EVALUATION OF THE BEHAVIOURAL MANIFESTATIONS OF CHRISTIAN RELIGIOUS STUDIES STUDENTS IN FEDERAL COLLEGE OF EDUCATION ZARIA.

BY

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DECLARATION

I hereby declare that this thesis has been written by me and it has not been presented in any previous application for a higher degree. All quotations are indicated and sources of information are specifically acknowledged by means of references.

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CERTIFICATION

This Thesis entitled "Evaluation of the Behavioural Manifestations of Christian Religious Studies Students in Federal College of Education, Zaria", by Orji, Stella Nkeoma meets the regulations governing the award of degree of Master of Education in Christian Religious Studies (Curriculum and Instruction) of Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This thesis is dedicated to the entire Orji's family for their love and understanding, moral and financial support throughout this course.

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- S.N. Orji -

ABSTRACT

This investigation is on evaluation of the behavioural manifestations of Christian Religious Studies students' of Federal College of Education, Zaria.

To accomplish this aim, three hypotheses stated in null form were advanced for the study. The hypotheses were based on the CRS students' behavioural manifestations with regards to-class-attendance, sexual and moral behaviour of CRS lecturers, relevance of the NCE CRS curriculum to character development.

The subjects of the study were second and final year CRS students and their lecturers. Two sets of questionnaires were used to collect data for the study. One was designed for CRS students and lecturers on the relevance of course contents to character developments. While the other questionnaire was meant for CRS and non CRS students and lecturers on only the behavioural manifestations of CRS students.

The data was statistically analysed by t-test analysis. Cross-tabulation was used to determine the difference in significance between the variables.

The results of the study revealed that two of the hypotheses were accepted while one of them was rejected. The accepted hypotheses revealed that no significant difference exist between the opinions of CHS and non-CRS students on the behavioural manifestations of CRS students with regards to class-attendance. While the other accepted hypotheses also revealed that no significant difference exist between the opinions of the CRS lecturers and students, on the relevance of the NCE CRS curriculum to character development.

The rejected hypothesis revealed that significant difference exist between the opinions of CRS students and lecturers with regards to sexual behaviour of CRS 1ecturers.

This shows that, neither the behaviour of CRS lecturers nor the relevance of the course content are responssible for some of the negative behaviour manifested by CRS students.

From the result of the study recommendations were made to parents and the school authority.

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ABBREVIATION OF TERMS

A.B.U.	Ahmadu Bello University
B.A.(Ed)	Bachelor of Arts Education
B.Ed	Bachelor of Education
C.R.S.	Christian Religious Studies
C.M.S.	Church Missionary Society
E.T.C.	And so forth
Et-Al	And Others
F.C.E.	Federal College of Education
Ltd.	Limited
M.A.(Ed)	Master of Arts Education
M.Ed.	Master of Education
N.C.E.	Nigeria Certificate in Education
Ph.D	Doctor of Philosophy

DEFINITION OF TERMS

CHRISTIAN RELIGIOUS STUDIES

Christian Religious Studies appears under different names such as Bible Study, Religious Education, Religious and Moral Instruction and Bible Knowledge.

For the purpose of this study, the term 'C.R.S.' is used to refer to the teaching of the Bible and Christian faith as a subject to students in a formal school setting with the aim of transmitting factual knowledge of the Bible, and inculcating a lifestyle considered desirable for Nigerian society and consistent with the revealed Will of God for man.

BEHAVIOURAL MANIFESTATION

Behaviour is described as a manner of one's conduct. It denotes actions and reactions toward an environment.

In this study behaviour manifestation is used to refer to those outward actions and reactions of individuals toward other persons and things. For clarity of the type of behaviour being referred to in a given context, adjectives such as positive and negative are used.

ATTITUDE

Attitude is a state of mind regarding some matters as indicating opinions or purpose.

For the purpose of this study, attitude is used to refer to learnable emotional disposition to react in a consistent way favourable or unfavourable towards other persons, objects,

situations and ideas which is not measurable directly, but can be inferred from the individual's behaviour.

EVALUATION

Evaluation is a systematic collection of evidence to determine whether certain changes are taking place in the learners and also it is to determine the amount or degree of change in individual student.

Chapter 1

INTRODUCTION

1.1 Background to the Study

When formal education was introduced to Nigeria by Christian Missionaries, its main objective was the conversion of children to christianity. Education was "free" but with strings attached. British occupation of Nigeria was therefore synonymous with christian evangelism.

