learning in which triangulation plays an important role in good social research. In making this argument, the study tends to undermine the separation of qualitative and quantitative methods. The social political and economic aspects of the phenomenon will be given attention to during the analysis so as to bring out the multiple-disciplinary of the holistic picture of the research.

### **3.3.1 Data Collection - Questionnaire**

This section looks in more detail at the data collected from the participants and the methods used. The researcher kept in mind what (Oso & Onen, 2009) described as ‘fighting familiarity’ in qualitative research; which in this case mean, the respondents and the setting in which the research took place. For this reason, ethical concerns which guided the research were objectively considered (cf.3.10, p).

Data was collected from the respondents using questionnaires. The questionnaire is in no small measure the most frequently used instrument in educational research. Its popularity is

demonstrated by the number of published studies and student's projects in education that employ this instrument for data collection. With this in mind, a structured and semi-structured questionnaire to collect data was used.

In data collection, structured questionnaire was designed along a five Likert-type scale (summated) as strongly agree (5) Agree somewhat (4), Agree (3), somewhat disagree (2) disagree strongly (1). A summated rating scale, one type of which is called Likert-type scale is a set of attitudes items, all of which are considered of approximately equal attitude value and to each which subjects respond with a degree of agreement or disagreement (intensity) (Kerlinger, 1973). The simplicity of the questionnaire was as a result of choosing one category of people as respondents thereby necessitating a simplified questionnaire. As a result, the questionnaire was designed with the help of the advisor to elicit information from the respondents in order to help the researcher gather information on the respondents' (brothers) effectiveness in relation to their training and religious formation for mission sustainability. The questionnaire contained five parts:

- a. *Part I of the questionnaire (content):* Profile (Description) of the study population: focused on items such as Nationality, age, length of service, academic qualification and position/responsibility in school.
- b. *Part II of the questionnaire (content):* Focused on the impact of effective training, in particular, the self-confidence at the job
- c. *Part III of the questionnaire (content):* Focused on self-efficacy; the individual's belief that he can perform a specific task.
- d. *Part IV of the questionnaire (content):* Focused on the individual (brothers) and the organization (Congregation) commitment
- e. *Part V of the questionnaire (content):* Focused on the suggestions/recommendations on the mission and economic sustainability;

The questionnaire was communicated to the respondents through Facebook, Whatsapp, and email correspondences because these are the most common means of communication used by respondents (brothers). In addition, I kept a journal, and extracts from this are woven into the narratives, enabling some of my personal voice to be included (Creswell, 2014). In effect, participation in this study was entirely voluntary; as it was clearly stated to the respondents in the introductory letter. In summary, I made every effort to separate the two roles I played with the respondents; that as a member (brother) and as a researcher (cf. 3.10, p). The entire research lasted for nine (9) months, costing £560.



### 3.3.2 Data Collection - Documents

Document analysis is a form of qualitative research in which documents are interpreted by the researcher to give a meaning around an assessment topic (Brown, 2009). Analysing documents incorporates coding content into themes similar to how focus groups of interviews are analyzed (Brown, 2009) and a rubric can also be used to grade or score document. There are three primary types of documents used in document analysis study (O'Lary, 2014):

- a. **Public Records:** The official, on-going records of an organization's activities. Examples include students' transcripts, mission statements, annual reports, policy manuals, students' handbook, strategic plans, and syllabi.
- b. **Personal Documents:** first-person accounts of an individual's actions, experiences and beliefs, Examples include calendars, e-mails, scrapbooks, blogs, Facebook posts, duty logs, incident reports, reflection/journals and newspapers.
- c. **Physical Evidence:** physical objects found within the study setting (often called artifacts). Examples include flyers, posters, agendas, hand-books, and training materials.

The above documents were useful in providing information or description about social-cultural, political and religious life of the case under study. The rationale was that, the analysis sort convergence and corroboration. The current study used the following documents;

**The Marist International Centre:** MIC (1986-1996) gives the social historical face of the institution.

**Constitutions and statutes:** Marist Brothers (2011) A comprehensive source document of the Marist Brothers constitutional history as well as a detailed analysis of constitution, juridical interpretations and reference to books and articles, and other commentary on the constitution.

**The Formation Guide:** Marist Brothers (2006) provide the basic ideas for aspirants, Brothers, formation personnel, and all the brothers on their journey of growth 'To follow Christ as Mary did'. It gives the Marist formation unity, progression, continuity, soundness and reliability. The document provides a chart for unity.

**Marist Mission in Higher Education:** Turú (2010) Reflections of Brother Emil Turú former Superior General on 'Some dreams for the future of the Marist Higher Education'.

**Intercultural Formation for Mission:** William (2007). The documents elaborates on living the words mission '*ad*' and '*inter gentes*' and what differences in images may mean in regard to how the next generation of Catholic missionaries is formed as well as formation for mission in a globalizing world aiming at intercultural competence.

- a. ***Laudato SI*** 'praise to you Lord God' Pope Francisco, (2015). The document written in a poetic metaphors remind believers that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us, Mother Earth, who sustains and governs us, and who produces various fruits with coloured flowers and herbs.
- b. **Permanent Validity of the Church's Missionary Mandate** Pope P. II. (2007).The document talks of the mission of Christ the Redeemer entrusted to the Church, still very far from completion. And now the second millennium after Jesus Christ, an overall view of the human race shows that mission is still only beginning and that we must commit ourselves wholeheartedly to its service. It is the Spirit who impels us to proclaim the great works of God.
- c. **The Proclamation of the Gospel in Today's World;** Pope Francisco (2013). The joy for those who accept His offer of salvation as set free. With Christ joy is constantly born a new. The pope encourages the Christian faithful to embark upon a new chapter of evangelization marked by joy, while pointing out new paths for the Church's journey in years to come.

The above documents grounded the study with both qualitative and quantitative information seeking to find out how things have or have not changed, as well as seek cause and effect answers. Similarly, using the above documents in this study provided a confluence of evidence that breeds credibility (Bowen, 2009) and corroborating findings across data sets reduced the impact of potential bias by examining information collected through different methods.

### 3.3.3 Data Collection - Life Rituals

In social science, it is not easy as it is an inquiry to unearth social phenomena involving human behaviour. Because various elements influence and change the social phenomena and most of the time, those cannot be measured microscopically. Religious/ Marist rituals are generally, life documents in form of record that detail the accounts and experiences of the brother's personal/communal life. The life documents the study used were:

- a. **Community life:** The International College is a formation centre that welcomes brothers from provinces who are following regular courses in order to round out their spiritual, doctrinal and professional formation (C109). With the goal to offer a setting and means favouring the harmonious development of Marist religious life as well as knowledge and love of the Institute. They live in community, away of witnessing given by brothers' consecration, life of simplicity and joy lived in community and in solidarity with the poor (FG).

**b. Apostolic life:** It is centred mainly on theoretical knowledge and personal unification for apostolic apprenticeship. It is practised in apostolic communities and lived in a family spirit.

Life rituals are predominantly qualitative some are contemporary and others historical. Whilst there are obvious limitations to the rituals/life documents and their validity may be questionable, they are, none the less, useful, as they offer a great insight into the subject perspective of individuals (Marist brother's religious formation and training) in both their own lives and that of wider society.

### **3.4 Sample and Sampling Procedures**

According to Kothari, (2009) a sample is a proportion of a population; a smaller but hopefully representative collection of units from a population used to determine truths about that population. He further points out that qualitative researcher usually work with small samples of people, nested in their context and studied in depth. The cohort of the brothers was 300 of which 90 were sampled; unfortunately only 32 respondents answered to the questionnaire (cf. p 41, Table 3-1). More assumptions as why they did not are given in (cf. pr.1, P.64). This provides insights others can use to compare their situation, though not necessarily representative of all situations.

Purpose sampling techniques were used to select the sample for the study because of the guarantee that this sample represents specific sub-groups (provinces of Africa and Madagascar) and participants were chosen on the basis of having undergone substantive training and on-going religious formation in MIC/MIUC and with more than 9 months field experience in teaching. I wanted a sample to be purposive rather than random (Kothari, 2009) to have a clear boundary in which to define the case study, and work within the time constraints of completing an Administration Master.

This study According to (Gerring, 2007) used a series of (units from provinces covering most of the countries in Africa) that might, therefore, be referred as a sample if they are relatively brief and relatively numerous; it is a matter of emphasis and of degree. All these considered, the more case studies one has, the less intensively each one is studied, and the more confident one is in their representativeness (of some broader population), the more likely one is to describe them as a sample rather than as a series of case studies. Thus a good sample design must result in a truly representative sample; be that which results in a small sampling error; be viable in the context of funds available for the research study; be such that systematic bias can be controlled in a better way,

and be such that the results can be applied in general, for the universe with a reasonable level of confidence Kothari (2009).

**Table 3.1,** Research Sample

Questionnaire		
Population to actual respondents		
Country	Population	Sample
Angola	5	0
Algeria	0	0
Cameroon	5	3
DRC Congo	15	7
Chad	2	1
Central Africa Republic	2	1
Ghana	5	2
Ivory coast	2	1
Kenya	3	2
Liberia	2	1
Mozambique	3	2
Madagascar	10	0
Malawi	5	1
Nigeria	12	2
Rwanda	10	7
South Africa	0	0
Tanzania	3	1
Zambia	3	0
Zimbabwe	3	1
<b>Total</b>	<b>90</b>	<b>32</b>

### 3.5 Research Philosophy

The philosophical assumptions I considered for this study were: the Ontological- the reality in complexity given the many countries where the respondents work, the epistemological relationship between the researcher and research defined (the subjective evidence from participants, personal experience, combination or personal and social knowledge regarding the topic), the axiological – acknowledging that research is rooted within reality and method that offers biases, taking note and disclosing biases as important and methodological i.e. what methods and language ( use of inductive/adductive methods, emergent design, exploratory in relation to existing theories)

Based on the underpinning philosophical view, my research was positioned within the philosophical viewpoints of pragmatist. According to Saunders et al. (2009), pragmatism is based

on the argument that ‘the most important determinant of the epistemology, ontology, and axiology one adopts is the research question. In essence, the research was approached with a pragmatic viewpoint, given the nature of the interpretivism, subjectivism and value-laden research on the philosophical spectrums of epistemology, ontology, and axiology. Interpretivist researchers see the world as complex and one which cannot be reduced to numerical values where ‘reality is socially constructed’ (Mertens, 2003). Here, there is reliance upon participants’ views of the situation being studied (Creswell, 2003). Interpretivism also recognises the researchers’ own background and experience may impact on their research and the qualitative method commonly used in data collection.

Within these frameworks, (Lincoln, 2011) identified through social constructivism where individuals work towards an understanding of their realities through subjective meanings and experiences, and where objects/relationships have multiple varied meanings. These meanings are negotiated through social and historical contexts, and are built through social interactions with others, guiding values and behaviours contextualization of socio-historical practices. Researchers within social constructivism work to disclose their own cultural and historical background in order to position themselves in relation to the research, noting how their interpretations are impacted by their personal experiences and backgrounds.

Ideally, the research would move towards an interpretive (rather than transformative) approach where knowledge construction and research work to understand the phenomenon in its natural way (Mertens, 2003). Using the social justice as an interpretive and transformative lens, data collection and analysis, a reciprocal presentation and review of data by researcher and participants, and strong ethical considerations, the research aim not to marginalize the findings any further, but rather remain sensitized to power imbalances, and work to give back to the college where they study. This requires the acknowledgement of researcher power, subjectivity, and the co-constructed nature of the research project, involving both researcher and participants. In this regard, the end goal of my interpretation is to suggest or enact certain strategies that work toward the interest of the mission sustainability studied.

### **3.5.1 Interpretivism**

Although I had some prior insights into case, I remained open to new ideas throughout the research process. During data collection, I worked with the respondents and as much, constructed a collaborative account. Positivists remain detached; I had the feeling of what it is that I was looking for in a linear, chronological or sequential way. Thus, the approach was more an interpretative one

for I identified the issue and was to describe what it was that I had found, rather than just find something (Spradley, 1980). In that case, the use of qualitative data is an attempt to ‘make sense of, or interpret, phenomenon in terms of the meaning people bring to them (Denzin & Lincoln, 2000).

Interpretive researchers are interested in people’s perception, not just through their lived experience, but through deeper understanding that comes from reflecting upon those experiences; and consequently in this research, this meant looking at this small sample in number and scale, intentionally selecting based on specified criteria, the data collection methods meaning close contact between the respondents and research the data analysis being open to emerging ideas and concepts and the outputs provide detailed description of the participants’ views and understandings. The role of a Marist brother and a colleague in that matter to some of the respondents was one that previously built a relationship of trust with the brothers. In as much as there was tension between my being a Marist brother, and writing their references as a researcher; with clarity, the Ethical Guidelines of the Marist Mission, the academic community truly helped maintain the reflective and reflexive stance needed.

