

## Appraisal of Marist Education in the Light of Patristic Education

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### Abstract

The Study evaluated the Marist Brother Lecturer and the Marist Student in Marist International University College, Karen, Nairobi in the light of the Education founded on Christian principles by Jesus Christ and expounded by the early Church Fathers. The Researchers tried to find out the attitude of both Marist Brother Lecturer and Marist Student towards Marist Education. The Study adopted a Convergent Parallel Mixed Methods Design. It specifically used Cross-Sectional Survey Design and Investigator Triangulation to collect data. The Sample Size of the Study consisted of 54 Students and 8 Marist Brothers Lecturers totalling to 62 Respondents from the Department of Education. A 25 item Likert Scale questionnaire, In-depth Interview Guide and Observation were used to collect both quantitative and qualitative data. The result of the Study revealed that both the Marist Brother Lecturer and Marist Student have positive attitude towards Marist Education and that there is a significant positive relationship between a Marist Brother Lecturer and a Marist Student. The Study therefore concluded that Marist Education in the light of Patristic Education is qualitative, holistic and value-oriented. Also, that both the Marist Educator and the Marist Student benefit a lot from Marist Education and it helps them to be focused in transforming the Society drawing from the Christian principles they learnt from Christ, the Great Teacher and the Church Fathers. Educationally, this implies that in order to preserve the holistic nature of Marist Education, it must continue to excel towards informing, forming and transforming the Educand.

**Keywords:** Appraisal, Marist Education, light, Patristic Education

### Introduction

Marist and Patristic Education are both Christian Education based on character formation and self-reliance in order to bring transformation and development into the Society. They are rooted in their heavenly Founder Jesus Christ who is the way, the Truth and the Life (John 14:16). The Kingdom of God is God's intention for creation. It is the central theme and purpose in the preaching and life of Jesus the Christ (Mk. 1:15). Therefore, when an educational activity is intended to sponsor people toward Christian faith, the ultimate purpose of such Education is the Kingdom of God in Jesus Christ (Groome, 1981).

Etymologically, the word Marist comes from the French "Mariste", that is, from "Marie" (Mary the Virgin and Mother of Jesus Christ). It was used first in the 19<sup>th</sup> Century denoting a member of the Society of Mary (Marist Fathers/Sisters) or a member of the Little Brothers of Mary (Marist Brothers of the Schools) a Roman Catholic Religious Congregation/Institute founded in Lyons, France between 1816 and 1817 for missionary and educational work in the name of the Virgin Mary.

Patristic is from the Latin "Pater" meaning Father. It is simply about the Church Fathers, that is, the early Christian writers. The word Education also comes from the Latin "Educare" which means to lead out (Groome, 1981). Many Scholars have attempted to define Education in their own way. For example Education is defined as;

The entire process of developing human abilities, potentials and behaviour.  
An organised and sustained instruction meant to transmit a variety of knowledge, skills, understanding and attitudes necessary for daily activities of life. A social process in which an individual attains social competence and growth within a selected, chosen and controlled institutionalised setting (Sifuna & Otiende, 2006, p.1).

Iwuchukwu (2003, p39-41) on his part, cited some authors in defining Education as thus;

- ❖ Education is the art of acquisition and utilisation of knowledge (Whitehead, 1907).
- ❖ Education means the abolition of distance and detachment between the influencing environment and the Learner. It simply means the bringing of the Learner into very close awareness and association with his/her environment (Scheffler, 1973).
- ❖ Education is the aggregate of all the processes by which a child or young adult develops the abilities, attitudes and other forms of behaviour which are of positive value to the Society in which he lives (Fafunwa, 1974).
- ❖ Education is a deliberate, systematic and sustained effort to transmit, evoke or acquire knowledge, values, attitudes, skills and sensibilities (Cremin, 1977).
- ❖ Education is a process of acculturation through which the individual is helped to attain the development

of his potentials and their maximum activation when necessary according to right reason and to achieve thereby his perfect self-fulfilment (Okafor, 1984).

The list for the definition of Education continues; however, these Scholars were able to bring out that Education helps the Learner to develop his/her potentials, but failed to explicitly pin-point what happens to the behaviour of this Learner and his/her contribution to the Society which is the basis of Education. Fafunwa (1974) tried by bringing out an aspect; 'behaviour which are of positive value to the Society.' However, he would have told us what the Learner does with this behaviour. We can fill in this gap by defining Education as a process whereby an individual acquires knowledge, skills, values and attitude for a positive change of behaviour in order to bring change/development to the Society. Education needs to have informative, formative and transformative values.