According to Fafunwa (1974) the then primary and secondary schools were christianity-oriented. Education in those days tended to mean Bible knowledge, christian ethics, christian moral instructions, christian literature, some arithmetic, language and crafts-all geared to produce christians who can read the Bible. The Bible was then taught not only with the aim of winning converts to the new christian faith, but as a means of character training based on christian principles.

Fafunwa (1974) contended that, the system helped to produce christian clerks, christian artisans, christian husbands and wives and christian Nigerians whose behaviours are in consonance with Biblical injunctions.

More than that, Okobiah et al (1986) stated that, this system also was not, however, devoid of the indigenous society's reactions. Despite the benefit of the well articulated educational programmes of the missionaries, Nigerians received the new education in different ways, while many "enlightened" parents accepted its importance for the development of their society and training the character of their children, many traditionalists opposed the new religion vehemently. Some people saw it as revolutionary and disruptive to social norms, others were suspicious of its aims. Some traditional Priests and Priestesses in Abeokuta, for instance, were hostile to the christian missionaries for fear of losing their influence on the religious lives of the people.

Moreso, majority of muslim parents barred their children from attending the "free" christian schools for fear of conversion. Many children who attended the mission schools did so reluctantly. They were unwilling to be separated from their traditional home in the name of christian religion. As a result the pupils or

children needed to be induced to attend school through material rewards of all sorts. School fees where they initially existed, had to be abandoned in order to encourage parents to send their children to the school.

According to Okobiah et al (1986) christian religious education did not have the free-hand to spread in the northern Nigeria as it had in the south. This was because by the time the christian missions arrived, Islam was already firmly entrenched. In fact, by 1914, it was estimated that at least 25,000 quranic schools were scattered all over the northern Nigeria. Okobiah further said that, christian religious education often thrived only in the "pagan" areas where the practice of Islam was not taken seriously or in the traditional areas where Islam had not entered at all.

Okobiah et al (1986) however observed that, a very significant work was undertaken by Miller, who in 1904 arrived northern Nigeria and settled at Girku near Zaria in the company of his missionary counterpart. In his educational programme, Miller was very critical of Islamic education. He was convinced that christian religion was the only remedy for the ignorance that prevailed in northern Nigeria. In order to achieve this, Okobiah et al (1986) contended that, he planned to induce children to attend school by proposing an exemption from part of annual tax for the father of any

child who did well in class. Yet there was little prospect for the work at Girku, and Miller had to depart from the place. He eventually left for Zaria in 1904.

It was in 1905 that he finally gained permission to establish a station inside the Hausa City of Zaria. For about thirty years the Church Missionary Society (CMS) work in Zaria remained the only missionary effort allowed in the traditional muslim emirates, and it was the only station inside a Hausa town. But there were further preaching and medical work by missionaries on a minor scale in Zaria though the people were very reluctant to hear the gospel or even to accept christian healing.

Miller's desire to spread christian religion all over the protectorate gingered the formulation of a plan for producing "satisfied clerk, capable officials and loyal emirs". This was a compromised plan whereby the Church Missionary Society (CMS) agreed to educate without conversion, in view of the socio-political situation in the protectorate. This is one of the attempts to keep christian religion out of schools in Nigeria.

When the school began in 1907 in Zaria, only the children from the ruling class in Zaria town were enrolled.

The school was not a boarding school because the number of children were small so it started as a day school with an average attendance of eight children. The class achieved only a limited success for only a few of them completed the course. One of them later taught the Emir of Zaria how to read Hausa in Roman script.

Miller, in spite of his dedication to the experiment, did not consider the educational programmes a success and so declined to give a progress report to the C.M.S. Miller's Zaria experiment was, however, significant for one thing, it was the first serious effort to plant christian education in the muslim north of Nigeria. And from 1907 to 1916 the missionary endeavour still progressed at a slow pace. The C.M.S. continued to be the only agency which established schools in muslim areas of the North; that is Zaria and Bida, where christian organization was to be found at that time.

It was until 1964 that the Catholic Missionaries established a seminary school in Zaria. It took off with the initial intake of 15 students. There were 12 students from the North and 3 students from the South. Missionary work continued to progress at a slow pace until the governments take over of schools in 1970.