### **3.6 Ethical Considerations**

Whilst ethical requirements in research can vary across countries, the basic principles discussed here below abide by in most cases. This current study was subject to research rigour ethics of the Marist Mission, the ethical principles of the academic community (Brazilian Academy of Sciences) and the Intellectual Property Law 9.610 / 98 as indicated in the *pós-graduação stricto sensu em administração ppad/Pucpr caderno do aluno 2017, p. 50-51*; of credibility, transferability, dependability, conformability, and goodness. Discussed below are strategies used as research ethical protocol.

**Informed consent:** Before starting data gathering from the brothers, I took time to fully explain what I was researching, the process I intended to use, the purpose of my study and what participants (or non-participation) would mean. I went to great lengths to distance my research from the role I had with them, and reiterated on numerous verbal occasions that it would not hinder their relationship with me whether they chose to participate or not in my research. To all the participants, I sent them background information on my research in the introductory letter (see Appendix A) together with the questionnaire. This provided them with the information about the purpose of the study, how I would collect data and store it. Further, I also explained that data analysis would not harm them as it will be in aggregate form and available in libraries for academic work only.

**Right to withdraw:** The participants were all informed verbally on several occasions that they had the right to participate or withdraw at any time of any reason. Unfortunately many brothers withdrew from my research once they received the questionnaire (data collection has commenced). I informed the supervisor about it, and in the hope that they will participate; he encouraged me to be patient and continue encouraging them to respond. Under those circumstances, only 36% of the sample responded. The probable reasons could be informed in the next chapter on questionnaire return rate.

**Privacy:** I assured all the participants of their anonymity so that the identity of those taking part would only be known by me. To do this, I used pseudonyms for all participants and this was explained to them in the introductory letter before data collection commenced that writing their names was optional. The pseudonyms were only known by me and a record linking the actual names to these were kept separately to the data. Finally after compiling the analysis and publishing the dissertation, information that could lead to recognition of participants that was known to me was deleted. During data collection, all participants were treated equally by putting into place waiting list provisions for treatment of controls. Except the above, participants were not harmed or abused, both physically and psychologically during the conduction of the research. In contrast, I attempted to create and maintain a climate of comfort.

**Credibility:** I put in respect (triangulation) the use of multiple research methods and data sources to help illuminate themes on particular perspectives, and report contrary findings. Upon reporting, I tried to avoid falsifying authorship, offered a well-organized, well written, and straightforward study. An unbiased language appropriate for audiences and the research with clear statements regarding how the findings relate to and advance the understanding/development of the subject was avoided. Therefore, the study is concise and yet complete in presentation of the findings and is stored and shared in soft and hard copies made available in educational contexts only. Finally, I sought university approval through the institutional board by submitting a copy of the proposal for approval.

### **3.7 Validity and Reliability**

According to Orodho (2009), validity is the extent to which the research instrument measures what they are intended to purport and the research results can be accurately interpreted and generalized to other population. As case study research is subjected to criticism, it is important that the validity and reliability of a case study research are established.

In this study, I applied content validity tests of constructs validity, internal, external validity and reliability (Yin, 2003b). To ensure they were correct, I presented the instruments to the supervisor to examine whether the items in the instruments would measure the projected constructs. His valuable comments, corrections, and suggestions helped to validate the instruments that led to the achievement of the intended research objectives. Whilst it is not intended here to discuss these in detail, Table 3-1 highlights the tactics I used to satisfy the aforementioned tests, and thereby ensure the validity and reliability of the research strategy used.

**Table 3.2,** Research tactics for the design tests

<b>Test</b>	<b>Case study tactic used in the research</b>
<i>Construct validity</i>	<i>Used multiple sources of evidence Review of drafts case study reports by key informants</i>
<i>Internal validity</i>	<i>Pattern-matching Explanation building</i>
<i>External validity</i>	<i>Use of replication logic</i>
<i>Reliability</i>	<i>Use the case study protocol Develop a case study database</i>

**Source,** (Yin, 2003)

### **3.9 Definition of Terms: Constitutive and Operational**

#### *Learning*

**Constitutive:** Refers to the process of acquiring/absorbing knowledge, skills, and attitudes by trainees through formal/informal education and then later replicating the behaviours as learned.

**Operational:** Inquired the relevance and benefits of the formation and training undertaken to solving problems and work and improve on performance.

#### *Religious formation*

**Constitutive:** Is the continuous formation of candidates (brothers) on consecrated life and making them aware of its specific character within the Church, assisting them to realize their unity of life in Christ through the Spirit, by means of the harmonious fusion of its spiritual, apostolic, doctrinal, and practical elements (Marist Formation Guide).



**Operational:** Assessed the assimilated values of religious life, the positive feelings to be formed to remain, and the pride of being part of religious consecrated Institute.

*Training;*

**Constitutive:** The positive transfer of training and the extent to which the learning that results from a training experience is transferred to the job and leads to meaningful changes in work performance (Blume et al. 2010).

**Operational:** The extent to which the acquired knowledge, abilities, skills and competencies are used to improve work related constructs.

*Self-efficacy*

**Constitutive:** Refers to an individual's belief in his or her ability to learn and succeed in training and that he or she can perform a specific task (Bandura, 1986).

**Operational:** Work performance using knowledge and skills acquired during the training to bring about change and improvement both at individual and organizational levels.

*Organizational commitment*

**Constitutive:** Is the level of attachment toward the organization in which one is employed. A committed employee is one who will stay with the organization through thick and thin, attends work regularly, puts in a full day (and maybe more), protects organizations assets, and who shares the organizations goals' (Allen & Meyer, 1997).

**Operational:** Measured the affective, continuance and normative impact of training and religious formation to the individual and the Institute.

### **3.6 Limitations of the Study**

With the understanding that the limitations of a study are not under the control of the researcher (Lunenburg & Irby, 2008), below are the limitations in the scope of research:

a. Due to limited time and resources, I concentrated on Marist International University College and 5 Marist provinces of Africa and Madagascar.

b. The institutional information obtained from the documented records could be subjected to variations for generalizability.

c. A search for literature from libraries and internet on concurrent teacher education was limited as there are few studies/research done on the topic.

d. I was not able to control the attitude of the respondents. This is because the respondents at times may give social accepted answers in order to avoid offending the researcher (Mulusa, 1988). Consequently, this may result to the responses that might be low in validity and reliability. In either case, the tools were exhaustively examined and used to ensure the items addressed the objectives of the study.

The self-imposed boundaries were set to focus on the purpose and scope; accordingly, the choice of participants was restricted intentionally to determine the scope of the office in terms of its purpose primarily to foster institutional Catholicity.

Although the study focused on training and religious formation in MIC/MIUC and the five Marist provinces of Africa and Madagascar; notwithstanding its limitations, I will demonstrate in the findings that the result obtained can be generalized with caution that there is every reason to believe that the trend will be the same since all the brothers were formed and trained in same institution MIC/MIUC. Given that the limitations of the study were apparent to effective training and religious formation for mission sustainability, therefore challenges outside scope were not considered. In particular, there was lack of prior research studies on mission sustainability on third sector organization – the Church after consulting the librarian. Albeit to time constrain, this study was limited to 2017 to 2018 academic year.

## 4.0 DATA ANALYSIS AND INTERPRETATION

### 4.1 Introduction

This chapter focuses on the data presentation, analysis and interpretation of the findings, to respond to the research questions in the treaties (cf. Annexure I, p). The clear merit of this chapter is that the gained results are connected to the information given in the literature review and supported by the theoretical foundations in Chapter two, the reality, documents, and understanding of the phenomenon.

### 4.2 Case study analysis and interpretation

The participants were 30 Marist brothers ( $n=32$  men) from 17 countries in Africa and Madagascar who have undergone training and on-going religious formation in Marist International Center/Marist International University College with a minimum of 9 month experience ( $n=>9$  months).

The tools for analysis were the triangulation using Microsoft Excel, and summaries computed using SPSS. The analysis focus was on how the respondents explicitly identified themselves with effective training and religious formation, self-efficacy and individual and organizational commitment coupled with the suggestions offered for sustainability.

The qualitative analysis of this research was done according to the qualitative thematic analysis process of (Braun & Clarke, 2013), comments as offered by (Gibbs, 2007) and (Creswell, 2009) and recommendations by (Henning et al. 2004); using triangulation approach and data sources to help illuminate particular themes or perspectives. Data analysis is not ‘shelf-off-the shelf’, rather, it is a custom-built, revised, and ‘choreographed’ (Huberman & Miles, 1994). Therefore the process of data collection, data analysis, and report writing explained below are not distinct steps in the process rather they are interpreted and often go simultaneously in the process.

In the first place, familiarization with the data involved reading and re-reading the transcripts and data collections several times in its entirety and noting any initial analytical observations so as to get immersed into and intimately become familiar with the data. Then, coding data followed to generate pithy labels for important features of the data relevant to the broad research questions. With this in mind, every data item was coded and other relevant data extracts. Searching for themes to identify similarities in the data, and collating all the coded data relevant to each theme

followed thereafter. For this reason, the technique reduced the number of original variables, ensuring the least loss of information possible (Hair, Black, Robin, Anderson & Tatham, 2009).

In the fourth step, the researcher reviewed the themes for validity both the coded extracts and the full data-set. Under those circumstances, some themes were collapsed into one, others split and others discarded. From time to time, the researcher went back to check coherence and verify reliability and credibility (cf. 3.6 p. 45; 3.7; p. 46) according to (Merriam, 1988) soliciting participants' views on the credibility of the research findings/interpretations with the internal consistency of the scales was made and were also aligned in accordance with the validity guidelines (cf. 3-6, Table 3-1, p.). To be sure, the researcher gave a confidant (ethical member-checking – soliciting participants' views) to check on the credibility of the research findings/interpretations, and eventually to the supervisor who gave his consent.

Defining and naming themes was then conducted by writing a detailed narrative of each theme to fit into the overall story about the data. The aim was to identify the 'essence' of each theme and construct a concise, punchy and informative name for each theme in the form of a report, and contextualizing it in relation to existing literature; as a co-construct and representative of the interactions between researcher and participants. For clarity purposes and a better understanding, the qualitative thematic analysis process for the questionnaire is illustrated in Table 4-1.

**Table 4.1,** Overview process of data analysis and interpretation

Stage	Action taken to capture and analyse training and formation effectiveness
<b>Stage 1:</b> Familiarization with data	Reading and re-reading data and noting analytical observations (Agar, 1980).
<b>Stage 2:</b> Coding data	Generating labels for important features of the data. Data item & extracts are coded using Microsoft Excel and Exploratory factor analysis EFA is used to analyse interrelationships and correlations (Meyer & Allen, 1997).
<b>Stage 3:</b> Searching for themes	Identify similarities in the data, and collating coded data relevant to each theme to aggregate data into a small number of themes, like five to seven themes (Creswell, 2013).
<b>Stage 4:</b> Reviewing themes	Verification of validity (Merriam 1988, Angen, 2000, Hair et al. 2009).
<b>Stage 5:</b> Defining themes	Writing a detailed analysis of each theme.
<b>Stage 6:</b> Writing up (Report)	Integrating and weaving together statistical and data extracts into a narrative.

**Source:** Research author, 2018

### 4.3 Measures

The variables under investigation in this study were divided into three categories: (1) effective training and related variables, (2) Self-efficacy, (3) Organizational commitment variables, Meyer & Allen (1991, 1997). A twelve-item scale was developed to measure effective training (.76), a ten-item ‘self-efficacy benefits of training’ scale (Noe and Wilk, 1993,  $\alpha$  .82) and Organizational commitment was measured by the nineteen-item ‘affective, continuance, and normative commitment’ scale (ACNCS) of Allen and Meyer (1990,  $\alpha$  = .86, .79, .89 respectively). An example from the seven-item ‘affective continuance commitment’ subscale items are as follows: ‘**This organization has a great deal of personal meaning for me**’. The six ‘**continuance commitment**’ subscale items include ‘**I feel I have too few options to consider leaving this organization now**’ examples from the six-item ‘**normative commitment**’ subscale include ‘**I would feel guilty if I left my organization right now**’ and ‘**I owe a great deal to my organization**’.