With regard to the etymology of Marist, Patristic and the definition of Education, how do we therefore define Marist and Patristic Education? Marist Education is a Christocentric and Anthropocentric reality that informs, forms and transforms the Educand in the way of Mary, the Mother of God. Patristic Education on its own is defined as;

A quality, holistic and value-oriented Education for all in the dynamic rhythm of life defined by early Church Fathers based on Christ's teaching which was defined, developed and interpreted in the Church's intellectual tradition, magisterial propositions with discerned consideration of historical righteous classical *paideia* for the advancement of informative, formative and transformative encyclopaedic knowledge and witnessing of an individual and society for the highest common good and whose teachings and experiences are relevant today (Majawa, 2014, p.30).

Both Marist and Patristic Education have a common denominator; Divine Wisdom. They are both founded on Christian principles that help the Learner to be an authentic witness in the Society and to be sure of his/her eschatological promises.

Throughout the history of Religious Life, Religious Institutes have developed their educational philosophies from both the accumulated educational wisdom of the Church and the accepted contemporary secular practice of the time. Marcellin chose to combine teaching and evangelization; that when training his young Brothers to teach, he focused first on Religion. He taught his Brothers the contemporary devotional practices of religious people of France, many of which centred on Mary.

Marist Style of Educating is based on a vision that is truly holistic and that consciously seeks to communicate values (Institute of the Marist Brothers of the Schools – IMBS, 1998). A Christian and Marist Educator accept teaching as a vocation and witness. Marist Brothers are called to achieve their holiness or wholeness through their response to the call God makes of them to be Teachers and Educators in a Christian Catholic School; Marist School, to be precise. Following their Father Founder; St. Marcellin Champagnat, they believe that to bring up children properly, you must love them and love them equally. This is always a clarion call for Marist Education which has a very distinctive approach to the Gospel. From the above principle flows the special characteristics/style of Marist Education. According to IMBS (1998), these characteristics of Marist Education are Presence, Simplicity, Family Spirit, Love of Work and In the way of Mary.

The contributions of Patristic Wisdom to world Education cannot be downplayed. The early Church Fathers (e.g. Clement of Rome, Origen, Basil, Augustine, Jerome, Thomas Aquinas, John Chrysostom, etc), played a vital role in establishing what Education needs to be in the light of Divine Wisdom. According to the Apostolic Constitution, *Sapientia Christiana* of the Supreme Pontiff, Pope John Paul II, on Ecclesiastical Universities and Faculties;

Christian wisdom which the Church teaches by divine authority continuously inspires the faithful of Christ zealously to endeavour to relate human affairs and activities with religious values in a single living synthesis. Under the direction of these values all things are mutually connected for the glory of God and the integral development of the human person, a development that includes both corporal and spiritual wellbeing (Mvumbi, n.d).

The Church Fathers never minced words when they talked about Education to be qualitative, holistic and value-oriented in order to inform, form and transform the Educand. The need for this is that Education is expected to instil in the Educand values, knowledge and skills. This will help the Educand to grow in the fear of God and respect of people.

As Majawa (2014, p. 47) explicitly puts it; "Patristic Education explores the continuous chain or evolution of knowledge and transformational experiences from God which began to be revealed at creation and passed through various cultural worldviews, philosophies, theologies and praxis reaching its highest revelatory expression in Jesus Christ." This rightly supports the teachings of St. Thomas Aquinas that Education is a cyclic chain that starts from God and lives forever, adding value to the Educand and assuring him/her of the

eschatological realities.

The outstanding holiness of life of the Church Fathers, their life of prayer, witness and commitment to the Christian teaching in the footsteps of Christ coupled with their intellectual prowess worth emulation for Christian Educators today. It is also a challenge to Marist Educators in a special way due to the fact that “Patristic Education teaches about the sacredness, nobility, vocation and mission of authentic and credible Teachers who walk righteously before the Lord and humanity” (Majawa, 2014, p. 131).

Following the early Church Fathers who “appreciated the Greek classical paideia and transformed it in the light of the Scriptures” (Majawa, 2014, p. 158), the Marist Educator today in the words of St. Clement of Rome, need to have a cultured School setting where there is adequate teaching of Christian principles, which forms part of the transformative Education and protective force given to Pupils/Students who share in Education that is Christ, in order to help them fight ignorance of self, Society, God and destiny.

