



## PATRISTIC EDUCATION AND DIGITALIZATION IN THE MANAGEMENT OF HIGHER EDUCATION IN NIGERIA

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### **Abstract**

*The paper is meant to explore how Patristic education and digitalization can be harnessed for better management of higher education set not only on teaching knowledge and skills but on the comprehensive educational project that seeks to inform, form and transform learners who will, in turn, become valuable assets for social reengineering and transformation of the society technologically. This paper thus advocated for a blend of the noble qualities of digitalization and the great values and perspectives of patristic education in creating a new horizon to guide the management of higher education in Nigeria. It is hoped that such a new horizon will help higher education management benefit from the wisdom of the ancient while at the same time enjoying the numerous opportunities that modern innovations offers. The major preoccupation of this paper is with the management of these institutions towards greater efficiency and effectiveness in the realization of the goals of higher education. Digitalization has proving to be of notable assistance in this regard but it has its downsides that competes with notable perspective of eternal relevance*

**Keywords:** *Patristic Education, Digitalization, Management, Higher Education, Church Fathers.*

### **INTRODUCTION**

Education generally plays a crucial role in the development and advancement of any nation and management is key to aiding institutions of learning achieve their objectives. According to Bakwaph (2024:6), education is all about changing a person to be humble and serviceable to society and is exclusively used for the development of human beings in the cognitive, affective, psychomotor, and psycho-productive domains. The management of higher education thus becomes a topic of major importance because of the direct link between higher education and manpower development for the socio-economic prosperity of a people. Higher education is directly linked with provision of manpower for economic development of any nation. The Nigerian national policy on education clearly outlined manpower provision as the key objective of higher education in Nigeria. Tertiary institutions dedicated to this task are found in almost all notable corners of the country. According to Bakwaph (2024:22), Higher education is the education sector concerned with building innovation, creativity, ingenuity, and independence in students, incorporated in the National Policy on Education encompasses the post-secondary section of the national educational system, which is given in universities, polytechnics, and colleges of technology and education. It is the final synthesis that orders and channels the capacities and energies of young people to become productive instruments to respond to a particular need of the society. Teachers, medical doctors, engineers, scientists, etcetera are all equipped for their noble profession at higher institutions. What they become in the society, not only in terms of their professional contributions but also in



terms of their social and moral impacts is considered to be of more directly linked to the quality of training and formation they received at their institutions of higher education, than any other level of education. This awareness should be a reawakening call for managers of higher education to be poised to leverage all perspectives that have positive contributions for the effective management of their institutions.

Managing higher education consequently entails that certain factors would be given due consideration, such as Patristic education and technological advancement occurring in almost every other sphere of human endeavor. In this regard, the integration of cutting-edge digital tools especially in managing the influx of information and other activities within higher education system is highly commendable. This will ensure efficacy and efficiency in the educational process and prepare the system to avoid further contingency as was witnessed during the COVID-19 pandemic. It is noteworthy that integrating digital tools with the management of Higher education based on patristic education has remained a daunting task for many institutions of Higher education especially in Africa. Furthermore, openness to digitalization must not be mistaken for an acceptance of all ideologies of modernism that are inimical to human progress. Such ideologies as secularism, are being promoted along with technological advancement. This initially created some resistance to and perhaps some continuous aversion for digitalization in some quarters. It was seen as an instrument that aids deviation from solid principles and values upon which the society before now strived. It remains to be demonstrated that digitalization doesn't have to oppose enduring values that form the foundations of education and life in the society.

Consequently, this paper advances a position that blends digitalization and enduring value based perspectives of patristic education which is the application of the wisdom of God and principles of the early church fathers to education. Patristic education is 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 and Magisterial for the advancement of informative, formative and transformative encyclopedic knowledge and witnessing of an individual and society for the highest common good (*i.e. integral meaning, integral liberation, integral evangelization, integral development and integral salvation*); and whose teachings and experiences are relevant today (Bakwaph, 2024:610). This education model harmonizes all that is good in all cultures and contexts and across ages, for the information, formation and transformation of people with an orientation towards common good and the advancement of the society. Such a rich educational heritage must not be sacrificed on the altar of modern inventions. It actually can complement modern digital tools for a more effective provision and management of education in general and higher education in particular. It is in light of this understanding that this paper explores how Patristic education and digitalization can be harnessed for better management of higher education set not only on teaching knowledge and skills but on the comprehensive educational project that seeks to inform, form and transform learners who will, in turn, become valuable assets for social reengineering and transformation of the society technologically.