#### 4.3.1 Questionnaire Analysis Report

The questionnaire was used to inform respondents about the case, gauge view on the religious formation and training effectiveness, and options and gather opinions on issues surrounding mission sustainability. The questionnaire was distributed to the institutions under study and widely to all countries and a number of respondents received them. The results are not statistically representative due to the response rate; however views obtained can be a useful indicator of wider opinion and any important issues that will need to be considered. The Tables 4.2, 4.3 and 4.4 below gives the analysis.

**Table 4.2,** Personal self-efficacy variables

		N.A True	N.T	TRUE	S. True	V. True	Trend
<b>SELF-EFFICACY: 1=Not at all True and 5=Very True</b>	0.76	<b>1</b>	<b>2</b>	<b>3</b>	4	5	<b>▲ ▼</b>
I often use in my current work what I was taught in the training at MIC.		0	0	0.3125	0.375	0.5938	▲
I take the opportunities that I have to put into practice what I was taught		0	0	0.3125	0.3125	0.6563	▲
The skills I learned in the training lead me to make fewer mistakes, in my		0	3	0,125	0.2813	0.5	▲
I remember well the contents taught in the training.		0	0	0.1875	0.2813	0.5	▲
When I apply what I learned in in the training, I do my work faster		0	0	0.09375	0.4375	0.4688	▲
The quality of my work has improved in activities directly related to the		0	0	0.125	0.375	0.5	▲
The quality of my work has improved even in those activities that are no		0	0	0.0625	0.4063	0.5313	▲
My participation in training served to increase my motivation for the job		0	0	0.0625	0.2188	0.4063	▲
My participation in training increased my self-confidence. (I now have n		0	1	0.3125	0.2188	0,7188	▲
After my participation in training, I have more often suggested changes		0.0625	1	0.125	0.5	0.2813	▲ ▼
My training at MIC has made me more receptive to job changes		0.3125	0	0.0625	0.2813	0.625	▼ ▲
The training I did at MIC has benefited my work-mates, who have leame		0	0	0	0.25	0.75	▲

The findings show that respondents who have a high sense of academic and self-regulatory efficacy are more committed, and experience high self-esteem. A low sense of academic and self-esteem efficacy is associated with emotional instability, physical and verbal aggression, and ready disengagement of moral self-sanctions from harmful conduct (Bandura, 1993) and the impact of disbelief in academic efficacy on socially discordant behaviour becomes stronger as people grow older. Without reservation, these findings are supported by the theory of competence and affective commitment (cf. pr. 2, p. 35).

**Table 4.3, Self-efficacy in problem solving**

Self-Efficacy Skills	Measure	N. A. True	N.True	TRUE	S. True	V. True	Trend
	0.82	1	2	3	4	5	▲▼
I always solve difficult problems if I persist		0.03125	0	0.5313	0.1563	0.2813	▲▼
If someone opposes, I can find the means		0.03125	0	0.125	0.4063	0.4375	▼▼
It is easy for me to grasp my intentions and achieve my goals		0.3125	0	0.0938	0.5313	0.3438	▲▼
I am confident that I could deal efficiently		0	0	0.4375	0.2188	0.3438	▲
Thanks to my skills, I know how to deal with unforeseens		0	0	0.1875	0.2813	0.5313	▲
I can solve most of the problems if I invest the necessary		0	0.0625	0.125	0.1875	0.625	▲
In the face of difficulties, I can remain calm		0	0.0625	0.1875	0.125	0.625	▲
When faced with a problem, I usually find several solutions		0	0.03125	0.1563	0.2813	0.5313	▲
If I'm in trouble, I can usually think of a solution.		0	0	0.125	0.1875	0.6875	▲
I can usually deal with everything that comes my way		0.3125	0.125	0.1563	0.2188	0.4688	▲▼

Noe and Wilk, 1993, □<=>.82

### Organizational Commitment Variable

The 19 items used in the present study were selected based on their relevance to the Marist training and religious environment, and demonstrate that the relationship between participation in training and organizational commitment is most significant with the access-to-training variables.

**Table 4.4,** Organizational commitment variables

Commitment results	Measure	1	2	3	4	5	▲ ▼
I believe there are very few alternatives for thinking about quitting my vocation.		0.03125	0	0.125	0.3125	0.5313	▲
I feel 'emotionally attached' to this institution.		0	0	0.03125	0.125	0.8438	▲
It would be materially very penalizing for me, at this moment, to leave		0.125	0.0625	0.25	0.0625	0.5313	▲
I would not leave this institution at this time		0.1875	0	0.125	0.0625	0.625	▲
I feel I have no moral duty to remain in the institution where I am currently		0.5934	0.03125	0.0625	0.0625	0.25	▼
This institution has a great significance for me		0	0	0	0.03125	0.9688	▲
I feel like "I am part of the family" in this institution		0	0	0	0.03125	0.9688	▲
Even if it was an advantage for me, I feel it would not be right to leave		0	0	0	0.125	0.875	▲
In fact, I feel that the problems of this institution as if they are mine		0	0	0.0625	0.1875	0.75	▲
This institution deserves my loyalty		0	0	0.03125	0.1563	0.8438	▲
I would be very happy to spend the rest of my life in this institution		0	0	0.0625	0.125	0.8125	▲
I would feel guilty if I leave this institution		0.0625	0	0.1875	0.0625	0.5625	▲
One of the main reasons for me to continue working for this institution is that		0.1875	0.03125	0.1875	0.0625	0.5313	▲ ▼
At this moment, to remain in this institution is both a material need and a personal will		0.125	0	0.1563	0.1563	0.5625	▲
I feel like being part of this institution.		0.09375	0	0.03125	0.125	0.75	▲
Consequences for me if I leave this institution stands out from the shortage of job alternatives		0.1875	0	0.5625	0.0625	0.1875	▲ ▼
A lot of my life would be affected if I decided to leave this institution at some point.		0.0625	0.03125	0.2188	0	0.6875	▲ ▼
I feel I have a great duty to this institution		0	0	0	0.125	0.875	▲
As I have already given so much to this institution, I do not currently		0.0625	0	0.09375	0.125	0.7188	▲
Allen and Meyer (1990, $\alpha = .86, .79, .89$ )							

From the respondent demographics (cf.4.3.2) and supported by the theory of organizational commitment (Meyer & Allen, 1990) (cf. pr. 2, p. 35) the study informs that there is no consistence relationship between demographic factors and affective commitment as majority of the respondents perceive that they have an affective attachment to the Institute, that may be attributed to the freedom of choice, irrevocability or the act (cf. pr. 3, p. 36). In reference to normative commitment, these findings demonstrate that brothers feel (a) they have access to training opportunities required for acquiring the knowledge, skills, competencies and abilities they need for their current position, and (b) organizational constraints limit their participation in further training. This situation is detrimental because (A. Bandura, in press) one route to depression is through unfulfilled aspiration. People who set standards and do not attain them, drive themselves to bouts of depression and low sense of self-efficacy; therefore much of human depression is cognitively generated by dejecting ruminative thought (Bandura, 2010).

**Table 4.5,** Questionnaire analyses; similarities and differences

<b>Similarities</b>	<b>Differences</b>
79% of respondents' have strong belief on their capabilities to exercise control that lead to success.	Respondent's difficulties in solving problems with persistence is 90%
56% of respondents personal goals setting have been achieved thanks to the training and formation received in MIC/MIUC	60% of respondents have no confident that they would deal efficiently with unexpected events
Majority of the respondents have often suggested several changes and as well many people have benefited from them.	Majority feel uneasiness to grasp intentions and achieve complex goals
Despite the challenges 780% of respondents remain steadfast in their perceived efficacy, to continue serving	78% feel that they do not have the moral duty to remain in the Institute.
Majority of the respondents feel that the congregation has paid for their education, and formation thus they feel obligated to continue serving in their capacities.	58% of the respondents do not feel that to leave the institution stands out from the shortage of job alternatives that would have available
Majority of the respondents feel that the Institute has a great deal of personal meaning for them.	50% Feel guilty if they leave the Institute right now for they owe a great deal to the Institute.

On the basis of hereof, the above constructs of effective training, self-efficacy and organizational commitments are not mutually exclusive. The individuals develop any one, or a combination of all the three dimensions of formation and training. In the sense that these constructs could improve the individual better with further training, could impact on the level of competence required by different schools and Marist communities. These three constructs with specific variables differ from each other based on their underlying motives and outcomes.

#### **4.3.2 Document Data Report**

I analysed the documents concerned and linked specific information with the data. For more details, (cf. Apex. B, P. 95 and 96).

##### **4.3.2.1 Document Analysis**

Based on the preceding discussion and data presented, it can be confirmed that the views and opinions expressed are indeed specific values of reference for interpretation and this provide evidence for the aim of this report to propose strategies for Marist formation and effective professional training in accordance with the needs of the Church, the Institute and the provinces of



Africa and Madagascar. In brief, the views of respondents obtained from the questionnaire enabled me to propose strategic re-vamp of the institutions as stated in (cf. 4.7) of research implications to theory and practice. The current findings are in correlation with the study of Akkari et al. (2015) and the statistics of UNESCO (cf. pr.2, Table, 2:1; 2:2, pr. 3, 4, pr. 1, 2; p. 21, 22, 23, 24) that pre-service in many countries in Africa range from 12 weeks to three years, and their pre-service and in-service training are superficial and inadequate and thus have little bearing on classroom practice. The study informs; ‘whenever those candidates are exposed to a four year competitive academic environment as of this case study, the projections in terms of groaning and dissatisfactions multiply; and indeed in line with Akkari et al. studies; that teacher effect stand at 27% of the factors conducive to learning. In sum, a reflective process that produces effective training is inevitable in this regard given the importance of formation and training (cf. pr. 1, 2 p. 6) as the institute’s overall evangelization sustainable development strategy.

#### **4.3.3 Rituals /Life Analysis Report**

Life/rituals refers to the study and modelling of observed lived and practised events such as the time the when the institution was very successful or the time when it was well before it failed. All such data of lifetime’s events can be encompassed in the term life data or more specifically, event life data. For the purpose of this reference, I will limit out examples and discussion to lifetimes of community life, and apostolic life with photos (Fig. 4.1, p. 63) for illustration, however the same concepts can be applied in other areas.

#### **Community life**

A Community is formative to the extent that it permits each one of its members to grow in fidelity to the Lord according to the charism of his or her institute (CDF 27). At both La Valla and the Hermitage, community life was one of the principal means Father Champagnat used in formation of his Brothers (C.49). The members of the community are the first to share in the love of everyone to which they are committed. Love also finds expression in the welcome they give to those who visit them. Living together as brothers is of great assistance in the maturity towards chastity (C. 23). Daily the members of the community answer the call of Christ by wanting to live together in a community of consecrated persons. Their unity shows that God is Love and that this love, poured into their hearts by the Holy Spirit is stronger than their human limitations (C. 47)

## Apostolic life

As consecrated men, the Marist brothers, reach out to others, especially the young people and the children, to make Jesus Christ known (C. 17). Each of their communities, sent by the Institute, carries on its apostolate in union with the pastors of the local Church, and in collaboration with other religious and lay people dedicated to the same task. In situations where religion is persecuted or society is in crisis, we remain in the country, if at all possible, through a sense of fidelity to the mission (C. 80).

**Figure 4.1,** Marist life/ rituals



Brothers go on in our daily lives trying to conform to acceptable ways of behaviour and conduct conformity to the immediate society's culture and values. Therefore characteristics such as greeting habits, dressing, social norms and taboos, food, songs and dance patterns, rites of passage, traditional occupations, religious as well as philosophical adapt as a system and play a central role in giving the society its uniqueness in Marist pedagogy and training in MIC/MIUC.

As educators who form and train for today and tomorrow and in line with the problem statement (cf. pr. 1. P. 6) positive dimensions of culture and values the synergetic society,

conservation of nature, native arts, dances and games that offer interesting sources of entertainment and happiness (cf. p. 4-5) should be encouraged given the fact that culture ought to be knowledgeable innovative and instrumentally beneficial to people in such a way that the society can move from one level of development to another.

#### **4.4 Profile (Description) of the study population**

The sample was analyzed from the control variables (Nationality, age, responsibility, teaching experience, academic qualification and teaching institution), characterizing the data as demonstrated by tables and explanations here below. In Part 1 of the questionnaire, a profile of the study population (respondents) was drawn. The profile (description) comprise of biographical and demographical information. Biographical data include the nationality/province, age, position, years of experience in teaching, and the highest academic qualification while demographic information, on the other hand focuses on the type of school.