Education has been in existence since time immemorial; from creation to the Jews and Greeks, Christ, the Patristic Era and to the different Institutes/Congregations in the Catholic Church today. No wonder great Philosophers and Educational thinkers of the classical period e.g. Socrates, Plato, Aristotle, Isocrates, Homer, just to mention a few and those of the Patristic Age, e.g. Clement of Rome, Augustine of Hippo, Thomas Aquinas, John Chrysostom, etc were very specific about the role of Education in the life of the Educand and the Society at large. Drawing from its etymological perspective which means to ‘lead out’; from the Latin ‘educare’ (Groome, 1981), we realise that the main role of Education is to bring out and harness in the Educand, his/her potentials for his/her good and the good of the Society. This action of bringing out and harnessing the potential inherent in the Educand is to help him/her have a healthy relationship with self, others, Nature and God. Following St. Thomas Aquinas’ Instrumentum Sophia on Integral Liberation, true Education will help the Educand specifically to fight ignorance, poverty, disease, immorality and atheism; the five enemies of humanity (Majawa, 2014).

Education is the most controversial and most abused reality in our Society today because many reduce it to political value. The most challenging issue in today’s Education is that it has a deep cancerous wound, which needs the concerted effort of Family, Religion (Church) and State to heal. Education is a necessary human right and it is the pillar and the prosperous future of every nation according to Kofi Annan, one time Secretary General of the United Nations. Surprisingly, we relegate it to the background due to our less concerned approach to it. This is one of the reasons Christian Education is in the battle field/forefront to bring out the qualities in the Educand and direct it towards Divine Wisdom. Christian Education is rooted in Jesus Christ who is the centre of value-oriented Education. The basis of Jesus as an ideal Teacher is in the statement he made in John 14:16 that He is the Way, the Truth and the Life. Looking at the principle of the truth legacy, Truth is eternal and alive in all things, cultures and history. Truth adds value to life and it must be learned and preserved (paideia).

The Church Fathers recognised this and they believed wholeheartedly in Jesus Christ and His teachings. From there, they propagated an Education of Christian character rooted in the Gospel values and Catholic intellectual Tradition (Majawa, 2014). This spirit continued its expression in the Church and different Religious Institutes/Congregations sprang up in order to reach out to all the corners of the world in carrying out the mission of Christ; “Education for the Kingdom of God” (Groome, 1981, p. 35). Marist Brothers, one of the Institutes in the Catholic Church founded in the 19<sup>th</sup> Century recognising that Jesus lived his life and preached His Gospel for the Kingdom of God, took the bull on the horn and promoted Christian Education of the young people especially, the less privileged. This Charism of Christian Education of the young of the Marist Brothers of the Schools has a Marian face and they have been faithful to it till date.

“The Church sends forth our Institute, which draws its life from the Holy Spirit. Faithful to Father Champagnat, it works to evangelise people, especially by educating the young, particularly those most neglected” (MBS, 2011, p.69-70). The above article describes Marist work as a community apostolate and according to McMahon (1992), the article sees Marist Education as;

- ❖ Offering families an approach to Education which draws faith, culture and life into harmony.
- ❖ Stressing the values of self-forgetfulness and openness to others.
- ❖ Giving pride of place to catechesis.
- ❖ Giving priority to pastoral care which is adapted to the needs of young people.
- ❖ Involving their Pupils/Students in charitable works which bring them into contact with situations of poverty.
- ❖ Encouraging dialogue between people of different cultures and different beliefs.

Marist Educational Vision is passed on to the Marist Brothers by their common initial formation and training which starts from the Postulancy up to the Scholasticate. The Marist Brothers have a certain attitude towards teaching, a certain methodology, a certain philosophy of teaching – a methodology which expects Pupils/Students to sit down and get to work and which insists on homework and preparation. Presence and good example are other important elements of Marist Pedagogy as is gentleness and patience with Pupils/Students, even at the expense of Marist Brothers enduring a lot. Wade (1989) summarises the characteristics of Marist

Education as;

- ❖ Meeting needs.
- ❖ Flexible.
- ❖ Catering particularly for those who find School difficult.
- ❖ Non-punitive.
- ❖ Based on family spirit.
- ❖ Emphasising Education in faith.
- ❖ Fostering discipline and hard work.