### Conceptualization of Higher Education

The concept, aims and nature of Higher education in Nigeria are all clearly outlined in the national policy of education. The Policy divides educational provision into three main stages in Nigeria. It begins with basic education that consists of the 6 years of primary education and first three years of secondary education in junior secondary schools. The second stage is the post Basic education which comprises of the latter three years of secondary education. Higher education is the final stage and education will not be said to be complete without it. It has to do with the education in post-secondary or higher institutions such as universities, colleges of education, polytechnics, mono-technics as well as those institutions offering correspondence courses (The National Policy on Education, 2014). Accordingly, UNESCO (1998) defines higher education as encompassing "all types of education (academic, professional, technical, artistic, pedagogical, long distance learning, etc.) provided by universities, technological institutes, teacher training colleges, etc., which are normally intended for students having completed a secondary education, and whose educational objective is the acquisition of a title, a grade, certificate, or diploma of higher education."

Higher education is often regarded as the pinnacle of academic pursuit and represents a transformative phase in the educational journey of individuals (Ashikuzzama, 2023). This level of education is considered to be of special importance to developing nations because since it is primarily geared toward the production of manpower for development (Jacob et al, 2020). According to Bakwaph (2013), Higher education has become an important means for economic growth and democratic progress in a country. It is no longer just the most direct route to a middle-class life; it has become essentially the only route. It follows then



that this level of education not only shapes the individual but also plays a vital role in shaping the future of a nation. The specifications of what forms this level of education may vary from country to country depending on their goals. These variations notwithstanding, higher education is often aimed at promoting educational advancement, innovative research, and enhancing the growth and development of the country through the provision of skilled labor. It is important to add that higher education is not only concerned with the acquisition of knowledge, but with the empowerment of young people with skills and development in their competencies, the spirit of research, innovation, creativity, and the necessary discipline and qualities needed to drive economic, political, and social advancement in the nation.

The National Policy on Education (2014) clearly outlined the aims of higher education in Nigeria as follows:

*to contribute to national development through high-level relevant manpower training; develop and inculcate proper values for the survival of the individual and society; develop the intellectual capability of individuals to understand and appreciate their local and external environments; acquire both physical and intellectual skills, which will enable individuals to be self-reliant and useful members of the society; promote and encourage scholarship and community service; forge and cement national unity, and to promote national and international understanding and interaction.*

Accordingly, higher education in Nigeria has been a significant aspect of the Nation's development since the 1940s when the first university was established. Today, the importance of Higher education is even more evident than it has been in the past as the global market keeps evolving and is becoming more competitive thereby intensifying the need for skilled labor. Presently, Nigeria is enriched with over two hundred and seventy-four 274 universities: (Sasu, 2024). The data on the website of the Federal Ministry of Education also reveal that there are other four hundred and eighty-two 482 higher institutions under the National board for Technical Education NBTE which include polytechnics, mono-technics and Innovation enterprise institutions. This is in addition to the two-hundred and five 205 colleges of education and NCE awarding institutions in Nigeria (MySchoolGist, 2024). It is worthy of note that these institutions offer a variety of courses, which has resulted in the production of notable men and women working in diverse capacities and making immense contributions to the growth and development of the country and the world at large.

Despite the numerous advantages and contributions of higher education in Nigeria, the sector is still plagued by a myriad of problems. Jacob et al (2020) identified some of these challenges to include inadequate funding, inadequate infrastructural facilities, inadequate professional lecturers, institutional corruption, lack of political will, insecurity challenge, political instability, poor policy formulation, strike actions, weak regulatory agencies and political influence. Idogo (2011) laid emphasis on the problem of quality assurance while noting that some of the difficulties faced by tertiary institutions in realizing their goals are in different categories such that while some are student-related others are either teacher-related or campus community/leadership related. The paper will now focus on the prospects of digitalization and the principles of patristic education in enhancing the management of higher education by addressing these challenges.