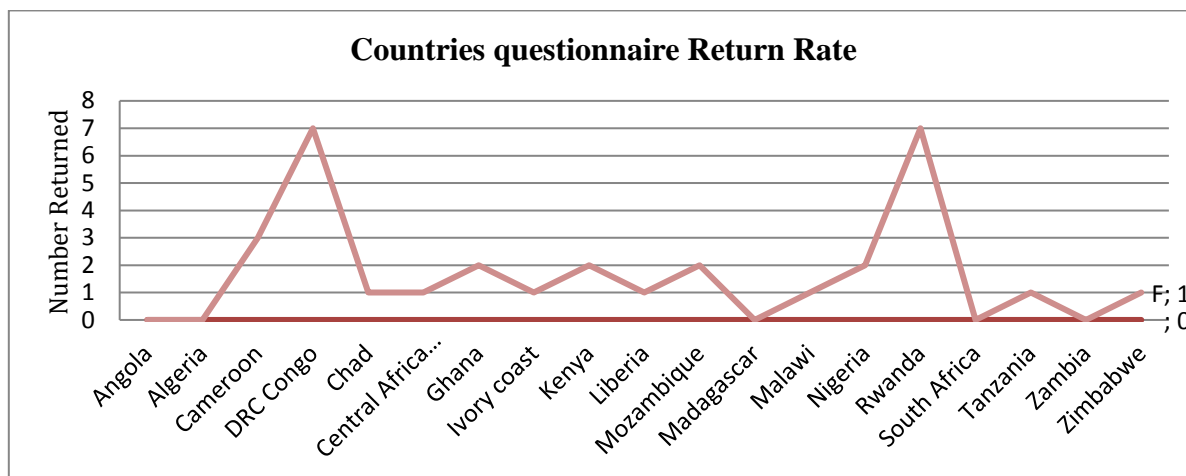
##### **4.4.1 Biographical Data**

In this study, I focused on an instrument that appears useful for career guidance or job assignment purposes – the biographical data. Responses were from the Marist brothers who had finished religious formation and teacher training (holding teaching and management positions) to a life history questionnaire were analyzed. Results indicate that groups could be differentiated using response patterns. In addition, items defining these patterns were related to demands of actual paths chosen.

##### **Nationality (Question 1)**

In the questionnaire (cf. Annexure I, p.) respondents were required to indicate their nationalities. The participants per country representation for the study are shown in Figure 4-1.

**Figure 4.2,** Respondents from African countries



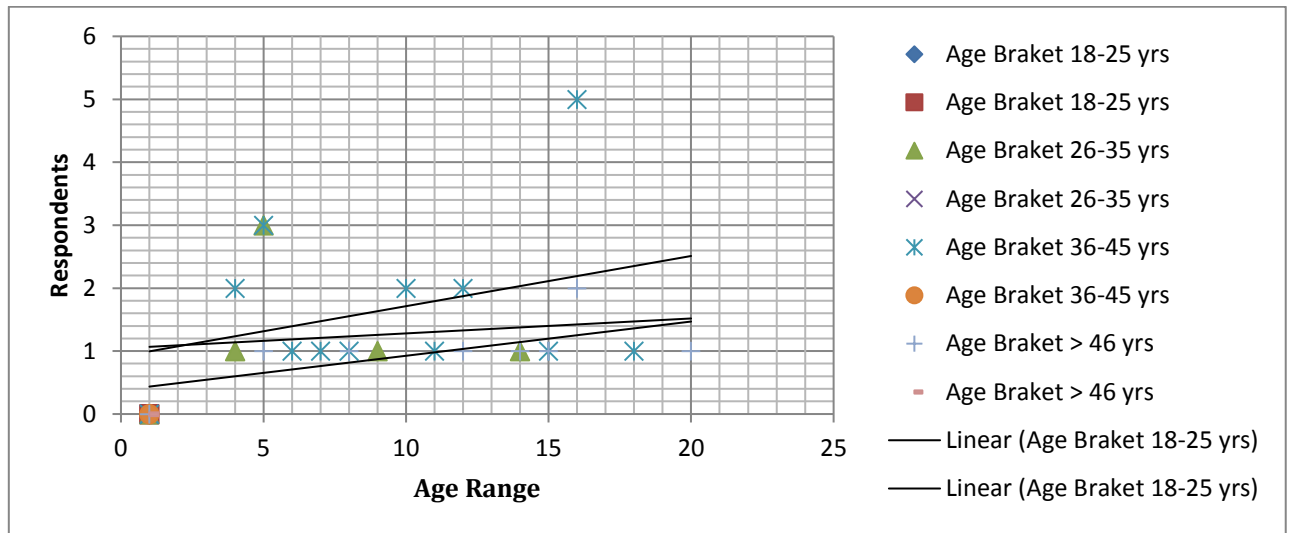
From the returned questionnaire, DRC and Rwanda had the highest return rate of 38.8% followed by Cameroon 16.6%. Those who cooperated showed high opinions about Marist mission although those opinions are split between positive and negative ambivalence. However, survey methodologies speculate about what factors affect survey respondents' willingness to cooperate when conducting on survey as it happened in this particular study. Attributes of the researcher, the particular respondent, the survey process or the external environment may have impacted the respondents who did respond to the questionnaire.

From a sample of 90 participants in eighteen countries only 32 respondent's form fourteen countries responded to the questionnaire. 64% of respondents did not respond to the questionnaire indeed implicating the generalizability of this particular case; however, brothers from countries that participated in this research were thus fairly representative. Closer speculations on the refusal can be attributed to: participants did not have knowledge about the study and how it may affect them; short term and emotional nature of satisfaction judgement, lack of trust for the researcher for some who submitted incomplete questionnaire, poor interaction with the researcher, negative attitudes towards the topic of study and the research questions, and little reason to suspect that they would have more knowledge or more positive attitudes than those who answered; or maybe feelings of too much interference given the attitudes and opinions on changes that were going on in MIC and in the provinces etc. Accordingly, I can imply that more information to the sample of respondents and continuously creating awareness should be provided in future. The agency should create awareness and separate the importance of what he/she do form other request will increase the likelihood that they will cooperate. Whether or not these must have affected survey responses is unknown.

**Age (Question 2)**

The study sought to establish the relationship between the ages range variable (cf. Part I, Q2, p. 60) and the respondents' effectiveness. Table 4-3 below is the summary of the respondents' ages.

**Figure 4.3, Age bracket of respondents**



All the respondents indicated their age. The average age of these respondents was 36-45 years representing 62% with the youngest is between 26 to 35 years representing 18.75% and the oldest above 46 with 25%. The average age of respondents indicate that they are in the mid-life transition phase and thus herald by crises and transitions which may culminate either in dissatisfaction and personal disquiet or a sense of accomplishment and minor stability, as well as to become involved, trying to live a legacy (Bandura, 1998), as noted earlier, beliefs concerning one's capabilities are influential determinants of the vocational life paths and effectiveness that are chosen. The age reveal a fit between people's beliefs about what they can do; anticipated and likely outcomes of prospective actions, set goals and plan courses of action to realize value futures. Foresight is translated into incentives and appropriate action through self-regulatory mechanisms.

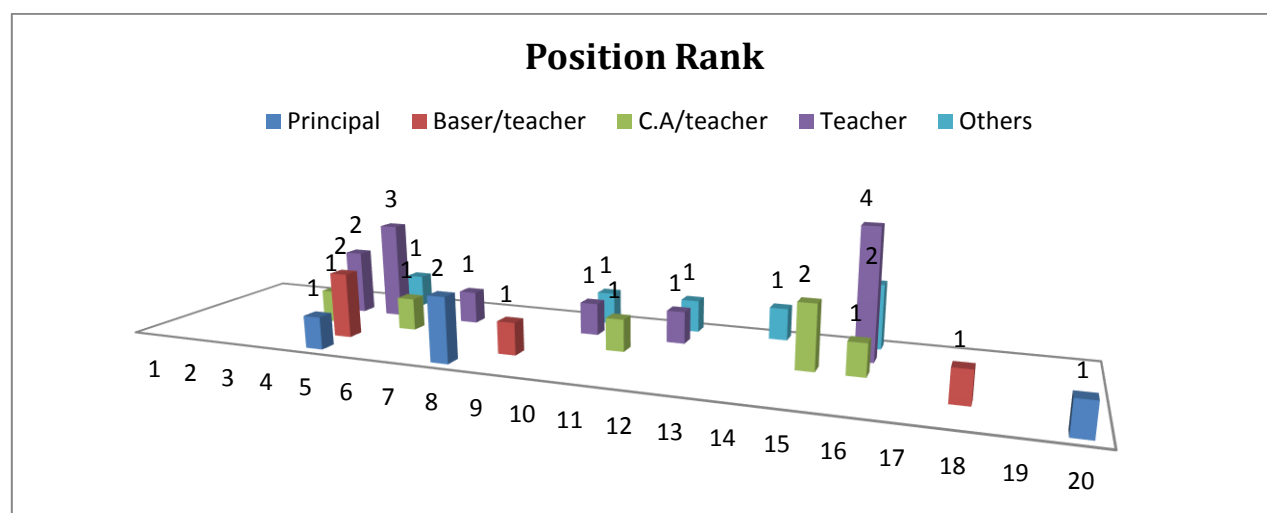
By the middle years, people settle into established routines that stabilize their sense of personal efficacy in the major areas of functioning. However, the stability is a shaky one because life does not remain static as the middle-aged find themselves pressured by younger challenges; situations in which people must compete for promotions, status, and even work itself, force constant self-appraisals of capabilities by means of social comparison with younger competitors. Therefore, the 62% should be helped to regulate their academic development, regulate their own learning and

master different subject matters, to accomplish significant academic and religious progress because the rapid pace of technological change and accelerated growth of knowledge are placing a premium on capability for self-directed learning, (Bandura, 1998). As in earlier mastery tasks, an organizations' sense of self-efficacy is an important contributor to attainment of further competencies and success,( Bandura, 1997) those who enter adulthood poorly equipped with skills and plagued by self-doubts find many aspects of their adult life stressful and depressing.

**Position/responsibility in school (Question 3)**

The study sought to determine the responsibilities of respondents in their work environment. Table 4-4 presents the respondents' responsibilities.

**Figure 4.4, Responsibility of respondents**



From the figure above, it is evident that from the 32 respondents, 75% do not hold top management positions at the school. The 18% of the respondents are teachers and community animators, 12.5% administrators and teachers and 18.75% do not participate in the management of school affairs but are within the scope of the school. It can therefore be inferred that it is only the 9.3% deputy principals/principals who participate and use the knowledge and skills in their respective works.

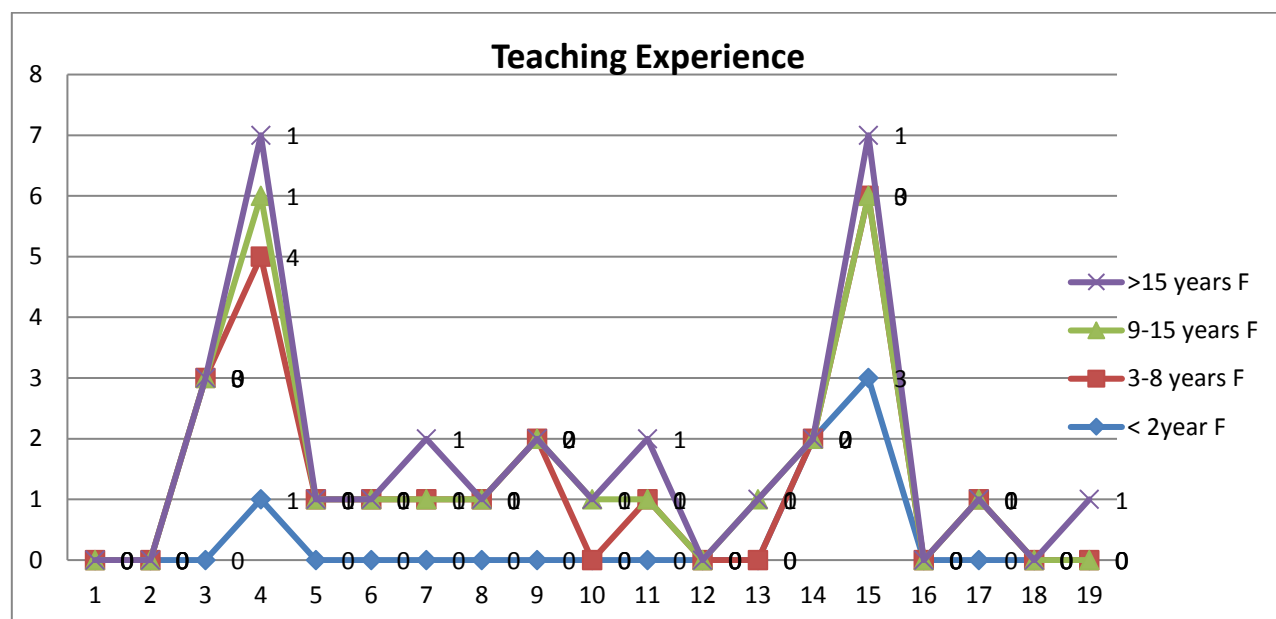
The managers make the complex sets of decisions on repeated occasions in efforts to fulfil different task demands. At periodic intervals, their perceived self-efficacy, organizational aspirations, and quality of analytic thinking are assessed. The level of organizational performance they achieve is also measured. By making self-satisfaction conditional on matching adopted goals, people give direction to their behaviour and create incentives to persist in their efforts until they

fulfil their goals. They seek self-satisfaction from fulfilling valued goals and are prompted to intensify their efforts by discontent with substandard performances. Correspondingly, there are countless attractive options/jobs people do not pursue because they judge they lack the capabilities for them (Bandura, 1998). Therefore, in relation to the core business of a school, namely academic teaching and learning, it can thus be said that most respondents are involved in the lower level management, the heads of departments are regarded as middle management and deputy and senior deputy principals and principals are seen as top management. Furthermore, it can be inferred that although majority of the respondents were educators involved in the lower level management, they represented all the different groups and levels of management.