According to MBS (2011, p.76), “Marist Brothers today are expected to share their spirituality and educational approach with Parents, Teachers and other members of the educating community.” Braniff (1990) posits that this spirituality emphasises three aspect of Mary’s life;

- ❖ Mary was receptive to the Spirit at the time of the Annunciation and through this openness brought Jesus Christ into the world.
- ❖ Mary did good quietly; she loved Jesus yet did not possess Him and left Him free to do His Father’s work.
- ❖ As exemplified at Cana, Mary worked behind the scenes not because she was afraid to act, but because of the centrality of Christ’s action adopting her own words; ‘do whatever He tells you’ (John 2:5).

Consequently, Marist Brothers show their Pupils/Students that they are not only their Teachers, but also their Brothers bearing in mind the philosophy of the Students’ life which states that ‘every Student is your teacher, employer and judge in the next life.’ Brotherhood is exemplified in the family of Nazareth where Jesus was nurtured by Mary and Joseph. To the Marist Brother, ‘Brotherhood’ symbolises the family spirit existing among Brothers, the Teachers and their Students. Therefore, by trying to establish in the School, this spirit of Brotherhood, Marist Brothers strive to help their Pupils/Students become responsible for their own formation.

### Statement of the Problem

Education is a critical tool for the transformation of the individual and the Society. Marist Education is aimed at preparing a holistic and value-oriented individual for useful living within the Society. Achievement of these goals largely depends on the positive disposition of Pupils/Students and the instructional performance and educational qualities of the Marist Educator. A major task faced by Marist Education today is the laissez faire attitude inherent in both the Marist Educator and Marist Pupil/Student. Secularism, materialism and relativism are on the increase and role models are becoming very few in the Society. This is having an adverse effect on Marist Education which was founded on Christian principles taught by Jesus Christ and expounded by the Church Fathers. Hard work, family spirit, morality and spiritual upliftment which are essential elements of Christian Marist Education are being relegated to the background leading to Marist Educators and their Pupils/Students doing ‘whatever they like’ under the umbrella of ‘modernism.’

The purpose of this study therefore was to evaluate the Marist Brother Lecturer and the Marist Student in the light of the Education founded on Christian principles by Jesus Christ and expounded by the early Church Fathers.

### Research Questions

The Study was guided by two research questions as follows;

- i. What is the attitude of the Marist Student towards a Marist Brother Lecturer and Marist Education?
- ii. What is the attitude of a Marist Brother Lecturer towards a Marist Student and Marist Education?

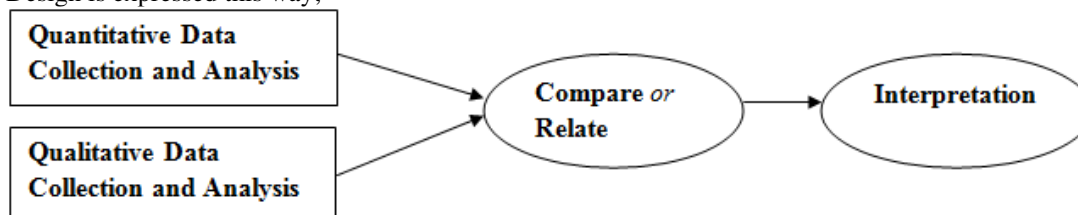
### Hypothesis

The Study focused on one hypothesis which was formulated and tested. The hypothesis is thus;

- i. There is no significant Relationship between a Marist Brother Lecturer and a Marist Student.

### Methodology

The Study adopted a Convergent Parallel Mixed Methods Design. According to Creswell (2014, p.220), this Design is expressed this way;



It specifically used Cross-Sectional Survey Design and Investigator Triangulation to collect data. The