However, with governments take over of schools, the tone of christian religious instruction started

to decrease. According to Adesina (1981), the former Eastern State Government in its public Education Edict of 1970 did not only transfer voluntary agency or private schools to the government, but "..... sets aside only a period for religious instruction on Thursday, for all children who volunteer to attend or whose parents express no objection to such religious instruction". Not only was religious instruction deemphasised, academic attainment in the subject assumed prominence over and above moral character emphasis. In want of rapid scientific and technological development, more emphasis was given to science and science related subjects without a matched stress on character development.

Despite the fact, that christian religious education has been taught in schools for years, the behavioural manifestations of those who have been exposed to christian religious education in the past have been of great concern to the public. Furthermore, the records of the prevailing examination leakages, examination malpractices, incessant students unrest, students demonstration, irregular attendance of classes by the students, disregard of school rules and regulations, improper dressing and sexual assault by the students in tertiary institutions have been very alarming.

It is against this background that the researcher is interested in conducting a research to find out the impact of christian religious studies in the behavioural

manifestation of C.R.S. students.

1.2 Statement of the Problem

In Nigeria, religious instruction is considered to be fundamental in education which is to be used to effect national unity and development. An education infused with religious instruction is believed to be capable of developing Nigerians who will be properly integrated into the mainstream of good citizenry (NPE, 1981). Okere (1983) was of the conviction that, the christian religious instruction is the sure way to inculcate the desired moral values and attitudes into the youths. Hence students of CRS ought to be transformed by the teaching and learning of CRS and should therefore demonstrate attitudes which are characterised by high sense of godliness, high level of discipline, and unflinching patriotism.

However, events in the schools indicate that moral integrity is going down. Christian students are said to have learned and begun to practice dishonesty in examinations, to divert school fees given to them for personal use, and girls gave up themselves sexually for money (Arinze, 1982).

With persistent teaching of CRS in schools and inspite of high passes in CRS examinations one wonders why there has not been any meaningful change in the behaviour of the students.

Why is it that the Bible, the text-book par-excellence for CRS cannot influence human behaviour?

Why is it that the contents of the CRS curricula have no relation to the desired values and attitudes which they are meant to inculcate to students? Does the lifestyle of CRS lecturers contradict what they teach? This research work aims at investigating these aforementioned areas.

1.3 Research Questions

This study seeks to answer the following questions:

1. What are the behavioural manifestations of CRS students in the Federal College of Education Zaria-
2. Is the present CRS (NCE) curriculum suitable to bring about positive change in the lives of the students?
3. How can the teaching of CRS at Nigerian Certificate in Education (NCE) level be improved?

1.4 Research Hypotheses

1. There is no significant difference between the opinions of CRS students and non-CRS students and their lecturers on the behavioural manifestations of CRS students with regards to class attendance.

1. It is assumed that CRS students are decent both in words and deeds and are Christ-like in all attitudes.

2. It is assumed that all CRS students are morally upright and emotionally balanced.

3. It is assumed that CRS lecturers and CRS students are dedicated to their duties when it comes to teaching and learning situation.

1.8 Scope and Delimitation of the Study

It would have been ideal to evaluate students behavioural manifestation in all the Federal Colleges of Education in Nigeria but this would make the materials obtained so complex and bulky for a thesis like this. The researcher has however, limited her study to Federal College of Education, Zaria. The reason for selecting only one Federal College of Education for the study is because, it contains people from all the ethnic groups in the country, thus making it possible for the generalization of the results of this research.

Chapter 2

REVIEW OF RELATED LITERATURE

2.1 Introduction

In this chapter an attempt is made to review related literature on:: Evaluation, Psychological theories of human behaviour, Influences of school, family, peer-group, and mass-media on human behaviour.

2.2 Evaluation

2.2.1 The meaning of evaluation

There are various definitions of evaluation. Bloom et al (1971), defined evaluation as "the systematic collection of evidence to determine whether in fact certain changes are taking place in the learners as well as to determine the amount or degree of change in individual student". The definition subtly focuses on the goals of evaluation. It stresses the effectiveness of the programme in bringing about desired behavioured changes in the learner. This means questioning the merit of the programme and also focuses on the process of getting the evidence on learners performance and behaviour.

Alkin (1969), further stated that evaluation is "the process of ascertaining the decision area of concern selecting appropriate information in order to report summary data useful to decision-making in selecting alternatives". He is of the opinion that it is necessary to conduct evaluation studies of an on-going programme or completed programme or behaviour of students. Decisions make them study the report in detail and on the basis of their study decide how to improve the situation.