### **Conceptualization of Patristic Education**

Bakwaph (2024) portrayed Patristic education as the Model of all learning institutions. This model of education is founded on the teachings of the church fathers. The term patristic comes from the Latin word 'Pater' which means Father and is often used in reference to Church Fathers writings recognized for their outstanding talents, holiness and mastering in Christian teaching and way of life (Ogada, et al, 2021). The study of the life of these church fathers and their works is known as patristic science. The Church Fathers made useful contributions to various areas of human life including the field of education. Patristic education is the technical term for referring to their educational thoughts which promote especially the notion of comprehensiveness in the practice of education as well as the understanding of education as a human effort in relation to the divine and in service of common Good. This educational model is founded on Christian principles propounded by Jesus Christ and expounded by the early Church Fathers (Osuji&Oluoch-Suleh, 2015). It centers on the development of the whole human person for efficiency and better relationship with God and fellow Human beings. Thus, Okoth (2014) sees patristic education as that which involves the development of a human being physically, spiritually and mentally.



Majawa (2024) defines patristic education as a quality, holistic, ethical and value-oriented education for all, in the dynamic rhythm of life as 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. A still more interesting definition of patristic education is that of the angelic Doctor himself (St Thomas Aquinas) who defined Patristic Education as "a lifelong process of imparting, 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 oriented relationship between God, man and society in history of human beings."

The forgoing portrays patristic education as an educational model that is set on satisfying the formative, informative and transformative needs of the learner in human beings (Majawa, 2021; Wangare, 2021). It is centered mainly on the philosophies and theories of early church fathers and structured around the teachings of Christ. These church fathers viewed education as a means of cultivating virtue such as humility, and charity that enables individuals to live fulfilling and meaningful lives and contribute to the common good. It is education centered on increasing students' knowledge of God who is the source of all creation. Patristic education emphasizes certain principles such as the teaching of values, critical thinking, innovation, leadership, integrity, and belief in God. These six principles are regarded as the six paideia pillars of education, designed to create a solid foundation of education and to ensure that individuals who are produced will have well-rounded and balanced personalities that will enable them to live in service to their society (Bakwaph, 2024).

The emphasis of patristic education is that education must be integral and holistic, geared towards the improvement of the human person, and for the purpose of improving his relationship with God, other human beings and so enable man to obtain eternal salvation at last. To put all these into clear perspective, Okoth (2014) highlighted what he termed the four elements of patristic education according to church fathers. These elements according to him are:

- i) Holistic knowledge of divine wisdom from God and faith in God.
- ii) Holistic transformation of human beings
- iii) Holistic participation and commitment in the society.
- iv) Holistic experience of eternal salvation

It is important to state that Patristic education is not limited to applying the theories, philosophies, and teachings of the church fathers but also encompasses the teachings of the Greek philosophers who were instrumental to the foundation of education and had great influence on the church fathers. Similarly, it is important to note that the focus of patristic education is not limited to Christians or Catholics. It was not instituted only to evangelize but to nurture and ensure that human beings are saved. Salvation in this sense means first of all the ultimate human transformation that does not only focus on the academic development of young people but also the development of their minds and character for the highest good of all. Furthermore, the principles postulated for education by the church fathers affect every aspect of human development irrespective of religious affiliations. Thus, Majawa (2021), posited that the themes of patristic education are God-given, ideal, and relevant to all times, cultures, all religions, and all contexts. These principles, though advocated centuries ago, are not old fashioned but are still relevant to the present age. To demonstrate this point further, the perspectives of some notable church fathers which formed the themes of their major contributions to Christian education are highlighted below:

- St Basil the Great (379): Christian education provides holistic knowledge, advice, counseling, care, and skills of true life before God and humanity.
- John Chrysostom (344-407): compares the soul of a child to a city that must be built on a solid foundation and protected from all vices through comprehensive education for the child to grow in wisdom and understanding.
- Clement of Alexandria (215): Christian education creates harmony between God, human beings, and the universe.
- Augustine of Hippo (430): Christian education is considered God's voice for true development and transformation of life. It is a preparation for a meaningful, prosperous, and happy life.
- Gregory I the Great (604): Christian education is a tool for measuring relevant and quality educational policy, curriculum, spirituality, and system.



Patristic education is a rich heritage that has meaningful contributions to be explored in addressing the challenges of education at the moment and in aiding the management of higher education to the actualization of its goals. However, this approach will be of more fundamental benefit if it integrates digitalization. Consequently, this paper will turn to the concept of digitalization and its prospects for the management of higher education.