Study was conducted in Marist International University College, Karen, a Constituent College of the Catholic University of Eastern Africa Nairobi on the 7<sup>th</sup> October, 2014. Karen- Langata hosts many private and public Universities in Nairobi. The Population of the Study was made of all the Students in the Bachelor of Education (B.Ed) Programme, Bachelor of Business Management (BBM) Programme, Access Certificate and Pre-University Programme and all the Marist Brothers Lecturers in the College. The Target Population of the Study comprised 147 B.Ed Students and 10 Marist Brothers Lecturers of the College. The Researchers purposively selected all the 28 Students of EDF 111 (History of Education) with the following demographic characteristics; Gender – Male 20 and Female 8; Status – Religious 20 and Lay 8. They also selected all the 26 Students of EDF 225 (Philosophy of Education) with the following demographic characteristics; Gender – Male 22 and Female 4; Status – Religious 17 and Lay 9. Lastly, they selected 8 Marist Brothers Lecturers with the following demographic characteristics; Academic Qualification – M.Ed 4 and PhD 4; Lecturing Experience as a Marist Brother – 1-5yrs 2, 6-10yrs 4 and 11 yrs and above 2. Therefore, the Sample Size of the Study consisted of 54 Students and 8 Marist Brothers Lecturers totalling to 62 Respondents. The Study delimited itself to the attitude of a Marist Educator and Marist Student towards Marist Education.

The Instrument for Quantitative Data Collection was a 25 item Likert Scale questionnaire patterned after 5 Point Rating Scale of Strongly Agree (SA-5), Agree (A-4), Unable to Decide (UD-3), Disagree (D-2) and Strongly Disagree (SD-1). 20 items concerned a Marist Brother Lecturer and 5 items concerned a Marist Student. For the Qualitative Data Collection, the Researchers used In-depth Interview Guide (asking the Respondents to comment on Marist Education in the light of the Gospel) and Observation. The Content Validity of the Instruments was done by two experts in Education; one in Curriculum Studies and Instruction and the other in Research and Evaluation. They went through the items and made useful suggestions which were compared and incorporated in the final draft. The Instruments were administered by the Researchers to the Students and the Marist Brothers Lecturers. The result of the test-retest Reliability Coefficient computed using Pearson r Correlation Method was  $r = 0.76$ . This gave an estimate or coefficient of temporal stability of the Instruments. All the 62 copies of the questionnaire were administered, filled and returned for Data Analysis. The Descriptive Statistics of mean and standard deviation were used to answer the Research Questions with the help of this software; Statistical Package for Social Sciences (IBM SPSS version 20). Also, Pearson r Correlation was used to test the Hypothesis at an alpha level of significance 0.01. Lastly, narratives were used to present the Qualitative Data.

## **Results (Findings)**

### *Research Question 1: Attitude of the Marist Student towards a Marist Brother Lecturer and Marist Education* Quantitative Data Analysis

#### Qualitative Data Analysis

- ❖ Marist Education instils moral values in Students and enables them to work hard.
- ❖ It provides holistic and transformative Education to Students.
- ❖ It imparts Students with Christian principles and inculcates in them family spirit.
- ❖ It caters for the poor as well as the rich and promotes unity and cultural tolerance.
- ❖ It brings Students closer to the Supreme/Divine Wisdom (God).
- ❖ It is rooted in the Gospel values. The Thursday Academic Mass and prayers before lectures for example, uplift the Students spiritually.
- ❖ Marist Brothers Lecturers are trained and they are role models to their Students. However, they are strict to their Students.
- ❖ They give equal treatments to all the Students.
- ❖ They give moral support to their Students. However, they rarely mention the name of St. Marcellin Champagnat (Founder of the Marist Brothers of the Schools) in their class.
- ❖ Some Marist Students are becoming lazy with regard to their academic work. They often look for easy ways of passing their examinations by going through question papers and failing to confidently read their books.

