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In Search of Quality Teachers for Holistic Transformation: Patristic Educational Analysis

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Abstract

Patristic has its roots in Latin, ‘Pater’ meaning Father. Patristic simply means something pertaining to the Fathers. The word Father can also be applied to ‘Teacher’. The Apostles, and other early ecclesiastical writers, who had outstanding talents, holiness and mastery in Christian teaching and living are also known as ‘the Fathers and Teachers of the Church’. It is what the Church Fathers taught based on the teaching of the Lord Jesus Christ. The teaching mission of the Church Fathers is founded on the Lord’s command ‘to go to all nations to baptize them in the name of the Father, and of the Son and of the Holy Spirit, and teach them to observe all that He told them. These Church Fathers’ teachings are *holistic*, meaning; they embrace all aspects of the human person: intellectual, physical, and spiritual. Apart from the Lord’s teaching, the Church Fathers used ancient knowledge from their cultural and religious backgrounds of Africa, Asia, Greece and Rome. They employed *Paideia* (inclusive from all), that is, all good values from all types of culture and religion. Their teaching was *Cosmotheandric*, meaning, they embraced ‘human beings, Nature and Divine Wisdom’. Also, their teaching was *Anthropocentric*, means, the focus was on the human person, created in God’s image; and. Moreover, their teaching was *Anomies*, meaning it stressed the importance of axiology - the study of morality, beauty and ethics. The distinguishing characteristics of these Church Fathers were: orthodoxy in the Church teaching, holiness of life, ecclesiastical approval and antiquity. Examples of Church Fathers include the Greek and Latin Fathers. The Greek Fathers include: Irenaeus of Lyons, Clement of Alexandria, The Cappadocian fathers; John Chrysostom, Cyril of Alexandria, Maximus the Confessor and John Damascus. Latin includes: Tertulian, Cyprian of Carthage, Hilary of Poitiers, Ambrose of Milan, Jerome of Stridomium and Augustine of Hippo. It is good to bear in mind that there is a difference between Fathers of the Church and Doctors of the Church, as some Doctors of the Church do not belong to the Antiquity group. This does not rule out the contribution of the Doctors of the Church such as St. Thomas Aquinas, to Patristic Education. Education is concerned with every aspect of human life. It began in prehistory, as adults trained the young in the knowledge and skills deemed necessary in their society. In pre-literate societies, this was achieved orally and through imitation. As cultures began to extend, their knowledge beyond skills that could be readily learned through imitation, led to formal education. Education therefore should facilitate learning through acquisition of right (rooted in Divine wisdom) knowledge, skills, values, beliefs and habits to be passed from one generation to another.

Keywords: Quality Teachers, Transformation, Educational Analysis, Patristic

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1.0 Introduction

Preparing quality teachers is a global concern as all nations look to education to ameliorate social ills and advance nation-building (Buchberger et al. 2000; International Alliance of Leading Education Institutes 2008; US Department of Education 2011). Indeed, a multitude of opinions about how teacher quality should be defined or achieved dominate the educational discourse and educators in many nations are immersed in debates regarding what teachers should know and be able to do in order to perform effectively. Still, amidst all this heightened attention to the teacher preparation and quality, there is a noticeable silence about the preparation of teacher educators themselves (Ducharme and Ducharme 1996; Kosnik and Beck 2008; Loughran and Berry 2005; Margolin 2011; Smith 2005).

Preparing quality teachers is a global concern as all nations look to education to ameliorate social ills and advance nation-building (Patterson, 2019). Indeed, a multitude of opinions about how teacher quality should be defined or achieved dominate educational discourse, and educators in many nations are immersed in debates regarding what teachers should know and be able to do to perform effectively. Still, amidst all this heightened attention to teacher preparation and quality, there is a noticeable silence about the preparation of quality teachers for holistic transformation. Majawa (2020), posits that holistic transformation is to make whole through divine wisdom from God and as having knowledge of Christ.

Education with a holistic perspective is concerned with the development of every person's intellectual, emotional, social, physical, artistic, creative, and spiritual potentials. It seeks to engage students in the teaching/learning process and encourages personal and collective responsibility (Sadler, 2009) towards serving a high good, higher good and highest common good. According to Majawa (2018) and Majawa (2020), a high good is for oneself, a higher good is one's obligations towards the constitution or laws of a country and highest common good is towards God, which means that in every obligation one has he/ she must have the resolute focus of holistically meeting these ends. Cultivating a holistic profession in transformative learning involves the process of changes in communicative and instructional learning, the process of learning practical experience, and the process of critical divine reflection. These transformative learning processes contribute to the construction of teachers' holistic profession contextually.

The relevance of patristic education cannot be overemphasized because as the population is increasing, so also are crimes and atrocities increasing daily (Satterlee, 2008). These crimes are referred to as the "ISMS" which have tended to digress the attention and commitment of mankind towards serving God to focusing on worldliness without Godliness (Majawa, 2020). These "ISMS" include: relativism, secularism, materialism, atheism, scientism and phobiaism. The "ISMS" bring about anti-rationalism. Relativism refers to the refusal of complete truth using reason which leads to moral deterioration and a denial of the place of God. Relativism comprises

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a refusal of the capability of the human reason and mind to attain at the truth (Baggett & Walls, 2016). Secularism is a communal belief system that often rejects or neglects the metaphysical aspects of the supernatural, commonly associated with traditional religion, instead placing typical religious qualities in earthly entities (Hiebert & Shaw, 2000).

Materialism is the idea that everything is either made only of matter or is ultimately dependent upon matter for its existence and nature. It is the combination of theology with the ideas of ontology, which says that matter is a fundamental substance of the world and mental phenomenon are part of it (Johansson, 2013). Atheism refers to a denial of God or of the gods, that is, it is the rejection of all religious belief. It is basically a rejection of the assertion that there are gods (Bullivant, 2013). Scientism refers to the efforts to extend scientific ideas, methods, practices, and attitudes to matters of human social and political concern. It is also a matter of putting too high a value on natural science in comparison with other branches of learning or culture (Bonnett, 2013). Phobiaism means a situation of having extreme and irrational fear about something, situation, object, creature or place (Helsel, 2005).