### **Digitalization and Management of Higher Education**

Digitalization is one of the major trends that is changing the society today and revolutionizing the management of every facet of human life and endeavor (Parviainen, et al, 2017). The management of higher education is not immune to this development. What readily comes to mind when the term digitalization is implored today is the use of computer in communication and management of information. This development is quite recent but revolutionary. Gorenšek&Kohont (2018) traced the origin of the usage of the term digitalization in reference to computerization to a 1971 essay published by Robert Wachal in North American Review in 1971. The essay which presents digitalization as one of the key features of modern era highlighted its impact in restructuring social life around digital communication and media infrastructure. The impact of digitalization has only continued to grow in unprecedented and irreversible manner while offering a wide spectra of services in every field including higher education through the integration of modern technologies in the teaching, evaluation and functions of management (Bitchikashvili et. al 2023).

Gorenšek&Kohont (2018) defined digitalization as “the process of shifting an organization from old approaches to new ways of working and thinking through the use of digital, social, mobile, and emerging technologies.” The process of digitalization involves, amongst others, changes in the organization’s management, presupposes different thinking, encourages innovation and increased use of technology to enhance the user experience of the organization’s employees, customers, suppliers, partners and other stakeholders. Legner et al. (2017) advanced a definition of digitalization and distinguished it from the concept of digitization. While digitization has to do with the technical process of converting analog signals into a digital form. Digitalization is taken to mean the manifold sociotechnical phenomena and processes of adopting and using these technologies in broader individual, organizational, and societal contexts.

There is no doubt that digitalization has been of tremendous benefits to this era. The rise of digital media brings, among other things, the low cost of creating and disseminating virtually all digital information. This portends prospects for all fields of human endeavors including education and management of same. Digital tools and innovations such as artificial intelligence are useful in blended learning and for efficient management. Gorenšek&Kohont, (2018) highlighted some of the advantages of digitalization to include increase in productivity, enhancement security, cost efficiency, preservation of information and ease of access to same. The usefulness of digitalization in higher education includes its enablement of unprecedented access to knowledge, provision of alternative means of learning, and greater inter-disciplinarity, (Mittal et. al., 2018). In the management of higher education, the ease of access to information to support decision-making stands out. All managerial functions equally have specialized tools and innovations that make it possible to carry them out in more effective and efficient manner.

These advantages notwithstanding, digitalization comes with its own challenges. Brennen and Kreiss (2016) observed that the new systems of sociability occasioned by digitalization has some disruptive properties. One of such challenges prevalent in higher education is that young minds easily become addicted to digital gadgets and spend time meant for learning activities on these gadgets for less productive preoccupations. Digitalization has also brought about changes in the nature of interpersonal relationships. Many young people are very outspoken and forward on social media but easily shy away for real life useful communication. More worrisome is the fact that there is a rise in various forms of mental illness that have been credited to the changes in social life occasioned by digitalization (Harteis 2018; Tal and Torous 2017). Also, there are concerns about pervasiveness of the phenomenon of fake news which got a boost with digitalization. In addition, Cybersecurity has also been a major topic of preoccupation among the challenges of digitalization (Gorenšek&Kohont, 2018).

### **Imports of Patristic Education and Digitalization for Management of Higher Education**

The traditional principles of education as advocated by patristic authors can effectively combine with technology for a more efficient management of higher education. Thus, this paper calls for a leveraging of wisdom of the ancient and blending it with modern innovations to solve the enduring challenges of managing



higher education. some of the concrete ways these two important heritages can find useful expression in higher education management today are discussed below:

**a. Development of Ideal communities in Higher Institutions:** The early church fathers were big on community and collaboration. They saw education as a communal endeavor that strives to share knowledge, experience, and challenges. This sort of understanding is needed in higher institutions today so as to produce responsible citizens that will graduate to mirror this very needed values of collaboration, cooperation and communality in the larger society. Digitalization offers useful potentials in developing educational communities by providing tools that can be leveraged for information dissemination which is key to the process. Managers of higher education must take advantage of modern tools of communication to create platforms for information and knowledge sharing that can become reliable support systems for staff and students in higher institutions.

**b. Openness to modern digital innovations for learning and research:** e-learning and blended learning are new phenomenon in education that higher education cannot continue to neglect. Patristic authors stressed the importance of focusing education on innovation which they considered as one of the six pillars of education. The innovations occasioned by digitalization has made it possible to shift classrooms online as some higher institutions of learning did during the covid 19 pandemic. The post covid-19 era must not relegate this progress. There is need for educational managers to find means of inculcating digital tools and technology for greater efficiency in teaching and learning.