#### Source: Field Study, 2014

### *Research Question 2: The Attitude of a Marist Brother Lecturer towards a Marist Student and Marist Education*

Descriptive Statistics

THE MARIST BROTHER LECTURER	N	Minimum	Maximum	Mean	Std. Deviation
Shows good example to his Students	54	1	5	4.52	.720
Helps his Students to know and love Jesus and Mary	54	1	5	3.96	.931
Is always available to his Students	54	1	5	4.28	.940
Gives course outline on time	54	1	5	4.56	1.003
Is well knowledgeable in the Subject Matter	54	1	5	4.33	.847
Is always punctual for lectures	54	1	5	4.63	.784
Presents lectures in a logical, well organized manner	54	1	5	4.35	.850
Uses appropriate and diverse teaching aids	54	1	5	3.96	1.009
Creates and environment conducive to teaching and learning and makes his class interactive enough	54	1	5	4.65	.756
Provides opportunity for questions, opinions and comments from his Students	54	1	5	4.65	.677
Responds satisfactorily to questions and problems presented by his Students	54	1	5	4.31	.797
Educates his Students for character formation, self-reliance and the transformation of the Society	54	1	5	4.20	.810
Gives adequate directions for his Students' personal study	54	1	5	3.70	.964
Presents the aims and objectives of his unit in a clear manner	54	1	5	4.28	.899
Makes subject matter intellectually stimulating	54	1	5	4.09	.976
Treats his Students justly and equally	54	1	5	4.31	.968
Gives reasonable workload and assignments to his Students	54	1	5	4.20	.877
His methods of assignments, marking and feedback are satisfactory	54	1	5	3.70	.964
He is a man of prayer and hard work	54	1	5	4.22	.945
He is a role model to his Students	54	1	5	4.09	.807
<b>THE MARIST STUDENT</b>					
I cooperate in class with the Brother Lecturer	54	1	5	4.52	.693
I am punctual for each class	54	3	5	4.56	.538
I participate in actively in class discussions	54	1	5	4.19	.803
I try to live out the Christian principles I learn from the Brother Lecturer	54	1	5	4.17	.885
I always work hard	54	1	5	4.28	.787
TOTAL MEAN SCORE				106.71	
MEAN ATTITUDE SCORE				4.3	

**Source: Field Study, 2014**

**Quantitative Data Analysis**

Descriptive Statistics

THE MARIST BROTHER LECTURER	N	Minimum	Maximum	Mean	Std. Deviation
I show good example to my Students	8	4	5	4.50	.535
I help my Students to know and love Jesus and Mary	8	3	5	4.25	.707
I am always available to my Students	8	4	5	4.25	.463
I give course outline on time	8	4	5	4.75	.463
I am well knowledgeable in the subject matter	8	4	5	4.75	.463
I am always punctual for lectures	8	4	5	4.63	.518
I present my lectures in a logical and well organized manner	8	4	5	4.25	.463
I use appropriate and diverse teaching aids	8	3	5	4.13	.641
I create an environment conducive to teaching and learning and make my class interactive enough	8	4	5	4.25	.463
I provide opportunity for questions, opinions and comments from my Students	8	4	5	4.88	.354
I respond satisfactorily to questions and problems presented by my Students	8	3	5	4.25	.707
I educate my Students for character formation, self-reliance and the transformation of the Society	8	3	5	4.13	.641
I give adequate directions for my Students' personal study	8	3	5	4.00	.535
I present the aims and objectives of my unit in a clear manner	8	3	5	4.25	.707
I make subject matter intellectually stimulating	8	4	5	4.38	.518
I treat my Students justly and equally	8	4	5	4.63	.518
I give reasonable workload and assignments to my Students	8	4	5	4.13	.354
My methods of assignments, marking and feedback are satisfactory	8	3	5	3.88	.641
I am a man of prayer and hard work	8	3	5	4.13	.835
I am a role model to my Students	8	3	5	4.00	.756
<b>THE MARIST STUDENT</b>					
He/she cooperates in class with me	8	3	5	4.38	.744
He/she is punctual for each class	8	3	5	3.75	.707
He/she participates actively in class discussions	8	3	4	3.75	.463
He/she tries to live out the Christian principles learnt from me	8	3	4	3.50	.535
He/she always works hard	8	1	5	3.63	1.188
TOTAL MEAN SCORE				105.43	
MEAN ATTITUDE SCORE				4.2	

Source: Field Study, 2014

**Qualitative Data Analysis**

- ❖ Marist Education promotes honesty, respect and tolerance in both the Marist Brothers Lecturers and their Students.
- ❖ It awakens and strengthens Gospel Values.
- ❖ The Marist Brother Lecturer adequately prepares for his lectures and encourages his Students to work hard.
- ❖ He is always available and ready to facilitate knowledge in his Students.
- ❖ He loves and cares for his Students and their welfare.
- ❖ Some Marist Students are lazy with regard to their academic work.
- ❖ Some of them spend most of their time in gossips and character assassination.