#### Years of teaching experience (Question 4)

The researcher’s intention was to find out the respondent’s length of experience in utilizing the formation, skills and knowledge acquired at MIC (cf. p.). Give below are the summary of their responses as indicated in Table 4-5 below.

**Figure 4.5,** Years of teaching experience of respondents



A teacher’s years of experience are one of the teachers’ qualifications indicators that are believed to be a significant determinant of students’ academic performance. Work experience varied from 9 months to 2 years; 3 to 8 years; 9 to 15 years and more than 15 years. Length of service according to (Hackett, 1996) may present a yardstick to measure organizational stability. Based on the respondents, on average the 36-45 discussed above who answered this question had 3-8 years of experience in education representing 56.25%, which indicates a significant length of service.



The most experienced respondent had more than 15 years of experience with 15.63% and the influx that had just started the teaching career had 19.2%. These figures correlate with the relatively high age of the respondents as indicated in an earlier paragraph, and further indicates that the duration of services found presented a balanced movement of departures and influx. When compared with their average age, it can be deduced that the 15.63% respondents had attained some degree of stability as they grow old as teachers, confirming the theory of Becker and Zvonkovic (1995) that the age of an employee is a good predictor of commitment. This findings and inference therefore supports the findings of (Polit & Beck, 2004) that a notable core of experienced workers should be maintained, yet there should also be fresh entries to avoid stagnation. Finally, the findings are in consistence with the studies of, (Kini & Ann, 2016) on the effect of teaching experience in the United States, the current study supports the theory that:

- a) Teaching experience is positively associated with student achievement gains throughout a teacher's career. Gains in teacher effectiveness associated with experience are steepest in teachers' initial years, but continue to be significant as teachers reach the second, and often third, decades of their careers.
- b) As teachers gain experience, their students not only learn more, as measured by standardized tests, they are also more likely to do better on other measures of success, such as school attendance.
- c) Teachers' effectiveness increases at a greater rate when they reach in a supportive and collegial working environment, and when they accumulate experience in the same grade level, subject or district.
- d) More-experienced teachers support greater student learning for their colleagues and their school, as well as for their own students.

Of course, there is variation in teacher effectiveness at every stage of the teaching career, so not every inexperienced teacher is less effective, and not every experienced teacher is more effective. Policymakers generally craft policy for the norm, and therefore, it is important to recognize that, on average, the most effective 20-year teachers are significantly more effective than the most effective first-year teachers and these positive effects reach beyond the experienced teacher's individual classroom to benefit as a whole. Longevity in teaching represents the total number of years teaching, years teaching in the same school and grade, and the number of different grades taught. However, teaching longevity (Bandura 1998) has a small, positive effect on school achievement; but, interestingly the staffs' collective sense of efficacy that they can promote high

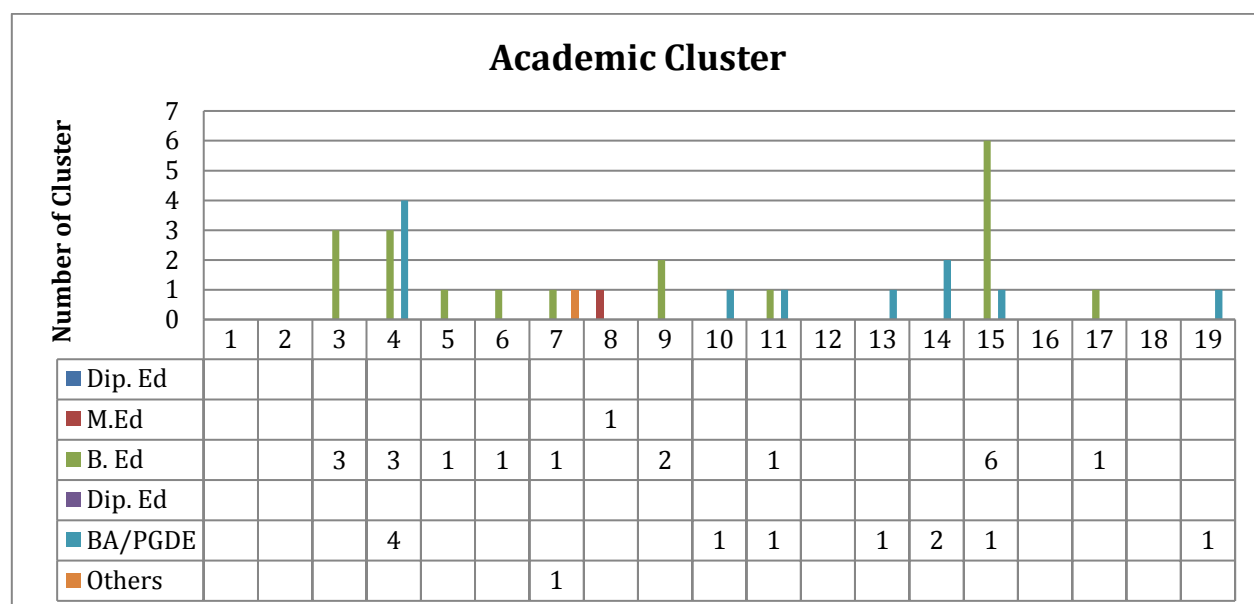


levels of academic progress contributes significantly to their schools' level of academic achievement. As year pass, people motivate and guide their actions through proactive control setting for them challenging goals that create a state of disequilibrium.

### Academic qualification (Question 5)

The study also sought to establish the academic qualification of the respondents as shown in Table 4-5 below. This question asked 'What is your recent level of qualification?' The purpose of this research question was to assess the respondents' perception on the role of teachers' higher academic qualification and their job effectiveness and to show if there is a connection between higher qualification and respondent's effectiveness.

Figure 4.6, Academic qualifications of respondents



The highest category of education level of respondents was a bachelor's degree in Education at 59.38%. Only 34.38% of the respondents had obtained a post-graduate qualification and 3.13% Master degree. Interestingly, 3.1% held a doctorate. Needless to say, this percentage even though from few respondents, is an inspiration that is correlated to (cf. pr. 4, p. 34) that, individuals exhibit a highly resilient self-efficacy, even in face of numerous difficulties; set themselves increasingly challenging goals, and use good analytic thinking and achieve a high level of performance. The level of education indicates that the respondents are well educated, but the 59.38% do not have time 'opportunity' to engage in further studies confirming the theory of perceived access to training (cf. pr. 1, p. 38). The findings also indicate that most respondents have a formal tertiary qualification,

which is a requirement in order to be working in the teaching profession. Taken together, the results from this question show a negative correlation with the education in sub-Saharan Africa in the literature review (cf. 2:5). The association of these findings are in line with the purpose of the current research report to improve education management program for the present and future generations.

With the current study in retrospect, the substantial majority of academic achievers lent belief to the development theories of numerous scientists who expound on the self-actualizing needs; therefore, to this end, the average age 36-45 years (cf. fig. 4.2) in the words of (Meyer et al., 2003: 369; Bandura, 1998) the study infers an inclination to be retrained, to broaden the knowledge base and develop interpersonal and personality traits, so as to be effective in the work environment and promote common elements with of loyalty, commitment to the work group, leadership, job, career and union (cf. pr. 5, p. 34).

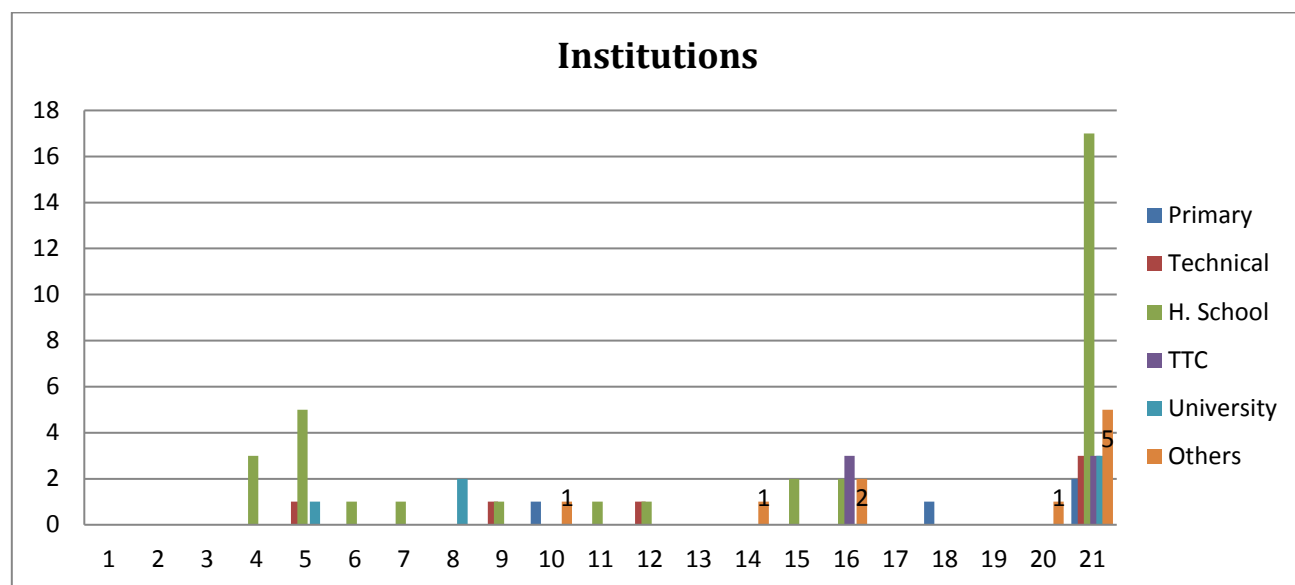
#### **4.4.2 Demographical data**

Demography is the study of the size, territorial distribution, and composition of population changes therein, and the components of such changes, which may be identified as natality, mortality, territorial movement (migration), and social mobility (change of status). I limited demographic space to classification of schools.

#### **Classification (Type) of school/institution (Question 6)**

Together with Part I of the questionnaire, this item of the questionnaire (cf. Annexure Q 6, p. 2) consistent with the purpose of this study (cf. 1.2.3, p. sought to obtain demographic information regarding school enabled the researcher to draw a profile of the respondents and substantiate the context provided in chapter 2.5 of schools and teachers in Africa and Madagascar. Table 4-7 gives the tabulation of their responses

**Figure 4.7,** Type of school/work Institutions of the respondents



Given that all the respondents had undergone training and formation in MIC/MIUC, and had a minimum qualification of Bachelor in education, 6.25% teach in primary schools, 9.38% work in technical schools, 9.38% teach in teachers training colleges, 15.63% have no responsibilities in school but have other duties where they use the knowledge and skills and finally 9.38% teach in universities as they exhibit certain skills, knowledge, and values. Additionally, some had additional responsibilities not withstanding mention. The ‘belief system’ of staff creates school cultures that can have vitalizing or demoralizing effects on how well schools function as a social system, (Bandura, 1998). The quality of leadership is as well an important contributor to the development and maintenance of effective schools. As Marist educators, the ability to get the teaching staff to work together with, a strong sense of purpose and to believe in their capabilities to surmount obstacles to holistic and educational attainments is fundamental to evangelization. It could thus be obvious that teachers’ beliefs in their efficacy to promote academic learning and spiritual growth in their particular school are aggregated for a given school, and beliefs in their schools’ capability as whole are aggregated.