Lewy (1977), gave a similar definition as Alkin. According to Lewy "Evaluation is essentially the provision of information for the sake of facilitating decision-making at various stages of curriculum development..... Evaluation also implies the selection of criteria, the collection of data and data analysis. According to this definition, a diagnosis of the curriculum or learning is made in order to take decision to further improve the entire learning process.

Tyler (1949), on the other hand defines evaluation as a "process for finding out how far the learning experience as developed and organised are actually producing the desired result".

Short and Marconnit (1968) contended that evaluation is not the ultimate arbiter, delivered from our objectivity and accepted as final judgement. Evaluation according to them is always derived from biased origins. That is when some one wants to defend something or to attack something, he often evaluates it. Hence evaluation is a motivated behaviour. It is also an integral part of the political process of our society.

2.2.2 Kinds of evaluation

There are various kinds of evaluation mainly; self evaluation, formative and summative and observation.

In self-evaluation, Urevbu (1985) stated that evaluation should move away from the product and process models of curriculum, toward a process of self-evaluation. As part of this process, the evaluator plays a tripartite role of "teacher-developer-researcher" and the curriculum he creates is then to be judged by whether it advances our knowledge or retards it. With the tripartite role of teacher-developer-researcher, the teacher thus becomes a professional indulging in research-based-

teaching changing the emphasis from independent evaluation to self-evaluation. This could be significant in developing teacher's professionalism and their expertise in the classroom.

He is of the opinion that, this kind of evaluation is closer to the kind of educational research described as "action research", a kind of research where it is frankly accepted that the purpose of a project is not merely to observe and to describe, but to produce a change in behaviour during the course of a research programme. Moreso, since CRS teachers are central in character training. It is imperative for the teachers to evaluate themselves. To do this effectively different procedures and a variety of indicators which include students achievement and information from other teachers, the principals, students and members of the community, should be involved. These people will observe and rate the way CRS teachers talk, dress, eat, teach, behave to others.

Again, for a teacher to do self-evaluation the first thing, is to set a standard, and by so doing

evaluation as "evaluation done from the beginning of a programme until the end of the programme. It is usually undertaken during the process of developing the programme. The feedback information that is got from such evaluation is used as an input to improve the programme further before adoption. He is of the opinion that, during this time the adequacy of the objectives, contents, strategies, pupils performance, relevance of the materials to the pupils and nations need are assessed. The methods of evaluation normally used at this stage are classroom and pupil observation, discussion with teachers, students, parents and administrators, testing of students knowledge on the materials, and use of interviews where questionnaires may be used or not.

Tylers (1949), also agreed that, curriculum planning has a four step process of planning which has an in-built formative evaluation quality. This four step process is developed with four basic questions. These comprise: what educational purposes should the school seek to attain? What educational experiences can be provided that are likely to attain these purposes? How can these educational experiences be effectively organised? How can we determine whether these purposes are being attained? In answering the questions posed in each step, the curriculum designer undertakes formative evaluation.

According to Akinseye (1987), summative evaluation can be said to be the evaluation of the total programme after it has been fully developed. He was also of the opinion that, at the end of the programme before final implementation a whole-scale evaluation that takes place is called summative evaluation. The purpose is to sum up the effect of the whole programme and discover what impact it had made.

He further argued that summative evaluation is the judgement experts use for the merits and shortcomings of the programme as a whole. At this three main types of data are collected. They normally use structured and unstructured interviews open-ended or multiple-choice questionnaires, or group discussion content analysis of the curriculum materials, visual aids and general organisation. This type of assessment needs systematic planning.

Process observation, here experts do observe the teachers or students at work to check on the effectiveness of the programme. It could be formal or informal. Formal observations schemes focus on specific aspects of teaching and learning could be used. Such observation may provide detailed information about the curriculum materials and the students' performance. The third one is the students

products - here experts use materials they get from criterion-reference test. How students perform on a particular curriculum is very important for evaluation. It shows whether the curriculum is suitable or not or needs revision.

Akinseye (1987) contended that at this stage, the condition under which the programme will be most profitably used are stipulated. The students performances, the quality of teachers are evaluated and the process and strategies give the final verdict as to the usefulness of the programme. Summative evaluation as the evaluation used to appraise a product already placed on the market two levels of summative evaluation are suggested, the one to be undertaken during the verification stage and the other during the pay off stage. To him summative takes the form of quizzes, tests, term papers, reports, personal observation of students, class contributions and annual examination. Some of these forms may be combined to arrive at summative evaluation.