- ❖ Some African Values; e.g. simple greetings and respect for elders are somehow eroding from some of the Marist Students.  
 (Source: Field Study, 2014)

**Hypothesis: There is no significant Relationship between a Marist Brother Lecturer and a Marist Student.**

Correlations

	The Marist Brother Lecturer Educates his Students for character formation, self-reliance and the transformation of the Society	The Marist Student lives out the Christian Principles he/she learnt from the Marist Brother Lecturer
<b>Pearson Correlation</b>	<b>1</b>	<b>.926**</b>
<b>Sig. (2-tailed)</b>		<b>.000</b>
The Marist Brother Lecturer Educates his Students for character formation, self-reliance and the transformation of the Society		
<b>N</b>	<b>54</b>	<b>54</b>
<b>Pearson Correlation</b>	<b>.926**</b>	<b>1</b>
<b>Sig. (2-tailed)</b>	<b>.000</b>	
The Marist Students lives out the Christian Principles he/she learnt from the Marist Brother Lecturer		
<b>N</b>	<b>54</b>	<b>54</b>

\*\* . Correlation is significant at the 0.01 level (2-tailed).

**Source: Field Study, 2014**

### Discussion of the Findings

The result of the Study revealed that both the Marist Brothers Lecturers and Marist Students have positive attitude towards Marist Education and that there is a significant positive relationship between a Marist Brother Lecturer and a Marist Student.

This explicitly agrees with what St. Clement of Rome argued that our Children need to share in the Education which is Christ; meaning that if people are taught about the teachings of Christ as presented in the Gospel, then there will be peace, unity, justice and progress in the society (Majawa, 2014). The Marist Educator who is also a disciplinarian strongly believes that it is only through discipline that Education becomes a practical investment for integral communication, moral integrity, professionalism and development. It vividly benches on the teaching of St. Clement of Rome on Virtue of Discipline in Education where he expresses that: “to exist authentically is to search for authentic (divine) knowledge which is concretized through authentic Education. This is realised when there is order and discipline in Education” (Majawa, 2014, p. 181). It also supports what Origen said that Education should promote personal Christian relation with God and opens and reaches out to the wisdom of other cultures and be enriched by them. This is one of the reasons Marist Education values character formation, self-reliance and the transformation of the Society in Students which helps them to live out Christian principles. Living out the Christian principles is what St. Basil of Caesarea had in mind when he noted that the primary purpose of Christian Education is to enhance the journey of the soul to its final union with God. In the same vein, St. Augustine of Hippo also expressed that the purpose of Education is to enable Students attain complete union with God. St. Jerome had the same view that the purpose of Education is to form the heart, the soul and the body to become the Temple of the Lord (Majawa, 2014).

The Marist Educator today according to the Study is a role model and he helps his Students to value hard work, holistic and quality Education. This supports the view of St. John Chrysostom that Education needs to have teaching, preaching and witnessing dimensions. The Marist Educator also provides opportunity for questions, opinions and comments from his Students. St. Thomas Aquinas strongly believes in this when he stresses that a true Teacher needs to “always listen to the investigated ideas of Students because they have constructive suggestions to offer to a study in question for they have the spirit of God since they were created in the image and likeness of God” (Majawa, 2014, p. 235). Finally, the Marist Student, despite some times being lazy to study, cooperates with the Marist Educator in informative, formative and transformative Education. This quality satisfies the intention of Gravissimum Educationis whereby in explaining the meaning of the universal



right to Education states that true Education aims at the holistic formation of the human person with respect to his ultimate goal and the good of the Society in which he belongs and have responsibility to developing (Majawa, 2014).

### Conclusions and Recommendations

The major findings of this Study have indicated that Marist Education in the light of Patristic Education is qualitative, holistic and value-oriented. That both the Marist Educator and the Marist Student benefit a lot from Marist Education and it helps them to be focused in transforming the Society drawing from the Christian principles they learnt from Christ, the Great Teacher and the Church Fathers. Educationally, this implies that in order to preserve the holistic nature of Marist Education, it must continue to excel towards informing, forming and transforming the Educand.

With regard to the above statement and based on the findings of this Study therefore, the Researchers made the following recommendations;

- ❖ The creation of awareness in the Marist Student to know and love Jesus, Mary, and St. Marcellin Champagnat needs to be intensified by the Marist Educator.
- ❖ The Marist Educator needs to always use appropriate and diverse teaching aids in facilitating knowledge in the Marist Student and help him/her to participate actively in class discussions.
- ❖ The College should create and maintain a stronger structure that can give an adequate direction for the Marist Student's personal study.
- ❖ The Marist Student should always take punctuality for lectures as a value and also strive always to work hard in class.
- ❖ Living out the Christian principles should not be an option for any Marist Student and Marist Educator. This must always be stressed in the lecture halls, academic assemblies and at spiritual exercises in the College by the stakeholders of Marist Education.

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