Therefore, patristic education will help teachers to know about their creator as the source of knowledge. Patristic education also teaches about wisdom, quality, holiness, and God as the center of education which is theocentric. Patristic education is crucial in the sense that there is no human being who can be without food or water in the body and still be alive, that is the significance of patristic education in the 21st century (Okoth, 2014).

Patristic Education as universal wisdom and inclusive means of uniting the truth and goodness from all peoples, addresses the current gaps and excruciating challenges of life, by unveiling and relating humanity to the FIVE-fold origins of meaning and mission of ‘existence’ given by the Creator (Divine Wisdom). These are Air, Water, Light, Soil and Vegetation. Reality, humanity and history is defined, rooted, promoted and re-aligned to all centuries by these FIVE.

When they are properly unveiled, understood, witnessed, spirited, recreated and transformed, they become a catalyst for enhancing a ‘cosmotheandrian’ relationship and a desired roadmap to the 5 ISEEs in life as propagated by St. Thomas Aquinas. According to the ‘5 ISEEs paradigm of Quality Assurance’ true education has and ensures: Integral Meaning which asserts that true education or knowledge gives holistic meaning of reality on both first value and second value and that it is necessary to know meanings of a phenomenon in every context (Majawa, 2020); Integral Evangelization (Dissemination) asserts that true education is rooted in Christ’s wisdom and has to spread to others for salvation (Majawa, 2020); Integral Liberation posits that true education brings freedom from the 5 enemies of humanity which ignorance, poverty, disease, atheism and immorality (Majawa, 2020); Integral Development asserts that true education leads to holistic measurable (qualitatively and quantitatively) development and improvement of quality life which should lead people to self-definition, self-reliance, self-propagating, self-ministering, self-ruling and self-transforming (Majawa, 2020); and last but not least is Integral Fulfilment/happiness/ salvation which asserts that true education prepares one for the highest value of life to experience total happiness and transformation (Majawa, 2020). Thus, these 5 ISEEs become a universal ‘constructive’ and ‘reconstructive’ ethic approach for addressing the aforementioned destructive ‘ISMS’ in all contexts (Majawa, 2016).

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In this regard the patristic educational research methodology explores, appreciates and employs the goodness, the values and the ethos from all cultures and religions (paideia) so as to bring transformative meaning, quality change and integrated development for all in the light of the past, the present and the future (Majawa ,2020). This mode of classic human-divinized education is to be sought for by all in academia, diversified scholars cum researchers, policy makers, religious leaders, governments and those championing the civility of humanity in Africa and global contexts.

1.1 Background Information

Majawa (2020) defines patristic education as a quality, holistic, ethical and value-oriented education for all in the dynamic rhythm of life defined by early Church Fathers based on divine wisdom and climaxed in Christ's teaching which was defined, developed and interpreted in the Church's intellectual tradition, with discerned consideration of good teaching and learning processes from all cultures and religions (paideia). It also refers to the application of the philosophy, theories and practices of the teachings of great Church Fathers in the phenomenon of education (Nelisa, 2019). It advocates for the inculcation of qualities such as: integrity moral uprightness, values, diligence, sense of sound judgment, good citizenship, peace, conflict management and human coexistence. St. Thomas Aquinas (1225-1274) further defines patristic education as a lifelong process of imparting, life skills, values, moral education and human sexuality. Acquiring the whole knowledge and experience ordained by divine truths involving integral formation, development and maturity of the whole person in his individual spiritual, moral and social dimensions for vision, responsible and value (Nelisa, 2019).

Majawa (2014) appraises that the 21st Century Education should engage in the realization of fear of the Lord, behavior, holistic responsible character and highest common good research enterprise. These three form the soul search foundations which every citizen should uphold regardless of religious convictions. It is for this reason that the Patristic Scholars believed and taught that: Quality education is seen through quality behavior and value for human life; and if one fails to witness the academic discipline, intellect, of the spiritual soul and bodily senses of his/her life in dealing with other persons-peaceful coexistence, then one will live very far from education and from life itself (Majawa, 2014).

Holistic transformation is based on the premise that each person finds identity, meaning, and purpose in life through connections to the community, to the natural world, and to spiritual values such as compassion and peace (DeMarzio, 2017). Holistic education aims to call forth from people an intrinsic reverence for life and a passionate love of learning. This is done, not through an academic "curriculum" that condenses the world into instructional packages, but through direct engagement with the environment. Holistic education nurtures a sense of wonder. Holistic education can be achieved if society has quality teachers. Teacher quality concept refers to a professional who recognizes the students' educative needs, possesses specific teaching skills, and knows how to assist student learning needs. In this sense, observable characteristics, such as educational background, certification, and training status, and professional development activities, were identified as reliable indicators of quality teacher characteristics (Kretchmar, 2016).

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Globally, there is evidence to suggest that a quality educator is perhaps the most important component for student learning (Satterlee, 2008). While the need for high-quality teaching is a priority for many, there is no agreement on how to define high-quality teaching or what high-quality teaching looks like in action. Teaching is dynamic and complex, which makes defining and assessing high-quality teaching difficult (Njui, 2018). Stronge (2018) created a framework for the qualities of effective teaching including domains of professional knowledge, instructional planning, instructional delivery, assessment, learning environment, and professionalism. He proposed that these key domains are present in the classroom of all highly effective teachers. Stronge also argued that high-quality teachers share an unwavering commitment to impacting the world through education by continuously striving to achieve (Ntamushobora, 2015).

In Africa, the idea that teacher quality is the key to improving schools has become increasingly widespread in recent years but the debate is ongoing over whether all teachers should have formal qualifications (Onuka, 2017). Considering the sustainable development goals inspired demands of schooling in Africa? Many African nations retain the traditional model of a three-year residential college or university-based pre-service teacher education although its sustainability in the face of high shortfalls in teaching has been questioned. The demand for ever-greater numbers of teachers has meant that teacher training institutions have been expected to prepare too many teachers with too few resources. Under pressure, teacher educators have continued relying on expository methods; teacher education programs have not been revised in line with secondary school competencies-based curricula or prepared trainees to meet the needs of diverse learners (Majawa, 2014). A poorly prepared and incentivized teaching force is being asked to deliver complex over-ambitious, heavily academic curricula to a diverse student body, often in difficult delivery contexts (Patterson, 2019).