Observation is another kind of evaluation. Although evaluating students do not mean just evaluating their abilities through written or oral exercise in class or by means of tests and examination. Evaluation through observation goes on all the time, not only in teaching-learning situation but it is

concomitant with life. Evaluators are consciously or unconsciously evaluating many things at the same time.

According to Robinson (1981), it is common practice for teachers to assess students behaviour. CRS teachers observe and rate the way their students dress, the way they talk, stand, sit, set about their work and rate them either poor, good or excellent, both in the school and outside the school.

Robinson (1981) was of the opinion that, to evaluate behaviour there must be a norm, a standard or criterion against which the behaviour is measured. Such a norm is set by the society, by the home, by the tone of the school, by school companions and by the teacher himself. Thus when CRS students do not behave within the framework set by society, they are usually rated as ill-behaved. More often than not, teachers use the standards set by the society to judge the behaviour and attitude of their students.

He furthermore, contended that, the home has a direct influence on the behaviour of students for example, it is possible for calm and cool parents to produce children or student with calm, cool and relaxed behaviour traits. More than that, a student from boisterous and quarrelsome parents is likely to have quarrelsome attitudes and aggressive traits. It

was against this background that this study come under investigation.

2.3 Paychological Theories of Human Behaviour

Krasner and Ullmann (1973), point out that the development of concepts and theories on human behaviour have been on throughout history. According to them, various scholars have undertaken close study of human actions and consequently made speculations about the mainspring of human actions. They noted that despite changes of technique by scholars, the basic explanatory concepts for human behaviour have remained the same. Such concepts include those that ascribe human actions to instincts, hedonism, sympathy or emparthy, imitation, free will, rationality and feeling.

According to Krasner and Ullmann (1973), the psycho-analysts led by Freud, hypothesise internal mechanisms such as motivation, drive, habit, strength, etc. as the forces which propel individuals into action. These forces being purely internal, have to be inferred from behaviours at any given situation. Krasner and Ullmann however indicate that even among psycho-analysts themselves, there are resentments to this hypothesis. According to them, neo-Freudians would rather ascribe human actions to social

influente. To the neo-Freudians, man is a social being and his behaviour is the result of social-cultural and economic conditioning.

Schwarts and Lacey (1982), present a description of behaviourists' explanations of human behaviour. According to them, the behavicurists maintain that the source of human action lies not inside the person, but in the environment. Skinner, the leading exponent of behaviourism is said to have offered operant conditioning with reinforcement as a certain way for explaining human social behaviour.

Tolman, Pavlov, Clark and Hull (1920) from the school of thought of Behaviourism, adopted a systematic and controlled study of behaviour. Their contributions led to useful information on conditioned responses which is the concept of stimulus and response. According to them, human behaviour was in response to a kind of stimulus. In other words, every behaviour has a cause.

Bandura (1977), a social behaviourist maintains that except for elementary reflexes, human behaviours are learnt. He identifies the three ways in which behaviour is acquired as:

1. Process learning by response consequences built on reinforcement;

2. Observation of others (models) to form idea of how new behaviour are performed, and later

3. Recorded information serves as guide for action.

Schwartz and Lacey (1982), admit that the operant and the reinforcement element of behaviour theory have been successfully applied in the classroom. Such confirmations show that reinforcers play significant roles in the control of human behaviour. Yet according to them, the principles of behaviour theory are inadequate and never produce a comprehensive account of human behaviour. For example, it does not account for the rational process involved in choice and planning in human beings.

Kreitler (1976), present the explanation of cognitive orientation theorists. According to him cognitive theorists hold that man is rational and man's rational thinking determine his behaviour. He explainsthat cognitive theory maintains that human behaviour can be predicted to a large degree on the basis of an individual's cognitive orientation, content and process. He thus concludes that the knowledge about the mode of cognitive function makes possible the predicting of the ensuring behaviour.

According to Maqsud (1983), moral aspect of behaviour is not significantly different from other aspects of behaviour. He points out that the psychoanalysts account of moral behaviour is chriticised as being rather oversimplified. Similarly, the learning theorists considerations of moral conduct as resistance to temptation through conditioning, or as a reward and punishment, or through observational learning, are inadequate, since such do not account for aspects of morality that concerns feelings, reasoning, judgement. He also indicates that Piaget and Kohlberg associate moral development with cognitive development in individuals. He points out however, that their researches and conclusions were done on moral reason, and not on moral behaviour itself.