#### 4.5 Suggestions to Economic and Mission Sustainability

Sustainable development concepts relates to the continuity of economic, social, institutional, and environmental aspects of human society as well as the non-human environment. In this research, I have discussed mission sustainability, which is now a common approach related to management of projects, programs, institutions, organization, people, and other entities requiring effective and efficient production, marketing, distribution, and the delivery of products and services.

The rationale for including suggestions to economic and mission sustainability was to establish: The extent of the significance of present and future role of MIC/MIUC in forming and training competencies, skills and knowledge for the job market to guarantee a sustainable mission for all stakeholders. In other words, would different competencies, abilities, knowledge and skills needed in different kinds of schools, colleges, vocational training centres and universities impact on the Marist mission of education in evangelization in the Church today.

In light of the significance of sustainability, this study advocates MIC/MIUC for a comprehensive analysis of the social, economic, legal, cultural, educational, and political environments for project implementation. The institutions philosophy, mission, vision, values, goals and objectives should be fully articulated and stated in the sustainable plan. The involvement of all stakeholders and advocates is also of paramount importance.

#### **4.5.1 Analysis of Economic Sustainability Suggestions**

It is of course the brothers' responses were influenced by the religious formation at various levels and the Marist pedagogy. These guidelines framed the topics they wrote about and the order in which they did so. The guidelines also required certain actions, such as reading and referencing formation and training literature. Data analysis on mission sustainability considered this, and awareness of how the guidelines framed the interactive context. Six points are worth making, however. The first is that the analysis was of identifying the position of the economic situation of the Marist brothers in the region; more was on giving suggestions to amplifying training and formation, management of resources and the mission. The guidelines were open prompts, rather than closed or guiding question. In this regard, they were similar to the question frames used in the questionnaire. See Table 4 for a description of economic and mission sustainability suggestions and the strategic guidelines.

The key finding of this study is that the respondents were asked to give practical suggestions. Response extracts about economic sustainability is presented and analysed in three distinct stages, as shown in Figure 4:4 below.

**Table 4.6,** Three Economic discursive suggestions claimed

Strategy	How these practices were used in texts to position financial economic sustainability
<p><b>Training and formation in MIC/MIUC</b></p>	<p>In the scripts, respondents claimed; mounting professional courses to meet job market, appreciating quality teaching and formation, ...<i>train on planning and resource management</i> and emphasize on <i>managerial professionalism</i> where business approaches are adopted in education, suggesting that these construct competencies lie at the heart of formatters and teaching staff. Examples of dilemmas as reported were ...<i>disappointed...appoint qualified brothers to MIC, ...re-structured academics programmes for 21st Century, new technology...managers who have business oriented minds into our works, integrity, professionalism...accountability...lacking</i>. These responses linked up with the argument with the literature study (cf. pr. 1, p. 19) that international training institution integrally aid in integrating an international, intercultural, or global dimension of the purpose of the post-secondary institution are varied, with a particular focus and emphasis on Christian education referred to on more than one occasion. Strong emotions were recorded and reflected in the study, such as...<i>I am very disappointed and confused on the criteria of selection of the actual...staff</i>. The same respondent also held the same opinion: <i>Administrative units should send people who can really deliver both spiritual and academic content...</i> These particular responses stated above pointed a frustration with role of management and, were consistent with the viewpoint from the literature that advocate for integral formation of body mind and spirit (cf. 2.2.1, par. 1, p. 11). However policy remains the precondition for better management, a coherent and effective response to globalization, effectiveness of strategies (cf. pr. 2, p. 19) on African context and situation, challenges and frustrations encountered according to the study implies a call for change.</p>
<p><b>Further training &amp; development</b></p>	<p>Quite significantly, human resource development claims included: ...<i>adequate training after MIC, ...learn to take risks to invest... take loan</i>, continue with workshops on economic sustainability, <i>run private school, income projects (Motor Mechanic, carpentry...), reduce unnecessary expenses in communities</i>, should be in accordance with the Marist mission. In the same breath, and equally important of ...<i>diversify training...competencies... promote education of brothers to Masters and PHD..., integrity, transparency and accountability at all levels, living simple life, creativity in terms of investments, put investment structures and strategies that are clear and simple</i> are inconsistent with the overall literature review (cf. 2.3, pr5, p. 16; pr. 3, p. 18) evaluation identified particular problems or weakness in the current training need improvement in the future training.</p>
<p><b>Others</b></p>	<p>Addressing the possibility of reaching out to others, amongst, respondents indicated that ...<i>mergers, collaborations with like-minded Education and business institution, NGOs and governments</i>. Tied to the business models in education (cf. 2.6 pr. 1; 2; p. 25; pr. 1; 2; 3; p. 26) the business mind should be in accordance with the principles of the church and in line with the diverse needs of the Marist Brothers in Africa and Madagascar. It must however, be kept in mind that, each country with communities and schools represents a unique institution with its own idiosyncratic characteristics, compilation and circumstances.</p> <p>Quite clearly were, responses from some of the respondents signified a negative experience concerning the role of leadership interference in training. The mentioned practices were ascribed to a restricted perspective...<i>unpredictable and only the superior at the time decides... not well planned ...there should be role models...Professional training...absolutely lacking, and takes long before it is thought of...</i> can lead to divisive to divisive and retrogressive practices and action. These results did not correlate to the literature on Marist formation for mission (cf. ) Therefore it can be inferred that the roles in increasing job challenge, role clarity and participation in decision making about training and development are rather theoretical.</p>

Low performance has detrimental effects on the organization, both reducing team engagement and moral stifling productivity and innovation. HR can combat this by implementing a process for performance improvement and training managers on how to properly, and confidently, assess and address low performance. From the claims above, it can be inferred that; many brothers are not trained on economic sustainability and do not have a process for performance improvement in place to help them understand. Equally, leadership often resort to implementing sustainability plan (SP) first with little collaboration with other stake holders and, enough training of the brothers. As a result, sustainability in all sectors is chocked off its strategic processes and evaluation as proper in the region. As can be seen, there is no ‘silver bullet’ for improving sustainability as each case is different. However, effectively training brothers and giving them a clearly defined process allows them to systematically assess and address performance that can lead to suitability.

Overall, it can be inferred from the suggestions that change in perception is important more broadly on issues surrounding mission sustainability. To put it in another way, Albert Einstein once said that a new type of thinking is essential if mankind is to survive and move to higher levels.

#### 4.5.2 Analysis of Mission Sustainability Suggestions

**Table 4.7,** Mission sustainability discursive claims

Mission strategy	How these practices were used in texts to position Marist mission
<b>Vocation promotion &amp; formation (initial &amp; on-going)</b>	<p>As was stated earlier, the human resource function entails the creation, maintenance and utilization of a skilful and well-motivated labour force in order to realise the objectives of the institute (cf. 2.2, pr1:2, p. 10; 2.2.2, pr1:2:3, p. 13) in relation to the current study, <i>aggressive promotion of vocations...men of prayer and action, ...retain/keep brothers ...develop brothers, re-define spiritual accompaniment, ...global approach to formation of brothers in conformity with the African values</i>, as has been stressed throughout this research report, required to manage the self-sustaining, rapidly developing Marist schools.</p> <p>The brothers work in a wide variety of settings and are required to perform several functions that require advanced knowledge, skills and attributes in order to manage schools effectively. Reviewed literature on human resource management (cf. 2.3, 2.6) revealed that appropriately trained employees were regarded as one of major success variables for maintaining standards of service in any organization. It is thus imperative that the managers/principles should have related experience, be trained, and formed (2.7) to improve their current job performance and contribute to the achievement of organizational goals' (Edralin, 2004).</p>
<b>Marist Consecrated life (witness)</b>	<p>The majority of responses related to Marist witness referred to the importance of role models of simplicity in life to ensure that learners are well educated and the people learn from them '<i>... simple style of life ... Lavalla Spirit, family spirit, presence ...endurance and perseverance in the vocation</i>. Also common were the explicit claims of <i>building a</i></p>

	<p><i>strong sense of belonging to a global family... flexibility lets respond to... without fear take up risks with courage ...let go old/non-existent customs and embrace new changes with joy'. These responses were to a certain extent in accordance with the need expressed to religious formation and commitment (cf. pr.1:3, p. 31; 32, pr. 3. P. 35 &amp; pr. 2:3, p. 36)</i></p> <p>A respondent highlighted the importance of the African philosophy <i>Umuntu Ngumuntu Ngabantu</i> 'a person is a person through other persons' in the complexity of evangelization. Once again these findings are consistent with organizational commitment and self-efficacy and organizational commitment (cf. pr. 2, p. 31 &amp; 33, pr.2, p. 34). The preceding response to some degree indicated consistency with responses that emphasised the importance self-efficacy and normative commitment as was reported in the previous paragraph, and the expressed need for training and formation. Responses related to Marist witness were significant for understanding the vocation to consecrated brotherhood in day to day evangelization through Christian education in schools. These responses linked up with the argument from literature study require person's young and old who want to be vital parts of the community and who can provide both the energy of youth and the leaven of experience and insight to be part of a second founding of the congregation (cf. pr. 2, p. 13) can be regarded as one of the fundamental tasks of a Marist brother. In short responses related to Marist witness, ultimately also served as fundamental guidelines for managing conflicts, welcoming refugees and protecting the rights of children as implied in the next texts here below.</p>
<p><b>New Evangelization</b></p>	<p>Concerning evangelization, the claims '<i>...understand the paradigm of the church, one respondent recommended the use of ...communication technology to teach another respondent emphasised an approach of managing information with creativity to make sense and ensure mission relevancy today, for mass participation and involvement. Some respondents implicitly pleaded for an approach to focus on basics so as to ensure love for children and neighbour ...conflict resolution, protection of the rights of children, peace and reconciliation, welcoming refugees, yet implicitly hinted upon a global approach to encouragement based on the needs of learners and the people the brothers serve. The same respondents held the same view as inevitable emergent realities that call for important construct competencies to manage and respond to them. A possible reason for this situation could possibly be that the Marist brothers have an international perspective and as an international congregation have already noticed and conformed to new demands in different countries and schools to increasing evangelization of the youth and children through education. Other notable exceptions with regard to new evangelization construct competencies include the construct to attract, retain and develop brothers as the basic human resource in response with the research purpose and objectives (cf. 1:2:3, pr.3, p. 4, 1:4, 1:5, p. 7 &amp; 7) and based on the extensive literature review new paths for the Church's journey in the years to come (cf. 2:2:2, pr3, p. 12).</i></p>

It became apparent during data analysis that access to: *information, resources, partnerships and collaborations ...restructuring and merger opportunities ...best practices* as indicated by respondents can help to strengthen effectiveness and achieve greater sustainability. In like manner, the construct of these narratives enabled me to understand those experiences in a more holistic way and perhaps discover things that the respondents may not have been consciously aware of themselves when responding to the questionnaire; in particular the '*Umuntu Ngumuntu Ngabantu*' - philosophy a person is a person through other persons'. Human resource is the link between

management and the customers and the way in which the leadership deal with customers (learners, parents, visitors, etc.) can reflect on management.

#### **4.6 Synopsis**

Data provided information about respondents understanding of religious formation and training in MIC/MIUC as well as their views and experiences about MIC/MIUC and the needs required to improve the institutions that were in relation to the study objectives (cf. 2). A very significant difference was found, in the analysis of the questionnaire and the documents concerning on-going Marist religious formation and professional training in MIC/MIUC. Subsequently these results indicated that one set of guidelines can be set for the religious formation in MIC/Scholasticate with its own strategy and the other one for professional training for Marist mission in Africa and Madagascar according to the needs of each province. While the process of connecting the questionnaire and the documents, in alignment with the literature study and theoretical framework contributed to the development of the suggestions for Marist mission sustainability; the paragraphs below, informed by the findings from the analysis, suggestions from the study are presented and some guidelines proposed.



## 5.0 FINAL CONSIDERATIONS

### 5.1 Introduction

The previous chapter discussed how trained and formed brothers' effectiveness on mission sustainability is informed from the policy drivers of making professional training market driven and on-going formation in MIC more adaptive in today's environment. Data was gathered primarily from the case study of trained brothers.