In Kenya, the education system is assessment oriented (Okoth, 2014). The education quality is usually evaluated in terms of the grades and the number of students excelling in nationalized examinations. The general public and educators have on several occasions expressed worry over the several factors that affect student achievements. The poor performance of students is a concern for all stakeholders. It is vividly evident that teachers are a crucial element in the learning process. Therefore, teacher quality has a direct impact on the quality of learning, and consequently the academic performance (Njui, 2018).

1.2 Statement of the Problem

Patristic education is concerned with the Quality Education rooted in Divine Wisdom. It is a quality, holistic and value-oriented education for all in the dynamic of rhythm of life rooted, defined, developed and interpreted by early Church Fathers based on Christ's Teaching, Church's Intellectual Tradition, and Magisterial Propositions with discerned consideration of historical righteous Classical *Paideia* (Majawa, 2020). Patristic Education may be a strange concept to educationists, educators, scholar and other quite categories of people in the world of academia. Patristic education preserves the ethical roots and balances the content of education. Patristic education goes beyond normal education which focuses on human aspects alone.

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Patristic education has informative, formative and transformative values to serve high interest (self), higher interest (society) and highest interest (God).

1.3 Contributions of Patristic Science and Analysis to Education

Patristic education is rooted in human and divine history showing that the divine factor is what makes education meaningful and useful to *Homo sapiens*, the human beings, as the scripture says in Proverbs 2:5, the fear of God is the beginning of wisdom.

1.4 Greek Philosophy of Education and Transformation of Teachers

The Greek people called themselves Hellenes. Greek society was stratified into three classes of people including the citizens; the non-citizens and the state-owned slaves (Majawa, 2020). Provision of education or lack of it was according to one's social class. In terms of influence on education, Sparta and Athens are important. Greek education was not as religious as that of the Egyptians, the Orientals, or the Hebrews (Pazmino, 2001).

In the light of education, the Greeks were the first to realize that the society can best be enriched by the development of the creative talents, freedoms, and personalities of the individuals in a society (Patterson, 2019). They were also the first to recognize that preservation of the status quo alone was inadequate. Philosophers, Socrates, Plato, Aristotle and Isocrates worked to find a philosophical solution to various socio-political, religious-educational problems in society (Majawa, 2020). Their model for the educated citizen and a quality teacher was transplanted to future generations up to contemporary societies (Majawa, 2020). They contributed a lot of wisdom to the intellectual, moral, religious, and experiential world of educational civilization with the rise of Greek civilization; the civil community was given the right and freedom to determine the nature, secular, and supernatural affairs of education (Pepin, 2013).

Greek holistic educational theory highlights the following (Majawa, 2020): Holistic knowledge with natural and supernatural meanings, including its strengths and limitations; critique of one's past life and present life because of the next life; entry into the world of free ideas, supernatural-ambit, and civilization; preparation of a class of free people to represent the majority in society; art of speaking, persuasion, rhetoric, drama, debating, and athletic skills; independence in thought, religion, politics, speech, dress, and deeds; art of good living through anomics of life, love-comics, eating-anomics, business-anomics, education-anomics, athletic-anomics, among others and the training people to become good citizens, strategic military experts, and inspiring civic leaders.

1.4.1 Greek Anthropocyclic Sophictanomics of Education

Anthropocyclic refers to 'centering and rooted in people'. *Sophictanomics* refers to the logical dynamics of the law of wisdom into the truth of transforming humanity and reality (education) (Majawa, 2020). Greek philosophy of paideia (holistic) education is based on the Quality and Transformative characteristics which define education, teaching and learning as a vocation, profession and a witness. The philosophy of "Quality Education through Quality Teachers"

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(QEQT) was developed by four great Greek philosophers: Socrates (496-339 BC); Plato (428-336 BC); Aristotle (386-322 BC), Isocrates (437-388 BC) (Majawa, 2020).

1.4.2 Socrates Anthropocyclic Sophictanomics of Education

Socrates' contribution to patristic education included every education begins with the truth of self in unity with supernatural wisdom (Majawa, 2020). Education becomes quality and real if it embraces human consciousness, conscience, and community (3Cs). Education creates a theoretical framework of ideological inclusiveness for accommodating all (Majawa, 2020). Education is based on the philosophies of natural deity, natural man, natural law, natural thinking in a natural society (Patterson, 2019).

1.4.3 Socrates' philosophy of a 'Noble Teacher':

Teaching is a quality profession needing noble teachers who are not contaminated by the errors and falsehood of society. A noble teacher should be the apex of goodness, justice, and peace guided by divine wisdom. A noble teacher is the epitome architect of everything in society. A noble teacher leads himself and others to the truth of God, humanity, and life. A noble teacher is a designer, constructor, protector, and transmitter of wisdom for the transformation of society. A noble teacher sees more, hears more, feels more, smells more, and speaks less for cultured existence in education. A noble teacher integrates naturality with super-naturality, femininity with masculinity ideas with functionality for the good of the present and posterity. Patristic intellectual wisdom expresses these permanent insights of learning and teaching (Majawa, 2020).

1.4.4 Plato's Educational Contributions

Ideas can be constructive or destructive in society so they need education to be purified and be given a moral character. Every human being is like a spiritual and intellectual reality imprisoned in a body and needs education for liberation and development. Education should always have a religious dynamism, a moral aspect, and a conscience-tailoring mission in history. Education is a systematic search for the highest truth of human beings, nature, and society to affirm the ultimate transformation of reality. Education is called to be a teacher-student centered activity with the teacher at the apex of reality, having quality knowledge and wisdom to mold the society. Education is a catalyst of change and transformation and so requires critical dialecticism when it encounters a person or situation.