**c. Drive for Integral and holistic Education:** One of the distinctive marks of patristic education is the emphasis on completeness or wholeness. It advocates that education be set on empowering the human person with all that is needed to live a fulfilled life and return to harmony with God. Majawa, (2021) noted that this sort of education, for the patristic authors, includes the formation of the conscience (character), appreciation of virtues, acquisition of knowledge and experience and finally is geared towards the true knowledge and spirituality of Christianity with the desire end being the establishment of ideal community and imitation of Christ's life and evangelization which brings about the attainment of holistic transformation and eternal salvation. The classical Greek word "*paideia*" is used by patristic authors to denote this sort of education which is geared towards the holistic upbringing of a child by instructing, teaching and forming the child in all dimensions. This sort of approach will involve the inclusion of new programs and activities into the curriculum. Digital tools should be inculcated into the formation programs to ensure that none of the activities is left behind.

**d. Promoting accessibility to education:** Patristic authors believed that everyone has a God-given right to education. This principle, championed by Clement of Rome, should apply today to all levels of educational provision and not just to basic education. Everyone needs education to function better and live well in the society and well as to be able to contribute their quota to the development of their community. Accordingly, UNESCO (1998) made a fundamental move for the accessibility of higher education to all. The stark reality that cannot be overlooked is that the institutions that provide higher education lack the capacity to absorb more learners. This engenders the need to reposition these institutions to provide higher education to the teeming interested population. Digitalization offers alternative paradigms for the realization of this objective through the creation of satellite campuses, distant learning and e-learning programs. It is on record that The National Open University of Nigeria (NOUN) has the highest enrolment in Nigeria. More of such institutions need to be created to make higher education accessible to intending students.

**e. Training of Quality Teachers:** Another key area of patristic thoughts on education is the formation and training of teachers. There is no doubt that teachers play a significant role in shaping education at all levels. for patristic education, the first consideration is to form teachers to appreciate their roles as a vocation and secondly to develop in them necessary competencies for the discharge of their responsibilities. Patristic education makes the case for the need to clearly articulate what teachers should know and be able to do to perform optimally and how they are to relate with their learners. For example, Clement of Alexandria described a teacher (Pedagogue) as an attendant, a guide and a master of instruction and opines that Christ is the Ideal teacher of humanity (Bakwaph, 2024). This suggest that a teacher must understand himself as master



of instruction (not the student) and carry out his duties after the manner of Christ the model who was committed and humble in serving his followers. Similarly, patristic education builds on the works of notable Greek philosophers like Socrates, Plato and Aristotle who describe what they defined as of a noble, true, wise teacher respectively (Bakwaph, 2024). Patristic education summarily believe that a teacher should be able to be apex of goodness, justice and peace and be guided by divine wisdom; must be a shepherd, know his limitations, aspires to be a role model, have divine and natural wisdom, among other qualities (Bakwaph, 2024). This call for a formation of the mind, the heart and will of teachers through a more robust teacher training program and in-service training. Any such teacher training activity that will meet the needs of the times must empower teachers to technology for the discharge of their duties. Furthermore, adequate formation of teachers will include empowering them with the necessary digital skills to continue to update themselves in line with the patristic vision of driving innovation in education.

**f. Quality Assurance in Education:** Quality assurance is a major issue of concern in education and that which has received increase awareness in recent times. It has to do with monitoring and upholding standards so that education can attain desired goals. Patristic education offers useful guide on quality assurance which is of particular relevance to higher education. Accordingly, Thomas Aquinas enunciated five key indicators of quality assurance in Education. This perspective holds that true education has and ensures: **Integral meaning** – it gives holistic meaning of reality and is necessary to know meanings of a phenomenon in every context; **Integral Evangelization** – is rooted in Christ's wisdom and propels one to spread same to others for salvation; **Integral Liberation** – frees a person from five (5) enemies of humanity which are ignorance, poverty, disease, atheism and immorality; **Integral Development** – leads to holistic measurable (qualitatively and quantitatively) development and improved quality of life which leads people to self-definition, self-reliance, self-propagating, self-ministering, self-ruling and self-transforming; and lastly **Integral Fulfilment/happiness/salvation** – prepares one for the highest value of life to experience total happiness and transformation (Bakwaph, 2024). Educational goals of higher education as well as every program in higher institutions of learning need to emphasize these sort of values. What is most important here is that their attainment through set educational programs needs to be monitored. Compliance and goal attainment can be tracked easily today with the incorporation of digital technology in quality assurance functions in higher institutions.