In carrying out this study, I took an Interpretivist approach as I felt there was more than one reality, and knowledge generated was perceived through socially constructed and subjective interpretations (Bandura, 1993). I did have some prior insight to my field of study at the start, but was not sure how to find it or what to expect. In collecting the data, I was dependent upon my respondents to interact and to construct a collaborative account of their perceived reality. I felt an Interpretivist approach would facilitate my understanding of how and why some brothers feel that MIC/MIUC helped them and others did not along with their suggestions on how to improve the management of the institutions. Consequently they enabled me to be alert to differences as they occurred in the data collection and in my analysis.

The research here started by exploring the brothers religious formation and training effectiveness in MIC/MIUC and how it shaped their self-efficacy identities as Marist educators. In doing so, I attempted to categorise these attitudes into: on-going formation and training in MIC/MIUC, further formation and professional training/development and others as explored in section 4.5. I adapted the three categories in this research in order to reflect my findings (see p. 80 below). Building upon these, I developed a fourth category 'evangelization today', to enable all of the brothers to fit into this framework, rather than try to force them into something which was not quite adequate. This original contribution could be tested, utilised or applied by other researchers to check whether it could work in other contexts.

#### 5.1.1 Research outcome one

*To evaluate the impact of religious formation and teacher training of brothers at work*

This study shows that brother's religious formation and training in MIC/MIUC did happen (see 4. 3, 4, 5), albeit at differing periods/years. Most of the brothers here appreciated the programs

in MIC/MIUC, although some did play down their significance in the job market and evangelization today. There was a feeling that some brothers have ‘a sense of negativity’ (MIC/MIUC) approach to formation and training for competencies needed today. It could also be the case that as time has moved; the brothers have become more adaptive to bachelor’s degree and could need to go for further studies in the same institution but it appears stagnant! One ramification regarding MIC/MIUC is that, strategy is indispensable so as to leave the management of the college to a local visionary leader who has the college and the sustainability aspect at heart, to scale the institution to international standards (as the name suggest).

### **5.1.2 Research outcome two**

*To verify the self-efficacy of Marist brothers at work*

This research explains how the brother’s views are committed to teaching in their various assignments due to the training and formation they acquired. The respondents see further training beneficial to them as regards to the issue that emerged ‘... *promote education of brothers to Masters and PHD*’; whether or not they could complete their dreams of further studies while still young depended upon the decision of their leaders; however they see advantages from further studies both from an intrinsic and extrinsic perspective.

### **5.1.3 Research outcome three**

*To examine the impacts of formation and training of brothers on economic sustainability*

Despite the rapid change in technology, political, economic and social-cultural in Africa; comparable policy statements emerged regarding how standards can be improved and sustained. The most important factor in determining the effectiveness of an institution is the quality of its members. Majority of the respondents in this study hold the Bachelors’ degree, a typical of a cohort in secondary school teachers. Additionally, some have other responsibilities. It could therefore be argued that teaching is not the first career. Although this may be true, the high number of respondents who did not turn up could therefore be argued that they have less concern about the future sustainability of MIC/MIUC and its relevance in the continent. It also raises a much bigger question as to what the purpose of MIC/MIUC is, if positive attitudes are not developed on research and scientific work (cf. pr.3, p. 9).

From the data gathered in this study, the religious formation and training of brothers did not correlate with economic sustainability. The data shows that respondents do not have relevant competencies, abilities, skills and knowledge in the job market today, and therefore, the desire for further training was imperative for economic sustainability agenda. The study revealed that

traditional formation and training is not the only indicator today on how well a brother will live for the mission but a careful study of today's changes and adapting to them without changing the original meaning (cf. Table 4.7, p.76). Additionally, this study also learnt that brothers are unconcerned about the performance of MIUC as an international institution when majority suggested...*more time to be dedicated to religious formation. ...spiritually yes, professionally no ... not benefited from MIUC in the academic...emphasis on academic should be abandoned.*

This study continues and furthers the debate about the benefit and issues with mission sustainability. In addition, it brings the construction of a brother's mission today into the discussion, something which has not been linked in the religious circles previously. As a result, this study opens up new areas of questioning and debate surrounding religious formation and professional training for mission sustainability in MIC/MIUC. From my research, it was apparent that religious formation has improved and is given more attention as compared to professional training however not adaptive to emerging strategic issues. Therefore, this study identified the difference in understanding and the value of effective training and religious formation in relation to sustainability levels today in MIC/MIUC and the Marist administrative units. The implications below outline equally substantive recommendations.

## **5.2 Implication of the Findings to Theory and Practice**

According to a survey conducted by Office Team in 2015, 38% of HR professionals consider training and developing employees their greatest staffing concern. Of course, organizations that manage to train and develop their employees win the jackpot. There has/is a growing gap between the competencies organizations have been focussed on developing and what is needed in the future. For this reason, the pace of change in today's operating environment demands new knowledge management capabilities and competencies while making others obsolete; and training and development (TD) is challenged with keeping up with up-skilling employees. Indeed human resource must shift from talking about being strategic to behaving strategically by identifying capabilities, assessing the human team addressing gaps and being transparent. My mission in this research was to deepen the understanding of Marist religious formation and training effectiveness in MIC/MIUC through history and its impact on Marist mission in Africa and Madagascar and to provide a fact base that contributes suggestions to decision making on critical management and policy issues. In reference to the research question (cf. 1.3, pr. 2; 3 p. 6) findings demonstrate that:

1. Brothers have low morale of expression, low trust, and neglect attitudes as noted from the questionnaire return and the available competencies, skills and abilities are so limited to withstand the market competition today and guarantee economic and mission sustainability.
2. More than 56.25% of the brothers have an average of 5 years teaching with only the Bachelor in education; thus low self-efficacy with groaning and dissatisfaction are interpreted as symptoms given that only 3.1% of the respondents hold Master and PHD.
3. The average age 36 – 45 years represents more than 62% of the population of the brothers
4. 75% of the brothers do not hold management positions in schools and therefore do not actively apply the skills and knowledge learned adequately; however they apply them on other related areas of this study as identified.
5. The impact of religious formation and teacher training is positive however, low spirit of living Evangelical Counsels is negatively affecting organizational commitment.
6. The dissatisfactions of respondents on professional training are attributed to different educational curriculum orientations, socio-political and cultural backgrounds in African countries. In other words, professional studies are conditioned by local circumstances; therefore the obligation to conform to the school and university system of one's country (document: F. G p. 27) is indispensable.

Further examination of the findings reveal that leadership/Provincial have gone slow to identify gaps in brothers' skills to drive financial development by not aligning development to the needs. As a matter of fact, the structural changes in African societies over the past two decades have unintentionally determined the integrity of religion and therefore the subject need update. Consistence with the views of most respondents that the provinces development as brothers-owned, yet brothers still feel like their needs aren't being met, stand out as the most important point why brothers' retention is and will be a challenge. Congruent with the respondents' views on development opportunities and in view of these findings, professional training and religious formation must be seen as a means to an end 'mission sustainability' and none should be under-estimated. To sum up, from the current findings, the following principles can be offered in this regard.

- a) Administrative units to design the brother development program by detecting training needs that build the competencies, skills, and abilities needed both today and in the future.

- b) Administrative units to connect the right development opportunity to the right brother through an effective development planning process that focus on programs that boost brother's self-efficacy and improve their retention.
- c) Re-vamp the culture of training, and on-going religious formation in MIC/MIUC for sustainability. Invest in strategy and human resource along with research and technology to reflect 'Africa's wonderfully diverse' needs and build new programs that include and not limited to (Religion and Humanism, protection of Children's Rights, Peace, Justice and Reconciliation, Youth Ministry, Religion and Spirituality, Strategic Management, Sustainability of Organization, Marketing and Consumer Behaviour) relevant in today's job market to foster entrepreneurship competencies, and formation development.

Overall, training and formation need to be not only the brother-owned and provincial/ district supported, but also the regional-informed to ensure that it meets the continental's present, emerging and future needs given the rapid change and the pace of accelerated improvement in technology. Indeed there is a dire need to organize operations effectively and efficiently to ensure provinces get the most out of their investment.

### **5.3 Future Research**

The researcher was an insider researcher, having a dual role of researcher and a brother in the same institution. In future research, an investigating trainees in a different environment from the one in which a member, may have the advantage of wider objectivity as he/she would not have preconceived notions of the philosophy of the phenomenon. He/she would not be known to the respondents vice-versa which could result in a different dynamic of relationship existing.

Second, this study focused on fairly broad training and formation designs and evaluation features. Although a number of levels within these features were identified a priori and examined, given the number of viable moderators that can be identified it is reasonable to posit that there might be additional moderators operating here that would be worth of future investigation. In identifying the trainees' as 'stayers', 'stoppers', 'starters' or 'movers' (Draper et al. 1998), it would perhaps lend itself to future study in revisiting these categories and brothers. It could be that the brothers have moved category, stayed the same, or even changed the profession. A longitudinal study would facilitate such research.

There has been a little research on the organizational and institutional factors that facilitate effectiveness; therefore, further research is needed. Perhaps this research should begin with rich,

qualitative data collection based on diary keeping and content analysis, supplemented by interviews. What exactly do brothers and superiors do that is related to change on the part of brother? What are the relative effects of ability and motivation on formation and training effectiveness? This should be tested in research using pre- and post-measures of training and formation performance.

It is desirable for exploring the relationship of brother effectiveness with institutions variable; a further quantitative research could be conducted to compare in different provinces systems, government and private on the phenomenon studied in this investigation.

The teacher brother/educator effectiveness is usually based on the self-perceptions. Learning outcomes could be a useful measure of teacher effectiveness, and hence a study could be conducted to find out the relationship between brother effectiveness and student achievement.

#### **5.4 Conclusion**

This research was designed to investigate the relationship between religious formation and training effectiveness in MI/MIUC on mission sustainability of the Marist brothers. In particular, the constructs focused on effective training, self-efficacy of the brothers after training, and organizational commitment to the Institution and to the brothers.

The qualitative data gathered by the questionnaire were presented and analysed in the previous sections according to the research objectives (cf. par. 3.5.6.7.8, p. 7). The analyses of responses (cf. Table 4.5, p. 62) were considered as specific data for interpretation. In order to get an overview of the most outstanding responses, this section concluded with a comparison of the responses that obtained the highest 90% with difficulty in solving complex problems if they persist and 79% strong belief in themselves due to the training and formation received in MIC/MIUC, groupings of relevance to this research and a summary of responses, ranked from the most important to the least important based on their relevance to this research.

The comparison and summary of the questionnaire and documents categories of relevance to this research was done for both competencies and needs required for sustainability in MIC/MIUC and Marist schools to manage these different institutions sustainably in the unique, varied, diverse and politicised African continental context. Based on the preceding discussions and data presented, it can be confirmed that the views and opinions expressed by respondents are indeed specific values of reference or markers for interpretation and as such provide support and evidence for the aim this report to develop sustainable and effective recommendations for training and religious formation in

MIC/MIUC in accordance with the diverse needs of African schools. In brief, the views of respondents obtained from the qualitative (cf. Tables 4.6 & 4.7, p. 73 & 76) the quantitative data (cf. 4.3 & 4.4, p. 59 & 60) and the composition of the study population as described by the biographical and demographical data (cf. 4.4.1 & 4.4.2, p. 64 & 71) enabled me to propose a way forward in accordance with the diverse needs of African people as was stated in par. 3.5.6.7.8(cf. p 7 research purpose). The recommendations on training and religious formation are dealt with in (cf. 5.3, p. 81-83). As a matter of fact, it is important to emphasise here the need of strategy for promoting change as a requisite to promote physical change, mind-set change; and can chiefly be realised through proper planning, innovation, risk taking, open dialogue discernment and commitment with all stakeholders.

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## Appendix A: Questionnaire Script

Pontifícia Universidade Católica Do Paraná  
Rua da Imaculada Conceição, 1155  
Prado Velho – CEP 80215-901  
Curitiba Paraná – Brazil  
22/06/2018  
Tel.: (41) 3271 – 2573 – www.pucpr.br

Dear Brother,

### **RE: REQUEST TO FILL QUESTIONNAIRE FOR RESEARCH PROPOSAL**

I am Omari Thomas a postgraduate student in the department of Business Administration of the *Pontifícia Universidade Católica do Paraná - Brazil*. I am carrying out a research on ***Relationship between Religious formation and Training effectiveness on Mission Sustainability***.

You have been chosen as a participant and are directly involved in the subject of this study. I kindly request you to respond to all items in the attached questionnaire as honestly as possible. I assure you that the information provided will be used as aggregate for the purpose of research only and will be in the libraries in a processed form that will not have individual effect.