1.4.5 Plato's philosophy of a 'True Teacher':

A true teacher is the one who knows the difference between teaching and learning. A true teacher's vocation, mission, and identity are based on goodness, truth, justice, and responsibility. A true teacher is an intellectual instrument who puts wisdom on the educational skeleton. A true teacher is a philosopher-king who shepherds and controls the educational system. A true teacher knows his limitations and so teaches with humility, civility, and commitment. A true teacher avoids corruption, favoritism, and indifferentism at all costs by being truthful, transparent, and accountable. A true teacher becomes a wise counselor, advocate, sojourner, and advisor of oneself and society

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Aristotle's Philosophy of a WISE Teacher: A wise teacher has divine and natural wisdom to accept what is and what is not in education. A wise teacher bases his profession on logic, reason common sense and not on emotions or bias. A wise teacher discusses ideas and facts and not personalities or rumors. A wise teacher is called to transcend beyond himself and meet students on equal and unbiased footing. A wise teacher accepts his/her students as they are together with their familial and cultural background and assist them from within. A wise teacher focuses more on students coming from broken, wounded, sick and contaminated background. A wise teacher is a person trained in leadership, truth, scientific assets, and moral wisdom, common sense and the common good. A wise teacher should be in the academic profession with the highest ideals of life (truth) in every context, whether people will accept or reject him/her. A wise teacher is one with substance and doesn't waste time in falsehood, confusion, nor cultivating attitudes of jealousy, hatred, and negativity.

1.4.6 Aristotle's Philosophy of a 'Wise Teacher':

All knowledge comes from sense experience since the soul is the focus of the body. He developed the theory of educational sense experience (Majawa, 2020). Quality education complements the theory of innate ideas and theory of sense experience judged by one's conscience, and this leads to moral integrity in the teaching profession (Patterson, 2019).

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1.4.7 Isocrates's Philosophy of A 'Lawyer – Athletic Credible Teacher':

Isocrates viewed the learner as a potential being of coming to know something. What was needed for him or her was the exposure to the method and the self-discovery process is internally ignited. Ideas therefore, for Isocrates are innate and the teacher only provides a guiding role in the self-discovery process. Teacher dominancy for him was not encouraged since the learner was to discover by himself. This approach was learner centered than teacher or content centered (Satterlee, 2008).

Isocrates view on education is the bringing out of the ideas of universal validity which are latent in the mind of every man. This is to be done by systematic inquiry commonly known as the Isocratic Method. In Plato's dialogue *The Republic*, Isocrates engages Thyrasmachus on the justice, Isocrates asks what justice is? Is might right? One element that summarizes this engagement is the thesis, antithesis and synthesis sequence that tries to clarify and avoid

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contradictions. The nature of the Isocratic Method involves identifying a problem, posing a hypothesis, deriving the test implications of the set up hypothesis, performing the test and finally accepting or rejection. When there is a rejection one has to go back to formulation of another hypothesis (Osuji, 2015).

1.5 Contributions of Egyptians to Quality Education

Egypt is the center of civilization and education (Njui, 2018). Ancient Egypt is considered by many historians as the origin of writing, reading, and arithmetic. The reeds (papyrus) from River Nile contributed a lot to the development of the culture of writing and reading in the ancient world. Thus Egypt is considered as the cradle of teaching and learning through papyrus literature (Majawa, 2020). Egypt contributed a lot to the culture of education through literature, poetry, and drama to modern world. Ancient Egyptians taught, tutored, and inspired Greek thinkers, and set in motion western education and culture (Majawa, 2020). This education of about 4,000 BC aimed at fostering a proper understanding of religion and the vocational skills that were needed for trade and agriculture and the mathematical and geometrical skills for surveying, and measuring out plots which were flooding annually by the Nile (Pepin, 2013).

The Egyptian educational achievements and contributions to human civilization are many. In art, modern painting and sculpture borrowed much from Egyptian models (Majawa, 2020). In architecture, Egyptians were the first to successfully use mass with stone in copying the massive desert cliffs and mountains to build the pyramids, which are of the enduring wonders of the world (Majawa, 2020). In literature, the Egyptians used proverbs, similes, aphorisms, among others, to teach moral conduct, methods that are in extensive use in today's teaching. In mathematics, the Egyptian method of multiplication was until recently used in Eastern Europe and Asia. In medicine, the Egyptians knew physiology, surgery, and blood circulation, and are the originators of the Hippocratic Oath (Majawa, 2020).

In writing, the Egyptians developed hieroglyphics and invented the earliest known writing materials. "Paper: is an abbreviation of 'papyrus'", which was a plant cultivated in Egypt and used for writing (Ntamushobora, 2015).

1.6 Contributions of Romans to Quality Education

The Roman system of education was influenced a lot by Greek classical education and Hellenistic culture (Majawa, 2020). The acquisition of Greek teaching and learning was highly selective. They left out many structural elements and modified others to come up with a unique formal educational system which sought to achieve two objectives (Majawa, 2020):

Culture and utility: Roman education aimed to produce wise, decent, eloquent, cultured, practical, and patriotic citizens (Majawa, 2020). The Romans consistently sought the application of knowledge, rather than the pursuit of truth (philosophical) for its own sake. Their educational approach was thus suggestive of physical strength, wisdom, creativity, power, organization, expansionism, and progress in society (Onuka, 2017).

The most influential educational philosopher was Quintilian (35-95 AD). He took up questions of educational sources, mission, and methodology, discussing problems of techniques and their application. The Roman influence in Education is evident in the ideas of a universal

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empire, the concept of law, and the Pax Romana (Roman Peace) which to this day underlies and guides civilization (Majawa, 2020). The coming of Christianity and formal integrated education is also a result of the Roman geniuses for the organization. In 313 AD Christianity became a Roman state religion. This witnessed the rise of Christian schools which gave some sort of formal instruction to members of the Roman Catholic Church. Patristic education was enriched and influenced by the nature of Roman educational philosophy and Roman Catholic faith (Patterson, 2019).

Cicero used his knowledge of Greek to translate many of the theoretical concepts of Greek philosophy into Latin, thus translating Greek philosophical works for a larger audience. It was precisely his broad education that tied him to the traditional Roman elite. In 79BC, Cicero left for Greece, Asia Minor and Rhodes (Majawa, 2014).