**g. Imbibing Discipline in Education:** The inculcation of discipline is one of the key roles of education. Patristic education lays emphasis on the need for discipline in institutions of learning since it is an integral part of education to discipline the learner. Clement of Rome, who is one of the foremost patristic authors, argued that authentic knowledge which is concretized through authentic education and necessary for authentic existence can only be realized through when there is order and discipline in education. This order and discipline is founded on a healthy relationship with God. Consequently, patristic education made the case for the need for parents, teachers, civil and religious authorities, and students to inculcate discipline first in themselves, then in the institutions of learning and the general society. Majawa (2021) opines that “it is only through discipline does education become a practical investment for integral communication, moral integrity, professionalism and development.” It goes without saying that higher education cannot achieve its goals unless there is proper and adequate emphasis on the need for discipline as well as proper measures put in place to ensure the enforcement of discipline. Modern technological innovations such as closed-circuit Television (CCTV) could be deployed to assist in the maintenance of order and discipline in higher institutions of learning.

**h. Education for the promotion of fear of God and values:** the whole of the reality of a people must be taken into consideration and adequately utilized in their educational system. Nigeria is a religious nation, with many of its citizens as adherents of either of the two dominant religions, i.e. Christianity and Islam. Many of its higher institutions are also owned by sectors of this religious organizations. These religious preaches knowledge and fear of God that has far reaching consequences for the formation of young people into responsible citizens. Higher education must make room for the promotion of this value as emphasized by patristic education. Hence, the curriculum not only be set on the sciences, humanities and skill acquisition but should also provide for opportunities and programs that help students to develop their relationship with God. This sort of religious formation should be especially tailored to inculcate faith base values in such a way that



students are helped by words and examples of their teachers to appreciate these values and live them out in their daily pursuit and relationship with one another. This position is supported by Etherington, (2013) who noted that proper education should be value driven.

**i. Balancing specialization generalized knowledge in Higher Education:** Irrespective of what course one studies in higher institutions, there is the need for the promotion of general knowledge. Patristic authors like Origen advocated and emphasized the need to make students understand that they are in school not only to be taught their subject matter but to be formed and transformed for life outside school. While specialization in a field or discipline is important, without basic knowledge about the world outside of one's discipline, it is easy for one to come across as uneducated. This implies that students should be ready and schools willing to expose students to a broad knowledge about life, issues, skills and peculiarities associated with their time. Consequently, general studies in schools should be designed to equip all students with general education that is relevant to their times and the most significant aspect of such skill today is the right use of the digital tools.

## 7.0 Conclusion

This paper makes a useful contribution to the management of higher education in Nigeria by calling attention to the need to blend the principles of patristic education and use the same in forming a foundation for the application of the tools of digitalization. It argued that the duo, patristic education and digitalization, are not opposed to each other but are in fact complementary. The daunting task of managing the rapid changes in management, education generally and higher education in particular, requires such a combination of approaches. While patristic education helps recall the inherent values in educational heritage down the centuries, digitalization offers an approach that matches the new energies of the moment. They both have relevant imports for the management of higher education today. Accordingly, some specific suggestions for improvement are provided below.

## 8.0 Way Forward

- i. The curriculum for higher education in Nigeria needs to be improved in light of the automate goal of providing holistic formation of students in higher institutions in Nigeria to enable them live up to the demands of the times.
- ii. There is need for the development of a new and improved syllabus for teacher training programs to help prepare teachers to meet the level of sophistication and of modern day learners and demands of teaching.
- iii. All educational institutions should ensure that teachers are properly recruited, properly trained and accompanied by various stakeholders so that they can contribute meaningfully to the provision of quality education for development and salvation of their students.
- iv. There is need for more investment in digital infrastructures such as network provision.
- v. Government at all levels need to increase their educational budget so as to provide for increased budgetary allocation for higher education in Nigeria and higher institutions should devise means for alternative revenue mobilization with the help of new possibilities such as crowdfunding.
- vi. The government should ensure adequate implementation of the data safety policy in order to protect sensitive information.
- vii. Digital literacy programs and specialized trainings should be offered to both staff and students of all higher institutions in Nigeria.
- viii. Higher institutions should promote a reading culture by making libraries readily available to students through the creation or subscription to digital libraries.

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