Thank you in advance  
Yours sincerely,  
**Omari O. Thomas (fms)**

### **INSTRUCTIONS FOR FILLING IN**

This questionnaire attempts to find your views on the **effectiveness of religious formation and teacher training for Marist mission sustainability in Africa and Madagascar**. Please go through all the questions and mark a tick (✓) against the most appropriate answer. **Indicating your name is optional.**

#### **Individual characteristics/Demographic characteristics of participants**

1. Write the **name of your country**:
2. What is your age? 18-25 years ( ) 26-35 years ( ) 36-45 years ( ) above 46 years ( )
3. Your institution: Primary school ( ) Secondary/High school ( ) Technical ( ) TTC college ( ) University ( ) others (specify)
4. Your responsibilities: Principal/Director and teacher ( ) Bursar and teacher ( ) Community animator and teacher ( ) teacher ( ) others, (specify)



5. After MIC, how long have you been teaching? Up to 2 years ( ) 3-8 years ( ) 9-15 years ( )  
More than 15 years ( )
6. What is your recent level of qualification? Technical course ( ) Degree course ( ) Post  
graduate/Masters ( ) others, (specify)

**VARIABLE: 1. Effective training**

IMPACT OF THE TRAINING AT WORK 1= Disagree strongly and 5=Agree strongly		1	2	3	4	5
01	I often use in my current work what I was taught in the training at MIC.					
02	I take the opportunities that I have to put into practice what I was taught in MIC.					
3	The skills I acquired in the training lead me to make fewer mistakes, in my work, in activities related to content learned in MIC.					
04	I remember well the contents taught in the training.					
05	When I apply what I learned in the training, I do my work faster.					
06	The quality of my work has improved in activities directly related to the content of my training.					
07	The quality of my work has improved even in those activities that are not related to the content of my training.					
08	My participation in training served to increase my motivation for the job.					
09	My participation in training increased my self-confidence. I now have more confidence in my ability to perform my job successfully.					
10	After my participation in training, I have more often suggested changes in work routines.					
11	My training at MIC has made me more receptive to job changes.					
12	The training I underwent at MIC has benefited my work-mates, who have learned some new skills from me.					

**VARIABLE: 2. Self-efficacy**

SELF-EFFICACY 1=Not at all True and 5=Very True		1	2	3	4	5
01	I always solve difficult problems if I persist.					
02	If someone opposes, I can find the means and the ways to achieve what I want.					
03	It is easy for me to grasp my intentions and achieve my goals.					
04	I am confident that I could deal efficiently with unexpected events.					
05	Thanks to my skills, I know how to deal with unforeseen situations.					
06	I can solve most of the problems if I invest the necessary effort.					
07	In the face of difficulties, I can remain calm because I trust in my ability.					
08	When faced with a problem, I usually find several solutions.					
09	If I'm in trouble, I can usually think of a solution.					
10	I can usually deal with everything that comes on my way.					

**PART 4**

**VARIABLE: 3.** Individual commitment and organizational results

ORGANIZATIONAL COMMITMENT <b>1=Disagree Strongly and 5=Agree Strongly</b>		<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
01	I believe there are very few alternatives for thinking about quitting my vocation					
02	I feel 'emotionally attached' to this institution					
03	It would be materially penalizing for me, at this moment, to leave this institution, even if I could do so.					
04	I would not leave this institution at this time because I feel I have a personal obligation to the people I serve and those I work with					
05	I feel I have no moral duty to remain in this institution.					
06	This institution has a great significance for me.					
07	I feel like 'I am part of the family' in this institution.					
08	Even if it was an advantage for me, I feel it would not be right to leave this institution at the present time.					
09	In fact I feel the problems of this institution as if they were mine					
10	This institution deserves my loyalty.					
11	I would be very happy to spend the rest of my life in this institution.					
12	I would feel guilty if I leave this institution.					
13	One of the main reasons for me to continue working for this institution is that the exit would require a considerable personal sacrifice because another institution may not cover the amount of benefits I have here					
14	At this moment, to remain in this institution is both a material need and a personal will					
15	I feel like being part of this institution					
16	One of the negative consequences for me if I leave this institution stands out from the shortage of job alternatives that would be available.					
17	A lot of my life would be affected if I decided to leave this institution at some point.					
18	I feel I have a great duty to this institution					
19	As I have already given so much to this institution, I do not currently consider the possibility of working in another one.					

**Recommendations**

In this part, you are invited to give your **suggestions** to improving training and religious formation for **mission** and **economic sustainability**. Please give your responses in order of priority.

- a) Economic sustainability.....
- b) Mission sustainability .....

## Appendix B: Document specifics and data analysis

Document	Specifics	Data Analysis
<p><b>Marist International Centre</b> 10 Years (1986-1996)</p>	<p>Help student brothers effectively understand the nature and role of the brother ...develop knowledge and skills required to excel (pr. 2, p. 30),....long term hopes for the centre be realized...leadership...,religion, inculturation, etc. (pr. 2, p. 8)</p>	<p>.... Should revisit the formation and professional programs to have harmony so that student Brothers has common understanding on religious formation and professional training for mission. In addition, one respondent held a brief that, '...spiritually yes, professionally no ... not benefited from MIUC in the academic...emphasis on academic should be abandoned. These responses are thus in line with the call to New Evangelization in the proceeding documents overview conceptualization as a point of departure or precondition for the restructure of the institutions.</p>
<p><b>The Formation Guide; Marist Brothers</b> (2006).</p>	<p>Professional studies play a major role during the pre-novitiate, post-novitiate and also figure in the entire active life of a Brother, in the context of professional and pedagogical renewal (Cf. pr. 1 p. 27). Professional studies are conditioned by local circumstances. Provinces and Districts are obliged to conform to the school and university system of their own country (FG. P. 27)</p>	<p><i>Higher education in Kenya is highly competitive ...invest in MUIC or MIC, ...attractive market driven programs, ...depoliticize MUIC, not every brother... four year Kenya University program, ...go back to the time...rotation by province on who are to lead, minimal options of choice of study courses...university education done in one's province, close MIUC academic program...formation of formatters.</i> The concerns bore relation to the lack of clear role of demarcation and clarification, understanding of structures. The occurrences of situations outlined may be ascribed to a restricted perspective on serious matters and issues that can lead to divisive and retrogressive actions in practice.</p>
<p><b>Marist Mission in Higher Education</b> Turú (2010)</p>	<p>Brothers and lay people as experts in the evangelisation and in education for solidarity... (pr. 2, p. 15) ...Brothers and lay people as experts in the defence of the rights of children and youth (p. 8)... Establish bridges of dialogue and reconciliation in our societies (p. 10)... Act as members of a global society (p. 12)...</p>	<p><i>Adequate training of brothers after MIC in necessary (at least Masters level) ...global approach, a few other responses implied ...mounting courses in MIUC immerging realities such as conflict resolution, Children's rights.</i> With the viewpoint from the document a broader and inclusive education in imperative.</p>
<p><b>Intercultural Formation for Mission</b> William (2007).</p>	<p>Continuous change, (pr. 1, p. 5)...Training programs... should equip... Christian faith and the reality of their people (pr.3.13) ...only men and women committed. ....have the credibility to suggest altering the traditional models, (pr1. P. 19)...</p>	<p>... Proper preparation before joining MIC/MIUC ... re-organization of AFAs and follow up of the activities, divergent views ...need to close AFAs. Pastoral activities need to be in accordance with the need of the local Churches. It must be kept in mind that they need to be revised to fit the characteristics and circumstances of day.</p>

<p><b>Laudato SI</b> Pope Francisco (2015)</p>	<p>...administer with respect (p. 93)...A great cultural, spiritual and educational challenge... set on the long path of renewal (art. 4; 202)... changes in lifestyles, '...incorporate the history, culture, preserving the original identity, ...attention to the local culture'...and must proceed... with God's original gift of all (art.5; 143)</p>	<p><i>Lack of competencies for managing resources, improve 'culture of saving, Introduce practical income projects (Motor Mechanic, carpentry..), the principles of discernment reducing, capable school to subsidise the poor local ones schools, ...change out mind-set for better future...</i></p>
	<p>Honest dialogue must be encouraged... respect divergent views... redirect steps, solve our problems, see sings...things are reaching a breaking point, due to rapid change...the world problems cannot be analysed or explained in isolation (art. 63)</p>	<p><i>Lack of sense of consecration, lack of openness and good collaboration, permissiveness and inconsistencies, financial difficulty, frustrated or forced brothers... responses to a certain extent imply need to continue forming and training brother for evangelization today; responses were to a certain extent in accordance with the need to continue forming and training brothers for self-efficacy and good organizational commitment theory (cf.3.7.1, p. 30; 2.7.2, p. 32; 2.7.3, p.35 )</i></p>
<p><b>Permanent Validity of the Church's Missionary Mandate</b> Pope P. II. (2007).</p>	<p>... Dialogue, the Spirit directs the course of the ages and renews the face of the earth (pr. 3, art. 28). ...radical newness of life in Him is the 'Good News' (pr. 4, Art. 11). .....employ all means necessary to ensure the adequate preparation of candidates... (pr. 1, art. 66).</p>	<p><i>... Fear imposed by some members of staff, open conflict and lack of trust among formatters. These responses linked with the document, emphasise the importance of open, and frank dialogue to let the Spirit of God bring Newness.</i></p>
<p><b>The Proclamation of the Gospel in Today's World</b> Pope Francis (2013)</p>	<p>... new evangelization ... education which teaches encourages development of mature moral values (Art. 64, p. 55)...cultures constantly being born; ..... true dialogue, love and discernment what is truly of God (art. 119). We ought to let others be constantly evangelizing us (p. 96), (art...Mary is always present in the midst of the people (art. 284).'Behold, I make all things a new' Rev 21:5)</p>	<p><i>...dictatorship in the leadership of MIUC, tribalism, need to have a rotation by province on who are to lead MIUC/MIC, propose formatters who are willing, ...not confining every brother to finish four year in MIC/MIUC... just do two year religious formation and go back to their countries to study the educational system that fits their results. Lack of openness and good collaboration between MIC and MIUC community.</i></p>

## Appendix C: Research Protocol

OMARI THOMAS								
RESEARCH PROTOCOL: THE EFFECTIVENESS OF RELIGIOUS FORMATION AND TEACHER TRAINING ON MARIST MISSION SUSTAINABILITY								
2017 - 2018								
Research problem: How are effective teacher training and religious formation in MIC influencing the Marist brother's effectiveness on their mission and economic sustainability in Africa and Madagascar?								
General research objective: To analyze the effectiveness of training and religious formation of Marist brothers on the mission and economic sustainability in Africa and Madagascar.								
Specific Objectives	Variable	Theoretical definition	Operational definition	Type of data	Techniques for data collection	Data collection instruments	Sample	Technique for Analysis
1. To evaluate the impact of religious formation and teacher training of Marist brothers at work.	Impact of training at work	The positive transfer of training; the extent to which the learning that results from a training experience is transferred to the job and leads to meaningful changes in work performance (Blume et al. 2010).	Work related attitudes on the use of knowledge and skills acquired at MIC to perform jobs better. Measured using a scale of 12 items (Meyer & Allen, 1997).	Primary and secondary	Descriptive survey	Questionnaire & Documents	32 Marist Brothers in 14 countries; Africa and Madagascar.	Triangulation using thematic, Statistical techniques; SPSS, Microsoft Excel IBM Amos
2. To verify the self-efficacy of Marist brothers at work.	Self-efficacy	Beliefs that affect self-motivation and action through the impact on goals and aspirations (Bandura, 1997).	Work performance using knowledge and skills acquired at MIC to bring change using a scale of 10 items (Allen & Meyer, 1997).	Primary and secondary	Descriptive survey	Questionnaire & Documents	32 Marist Brothers in 14 countries; Africa and Madagascar.	Triangulation using thematic, Statistical techniques; SPSS, Microsoft Excel IBM Amos
3. To examine the impacts of formation and training of brothers on economic sustainability.	Organizational commitment	The positive feelings about the and pride in being part of it and a strong desire to remain; the possibility of loss of the advantages gained in case of disconnection and the values and the organizational objectives as a form of control about people's actions, shaping behavior in the belief of what is right and moral (Meyer & Allen, 1991).	Measured the impacts of training and religious formation to the congregation and individual results using a 19 item scale 'affective, continuance, and normative commitment' scale (ACNCS) of (Allen and Meyer 1990, $r = .86$ , $r = .79$ , $r = .89$ respectively).	Primary and secondary	Descriptive survey	Questionnaire & Documents	32 Marist Brothers in 14 countries; Africa and Madagascar.	Triangulation using thematic, Statistical techniques; SPSS, Microsoft Excel IBM Amos