1.7 Contribution of Mesopotamian Educational Worldviews

The Mesopotamian world view was part of the old fertile crescent. This area extended from the Nile River in Egypt, the Mediterranean, and Red Seas, passing through the Greco-Roman world, Palestine, and Mesopotamia which had two great rivers, Tigris and Euphrates (Pepin, 2013). From traditional systems of education, the education process took another important philosophical phase from the land between rivers Tigris and Euphrates in Mesopotamia which is referred to as the center of civilization (Majawa, 2020). The Mesopotamian educational theory cites that true education should begin from the supernatural foundation and should trickle its wisdom to the soul of the intellect and then manifested in the soul of the heart and is finally translated into the soul of the society on the ground (Majawa, 2020). So that an educated population has the soul of God, the soul of the intellect, soul of the heart and soul of the society, making the people religion-centric, responsible, liberated, hardworking, and communitarian. Education was concerned with true human relationships, order, duty, and morality (DeMarzio, 2017).

As a civilization contemporary civilization, Mesopotamia developed education quite similar to that of its counterpart concerning its purpose and training. Formal education was practical and aimed to train scribes and priests (Majawa, 2020). It was extended from basic reading, writing, and religion to higher learning in law, medicine, and astrology. Generally, the youth of the upper classes were prepared to become scribes, who ranged from copyists to librarians and teachers. The schools for priests were said to be as numerous as temples (Majawa, 2020). This indicates not only the thoroughness but also the supremacy of priestly education. Very little is known about higher education, but the advancement of the priestly work sheds light upon the extensive nature of intellectual pursuit (Pepin, 2013).

Teachers taught the boys reading, writing, math, and history (Majawa, 2020). Depending on their future employment, students not only had to learn literacy and numeracy but to be familiar with a wide variety of subjects, including geography, zoology, botany, astronomy, engineering, medicine, and architecture. While schools were reserved only for the elite and wealthy, students had to work hard to learn the skills of a scribe (Patterson, 2019).

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1.8 Contributions of Jewish Wisdom to Quality Education

Jewish education is the transmission of the tenets, principles, and religious laws of Judaism. Known as the people of the book Jews value education, and the value of education is strongly embedded in Jewish culture. Judaism places a heavy emphasis on Torah study, from the early days of studying the *Tanakh*. Informal education has been a factor in Jewish life for many decades (Majawa, 2020). The network of camps, youth movements, and community centers is sizable. In recent years, informal Jewish education has seen impressive developments encompassing research, university courses, articles, training programs, increased funding, and heightened lay interest, in addition to a plethora of practical programs. The Jewish world is showing great interest in the possibilities offered by informal education (Ntamushobora, 2015).

Informal Jewish education is rooted in a belief that the experience is central to the individual's Jewish development (Majawa, 2020). The notion of experience in education derives from the idea that participating in an event or a moment through the senses and the body enables one to understand a concept, fact, or belief in a direct and unmediated way. Experience in education refers to learning that happens through participation in events or other direct action, or by direct observation or hearing (Ntamushobora, 2015).

It is important to note that the experience of study, the learning of ideas if done well, is in itself an experience and one that can be very powerful (Majawa, 2020). The unmediated confrontation with text, either individually or via *havruta* or a class with an exceptional teacher, is a powerful example of the central Jewish value of *the Talmud Torah*. Thus, the emphasis on experience is not a rejection of the experience of study; rather, it is a refocusing on the active engagement of a person with all his/her senses so that the learning comes from within rather than being imposed from without (Pepin, 2013).

Jewish education lends itself particularly well to the experiential approach because so many of the concepts that we wish to teach, such as Shabbat, holidays, and daily blessings, are rooted in actual experiences (Osuji, 2015).

The Jewish philosophy of Rod for Discipline in Schools was methodological and necessary. This was the educational philosophy of Azanias Bin Haggazerubabel. "Spare the rod, Scatter the brain, Spoil the child and Soil the Society (4C)" (Majawa, 2018). Therefore, teachers ought to ensure that learners maintain the highest levels of discipline in line with the Biblical doctrine of instilling discipline in children; Prov. 22:15, 29:17, Prov. 19:18 (Majawa, 2018).

1.9 Contributions of Indian Intellectual Tradition to Quality Education

Throughout the history of India, formal education was limited to only male members of the high caste groups (Ntamushobora, 2015). Mass illiteracy among children of low caste families and female children has had a cumulative effect of unequal distribution of educational opportunities among the population (Majawa, 2020). The conscious and systematic attempt to educate children from all sections of the society began in 1937 with the educational philosophy of Gandhi. Gandhi's basic education scheme was designed to set up free and compulsory education at the national level (Majawa, 2020). Maria Montessori's 1939 visit to India implanted the foundations of preschool education in India and teachers were trained in Montessori's method of

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education. Her major books were translated into many Indian languages. Today, there are many Montessori preschools in India, and some schools in Delhi and Bombay are affiliated with Montessori International. Early childhood education has been a constant focus of all major committees and commissions established by the government of post-independent India (DeMarzio, 2017).

Creative approach to education: Ideas should be organized around a central theme or higher ideal (Pazmino, 2001). It is not necessary to teach many subjects to the child. The child may find many approaches to the same subject. The principal function of education is to discover the psychic being within the person (Majawa, 2020). There are four vehicles of learning which include the vital (body), the physical (environment), the mental (attention, perception, problem-solving) and the psychic are instrumental in cultivating power, beauty, knowledge, and love respectively. On the other hand, the children should be instructed to worksheets so that they can carry out these activities independently by following some kind of discovery or heuristic approach (Satterlee, 2008).

1.10 Contributions of Chinese Intellectual Heritage to Quality Education

As China is the biggest developing country with the largest population in the world, promoting education development in China contributes tremendously to reducing poverty and boosting prosperity (Majawa, 2020). China has made great achievements in education development in the past decades, while at the same time it faces many long-lasting problems related to the three aforementioned key issues (Sadler, 2009). The scope of the teacher education system in the People's Republic of China is extensive. In numerical terms, teachers in China form the largest teaching force in the world. In 1998, there were 229 training institutions at various levels with 138,745 education majors enrolled. Yet this massive training system has barely met the demand for the number of teachers required to sustain the even larger school system in terms of both quantity and quality (Majawa, 2005). A range of serious policy problems, organizational barriers, and socioeconomic factors undermine the ability of the teacher education system to make adequate contributions to the nation (Sadler, 2009).

The system of teacher education comprises two distinct subsystems: pre-service and in-service (Majawa, 2020). Pre-service education is housed in monotechnic colleges or *shifan xueyuan* (specialized teacher education institutions), which enjoy a unique status within the overall education system. The lowest level of the pre-service subsystem recruits trainees from among junior secondary school graduates who are trained to be kindergarten and primary school teachers (Pepin, 2013). This structure originated from the teacher education system that was first established in 1897 and heavily influenced by Japanese and German models. Because of the need for large numbers of teachers at various levels of schooling, the Chinese government, in different periods, still favored the hierarchical, monotechnic, and specialized teacher education system (Majawa, 2020). In 1953, the Ministry of Education stipulated a three-tier system of pre-service teacher education: normal universities for the large administrative zones, teachers colleges in provinces and metropolitan cities, and junior colleges and secondary normal schools of various types at township and county levels (Sadler, 2009).

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The in-service teacher education is designed to provide unqualified teachers with appropriate training and education credentials (Majawa, 2020). It is organized into four levels: provincial college of education; county or City College or teachers' Advancement College; county teachers' school; and town and village teachers' supervisory center. Every level has specific target trainees. Provincial colleges are responsible for training senior high school teachers; county or city colleges for junior high school teachers; county teachers' school for primary and kindergarten teachers; and town and village teachers' center for teachers for their geographic areas (Majawa, 2020). The in-service courses are offered on a part-time basis and are more flexible in length and format. They also tend to accommodate the needs of individual groups of teachers. Sometimes, in-service institutions also organize research to address local problems (Sadler, 2009).

The government maintains strict control over the teacher education curriculum and outlines the curriculum framework for all normal institutions, as well as specifies basic teaching hours and promotes the standardization of instructional materials by producing national course books for teacher trainees (Ntamushobora, 2015). The normal education curriculum is comprised of five major components: foundation courses, including politics, moral education, second languages, and physical education; professional education courses, consisting of pedagogy, psychology, philosophy, history of education, sociology, and so forth; subject matter specialization that replicates the major academic subjects in the secondary school curriculum; optional courses, such as art appreciation, computer literacy, counseling, and extracurricular activities; and the teaching practicum, which is divided into a two-week and six-week block in the third and fourth year respectively (Osuji, 2015). Besides setting development targets for the teaching training system, the Chinese Communist Party seeks to reaffirm the political and ideological orientation of teacher education, which is "to cultivate cultured persons as teachers with lofty ideals, high morality, strong discipline, and a sense of mission as educators, the engineers of the human soul and the gardeners of the nation's flowers (DeMarzio, 2017).

1.11 Contributions of African Traditional Teachings on Education

History of Education is defined as the evolution of the past development of education systems, theories, and institutions within the general framework of socio-economic, political, scientific, technological, and cultural changes for progress in life; and is passed on to the future generations (Satterlee, 2008). In traditional societies education was firmly cosmotheandrian and people related to their creator, community, and nature from that experience. The history of traditional educational theory (thought and praxis) shows that in every culture people aspire to learn and know about themselves, their origin, mission and goal in life, and supernatural relationship with their ancestors and Creator (God) (Majawa, 2020). The traditional education system was concerned with the life-long process of transmitting knowledge, values, and skills for society's wellbeing. This traditional education tended to play a dual role of conserving and transmitting societal knowledge, skills, values, and attitudes to the younger generations as well as teaching new ideas for instituting changes and transformation in society (Kretchmar, 2016).

Traditional education specifically focuses on teaching traditional knowledge, models, methods, and content within formal or non-formal educational systems (Majawa, 2020). The

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growing recognition and use of traditional education methods can be a response to the erosion and loss of traditional knowledge through the processes of colonialism, globalization, and modernity (Majawa, 2020). Traditional communities can ‘reclaim and revalue their languages and (traditions), and in so doing, improve the educational success of traditional students,’ thus ensuring their survival as a culture. Increasingly, there has been a global shift toward recognizing and understanding traditional models of education as a viable and legitimate form of education (DeMarzio, 2017).

1.12 Biblical/ Christian Teachings on Education

Hebraic education was to prepare Hebrews for the life to come and maintain the statuesque. Jewish education was focused on religious faith, national history, and a godly appointed mission (Majawa, 2020). The fundamental characteristic of Old Testament education was the domination of religious conception. Education and training were centered on the Jewish God and how to follow his will; it focused on the life to come, rather than for this life. It was almost exclusively religious and moral based on God’s authority (Majawa, 2020). The principle of education is based on the Jewish religion and practical life. The Jewish religion was Yahweh-centric and was defined by the five books of Moses (Torah) that is, Genesis, Exodus, Deuteronomy, Leviticus, and Numbers (Majawa, 2020). Quality education is based on divine wisdom. Jewish religion in the Old Testament teaches about how the wisdom of God (Yahweh) guides human behavior discipline, morality, and activities like education. The books of the Exodus (Decalogue), wisdom/Ecclesiasticus), proverbs among others teach about teacher-pupil, parent-child instructional experience for a life pleasing to God and society. The Yahweh-centric educational theory got a lot of insight from the traditional, Semitic, Greek, and Roman systems of education. It was meant to develop and transform Yahweh-education (life) relationship. Muscar education was based on Yahwist Wisdom and manifested in religious history and experience; ethics and morality; economic and business enterprise; life wisdom and skills. These facets of education are inseparable from religion (Majawa, 2020).

Education should be obvious that this biblical concern for the corporate good must crowd in on us when we are thinking about education (Ntamushobora, 2015). Education must be about the highest common good. If we think of education only as a means for the young to develop their skills, or to achieve their potential, or to be equipped to succeed in life, then we have seen only one side of the coin. Rather, education must do all of that and also serve the entire society. It must be the lungs that breathe spirit into the whole community, it must serve not just its students but all of society, it must be as concerned about responding to the world as it is about the rights of students. This, in turn, means that education is by definition a moral enterprise; its focus is on not only the mind but the heart of the students (Satterlee, 2008).

The Book of Proverbs also contains many verses related to education: My son, does not forget my teaching, but let your mind retain my commandments; for they will bestow on you length of days, years of life and well-being (Prov. 3:1-2). Proverbs 16:16 says that having wisdom and understanding is better than having silver or gold. Nice and expensive items can be enjoyable, but there are very few things in life that can never be taken away, will never go out of style, and that truly make you a better person. An education is one of those things. 2

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Timothy 2:15 tells us that we should study and show God that we understand truth. This verse refers to knowing God's word and being able to point out false teachings and philosophies, but it applies to education as well. As a student, one should indulge yourself in your work and be the best you can be. Take your classes seriously by preparing for them and staying a step ahead in your work. Four years can go by pretty quickly, and when it's all over, you want to look back knowing that you gave it your all. Matthew 6:33 says that above all things in our lives, we should seek God, and everything else will be provided for us. As important as education is, it should never come before your relationship with God. When we put Him in front of all of our concerns and ahead of everything we do, we can trust that He'll look out for the other things.

1.13 Patristic Education Themes for Quality Education

Patristic education and analysis explain and bring out the place of quality teachers and education. It ensures discipline, morality, and civility for quality education (Majawa, 2020). It is divine wisdom for the truth, self-realization, development, and salvation. Patristic education entails good time management, prudence in thoughts, words, deeds, and promote God-like academic facilities (Majawa, 2020). Patristic education is for authentic and positive living with the self, others, the environment, and the creator. It creates harmony between God, human beings, and the universe (cosmotheandrian) for quality assurance and righteous dissemination of knowledge (Onuka, 2017). Patristic education enlightens and brings knowledge – transformation and more transformative meaning to other world cultural intellectual heritages based on the following Biblical texts which show the necessity of the Divine Wisdom as the beginning of all teaching, learning and education. (a) Jesus the Son of God is the Way, the Truth and the Life – John 14:6. (b) God is the Truth and speaks the Truth – Psalms 15:2-3 (Majawa, 2020).

Majawa, (2020), writes that the Church Fathers saw and acknowledged the Truth form of other philosophies, cultures and religions. However, he further goes to state that, these truths were limited and needed to be completed in Jesus Christ; the Fullness of Truth and Revelation.

2.0 Factors demeaning Teacher Quality in the Contemporary Society

Teacher quality matters. It is the most important school-related factor influencing student achievement. Moreover, teacher compensation represents a significant public investment: Education as a profession requires a thorough commitment and sincerity among educators in guiding and shaping the patterns of learning toward forming identities and lead change in the students (Njui, 2018). As an adult with a lot of knowledge and experience, the classroom becomes an important medium for the delivery and access to knowledge to the students in an instructional condition that effectively and efficiently. Therefore, all educators need to prepare themselves to face challenges to deal with children as a leader in charge of constructing a conducive and persuasive educational relationship. Important characteristics in this context are how to create memorable delivery systems that meet the standard qualities and are aligned with the education laws enforced. As a teacher who has received training from experts and civil servants thus all actions taken should be sincere, open, meet the service specification that gives attention to the self-esteem of the students with a good service, quality and meets their needs (Ntamushobora, 2015).

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A teacher should have accountability to the task, after which they will work hard and show a high sense of responsibility that teachers have pride in their job. There is no reason for a teacher, especially in comparison with the civil servants to feel less proud of their duties and responsibilities. It is because before becoming a teacher, like many other royal officials, teachers take an oath first to take the responsibility (Patterson, 2019). Teachers are not responsible for teaching only, but also to educate and to be a facilitator in facilitating learning and become social agents in forming an excellent man. The teacher is the front-line staff who delivers the fundamentals of the country and become a milestone for the triumph of education and teaching qualities. The development of teachers' motivation will directly affect student achievement. Indicator of work motivation is related to prosper and produce work of high qualities. The focus of teacher's work motivation focus on the aspects of the desire to succeed, initiative, accountability, the spirit of work, and perseverance to work (Satterlee, 2008).

Teachers who have high professional competence also need to have proficiency in controlling the process of teaching and learning based on the latest media resources (DeMarzio, 2017). Teachers motive in teaching needs to be raised and at the same time, qualities, and credibility of the teachers must be enhanced through training as well as through the development of professionalism in particular stages to improve skills. A competent teacher should understand the subjects, understand the competencies and the syllabus that have been set, understand the structure, concepts of learning materials, and can relate between the issue of teaching and students' prior knowledge (DeMarzio, 2017).

There are a number of ways a teacher can show unprofessionalism. Speaking or talking down about a child is both unprofessional and immoral. Teachers may have their favorite student, and may even dislike what some of their students do, but at no point should a teacher talk bad about the students because you never know why a child is acting out. Making sexual advances toward a student or another teacher is also unprofessional and immoral. The school is a professional environment and teacher shouldn't flirt, talk sexual, or make advances because that is a form of sexual harassment. Teachers should not come to school intoxicated. Being a teacher can be stressful at time, but at no point is it ever okay to come to work under the influence of any type of drugs or alcohol. Being verbally or physically abusive to a student or colleague is both unprofessional and immoral. A teacher is a well-respected individual who most children look up to so it is easy for a teacher to be verbally abusive. A teacher should always watch how he/she talks to his/her students to ensure they are comfortable and eager to learn. Cheating or changing answers on a test is wrong. Teachers should always teach their children, to be honest and responsible by first showing their responsibilities and being honest when it comes to testing taking. Majawa (2014) explicates further that teachers become holistic role-models with transformative intellectual re-alignment and great humanistic impact on students and schooling environment through their exemplary culture of ethos and ethics. Thus, ethical, righteous and relevant teachers should become the '*Mirror of Truth, Discipline, Decency and Anomixes, Parenthood and Servant leaders*' to the students through belief, speech, deed and dress.

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2.1 Patristic Methodology: Gaps Analysis

(i). Paedification as integrity of multiculturalism and multi-religionism: Each educator is a cultural being, one who has undoubtedly been socialized to see certain world views as valid and valuable. Educators learning about their cultural orientation should recognize that others, i.e., their colleagues, children/students, parents have also been socialized in these ways. Diverse populations mean that these others might have been socialized to see opposite views, values, and traditions as valuable and valid. It then becomes a duty of all engaged in the teaching and learning process to understand the importance of negotiation in creating a classroom environment comfortable for all even though it is a monoethnic and multiethnic preschool environment. Every educational decision that is made at any level of education reflects someone's socialized world view and cultural orientation. If we are then to create classrooms and schools that are truly multiculturally sensitive, all elements and traditions that are a part of the schooling process must be examined and restructured even though it is a monoethnic and multiethnic preschool environment. Educators committed to multiculturalism should consider implementing the ideas presented under the content, context, and teaching strategies sections (Njui, 2018).

(ii). Methodical gaps: There are lots of gaps in the quality of teacher that we have in our societies because of the penetration of the "ISMS" amidst us. These "ISMS" as elucidated above have brought about the deterioration in regarding to the place of God in the day to day life of the teacher. Hence the need of employing patristic educational methodology and analysis in reversing the status quo. The quality of teacher training is increased if there is a focus on the holistic development of each teacher which would directly impact on the formation of the teacher's educational trajectory useful for the transformation of the life of the learners. The function of training (educating, developmental, and integrative) determines the effective development by a future teacher of professional competences and the formation of intelligence, expressed in knowledge, abilities of empathy, facilitation, tolerance, and skills to respectfully argue, behave modestly, quietly (just quietly) to help another one for the highest common good. Implementation of the mechanism to assessing the quality of training and methodical support allows to optimize the content of professional-pedagogical education and improve the professional portrait of the teacher, through the development of skills to live in harmony with other people, aspiration to self-improvement and self-education, enrichment of moral status, the formation of a stable orientation for the revival of the sense-making role of education in the life of every person and society.

(iii). Christification: Christ is the fullness of Truth, Wisdom and Revelation in the history of humanity. He is the Way, the Truth and the Life (John 14:6). Therefore, Christ becomes the Holy, Perfect and Ideal Teacher and human-divinized Authority who provides the Truth, the Solution and Transformation to every challenge and limitation in education. Christification is a systematic approach and roadmap of bridging, interpreting, contextualizing, reformatting and re-aligning the identified gap in educational system with the whole Truth and Wisdom of Christ, the Excellent, Ideal and Model Teacher with the goal of practical realization of the **5 ISEEs**: Integral

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meaning, Integral evangelization, Integral liberation, Integral development and Integrated salvation for the highest good (*summum bonum*) or highest quality of life (Majawa, 2018). Christian education has all but disappeared from the majority of educational systems around the world. As governments limit, or demean, or renounce, or reject God from the schools or institutions of learning in the name of separation of church and state, it is found that the very foundation upon which many schools were found has begun disintegrating. Over the centuries people have had the same concern of what is true education and the place of religion in the educational system. Christianity has a vital role to complete and fulfill in education. It is at the center of purpose and philosophy and provides a strong and secure foundation for any school community. Christianity positively influences a person's character, guides actions as well as behavior, and maintains healthy wellbeing.

(iv). Transformation - Paedic transformation: Transformational insights of patristic education touch on almost everything important, Christianity, evangelization, righteous life, and societal holistic development. Such values which are often deteriorating or are compromised or dying, are important to every institution of learning and beyond. In the process of facilitating quality education of the 21st century, there is a need to prioritize patristic intellectual tradition because of the need for education to address the values of interior personality, morality, and spirituality of people and not merely on their exterior self, materialism, sensualism, and commercialization. The need to have ethical instruments of research, critique, assessment, and evaluation of educational act, policy, curriculum and system of teaching, learning and education and the need to offer an alternative paradigm of patristic education to address some globalized ills of secularism, relativism, religious atheism which are weakening the righteous fiber of education system.

3.0 Conclusion

In the 21st Century era, there are lots of changes that have taken place not only in the field of education, but also in other areas of lives. Many people seem to be curious about all these modern stuff and want to understand the things going on around the schools. These changes are occurring because state mandates are now requiring schools to show teacher effectiveness and student achievement to assure students are receiving the best possible education hence quality education. In contexts of ongoing educational change, teachers experience some degree of personal and professional uncertainty and instability. This puts teachers at risk of eroding the residual goodwill that exists between teachers and the education system. Hence this brings about the need to incorporate patristic education methodology and analysis to understanding how these deteriorations can be done away with

4.0 Recommendations

Teacher professionalism is at a threshold. Moral purpose and change agency are implicit in what good teaching and effective change are about, but as yet they are society's (and teaching's) great untapped resources for radical and continuous improvement. Of great importance to teachers is to improve quality in education. One major way of doing this is to systematically evaluate their

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teaching and its results. There is need for teacher training institutions to define their clear vision, identity and mission based on patristic intellectual tradition to attain the highest common good. Introduction of patristic education in the Competency Based Curriculum in teacher training colleges and strengthening the religious education for a more multicultural approach to competency based education. To revisit institutional vision, mission, goals, objectives, and practices that will help identify factors which need re-alignment, redirection, re-strategizing, or revision in order for competency based education to be always relevant and responsive to the needs of the society and the Church today.

To prevent some teachers from demonstrating unprofessional behaviors in the classroom, there is need to do a better job providing quality teacher preparatory programs, embedding character-building and work ethics training in teacher training programs. There is also need to have better mentoring programs for new school teachers and better evaluation and accountability systems to ensure teachers behaving professionally. In addition, schools should conduct surveys to gather students' and their parents' opinions about their teachers for the sake of finding out important information and areas for improvement for teachers. Meanwhile, reward systems should also be in place to reward teachers who are caring, competent, and professional. Whatever measures we take, there is a need to keep in mind that our students' learning experience in schools impact their whole life.

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