The survey of some theories of behaviour relates to this research. It reveals that the acquisition of behaviour pattern and motivations to human actions though far from being simple can be investigated.

2.4 Influence of School on Behaviour

What goes on in school is more than mere teaching of subjects. Formal religious education therefore is not to be conceived as limited to CRS teaching, but is an encompassing process in a school environment. Though predominantly from general sociological

perspective, we have come to understand that school setting has significant effects on the behaviour of students.

Scharf (1978:24) pointing out how schools today influence students behaviour cites Felton as saying:

> ...Many values are reinforced and actively expressed in schools by the present nature of these institutions ... Schools enforce conformity, competition and obedience .... Dress codes prescribe a certain dress form for students; written tests ... grades encourage competition and cheating and learning for extrinsic rewards: rules and regulations control attendance and students' behaviour.

Boocock (1980) in his evaluation of the class-room supports the above position. He maintains that classroom reward structure, the rules under which grades and other reinforcements are dispensed are designed to produce particular behaviour patterns in students. He points out that it is due to the prevalence of students acquisition of negative social behaviours from reward system that critics have urged a more frequent use of group reward structure, clear reinforcements of appropriate behaviours and clearer separation of the motivational and valuative components of reward system.

Ottaway (1962), on his part, Lays more emphasis on the influence of social interaction. He points out

that the process of formal education involves social interaction between persons and groups which changes the behaviour of participants. According to him, in the school, the child grows and learns through the ever widening circle of social contacts. The social relations as it exists among pupils, among the staff and between pupils and staff in its normal functioning influence the behaviour pattern of the child.

According to Ottaway, social living is not concerned so much with textbook facts as with behaviour. The school environment provide that social context in which individuals learn and are taught how to behave through interactions. He cites research report of Anderson and Brewers which reveals that the ways in which teachers behave can differ and do have influence on the behaviour of class children. This is an area that the religious teachers have to ensure their work at considering the view of society on who they are and the respect of the student for what is observed from them.

The impact that Bible teaching as a school subject can have has been discussed. The supportive contribution of the general school set-up is considered along with it. These deliberate and conscious characteristic inherent in formal religious education ought to make it effective in shaping the behaviour of individuals. Should it fail in meeting

that expectation, it is proper for the society to question its functional purpose, as is the thesis of this study.

2.5 Influence of the Family on Behaviour

According to Feucht (1975), the family is the primary place of christian nurture and discipline (Eph. 6:4). He argues in line with sociologists that religious training and socialising fellowship are among other functions that are most effectively carried on within the family. He points out that within the family, the child learns not just skills and language but standards of conduct that fits him for a society. He maintains that the child also learns religion or irreligion.

Robinson (1980) admits that the home or family also has a direct influence on the behaviour of the child. According to him, it is possible for calm and cool parents to produce children with calm, cool and relaxed behaviour traits. A child with loving parents is likely to behave in a desirable way all the time. A home where respect is given to all is likely to produce a respectful child. A child from boisterous, quarrelsome parents is likely to have quarrelsome attitudes and aggressive traits. A child who goes to school regularly with an empty stomach is likely to behave in a more undesirable way than a child who

has his breakfast regularly. Feucht (1975) further emphasises that the influences the family has on an individual's behaviour comes through the environment which parents and siblings, with their personalities, value system, etc., provide. According to him, it is these settings that give the individual a mind-sets, sense of direction, life purpose and goals. He thus points out that the child closely related to the thinking and way of life of a conscientious christian mother will absorb more of life long significance from that source than any other.

Bank (1971) argues along the same line as Feucht. He asserts that though the school has become a focal socialising agency, it has not taken over completely from the family. He emphasises that the first five or six years, which are crucial foundation years are spent with the family. Even after starting school, the child continues to stay with his parents and to be deeply influenced by their behaviour and attitudes.

Bank (1971) supports his argument with empirical sociological research findings on the influence of different child rearing patterns on child's behaviour. According to him, sociologists have found that even along class structures, parents reinforce different behaviour patterns in their wards. He maintains, therefore, that parental values, directions and

orientations produce important effects on the behaviour pattern of the children.

According to Datta (1986), Dodd reported significant differences between African and non-African family socialising practices. He points out that in Africa, there is greater emphasis on obedience and learning of responsible behaviour. Similarly, in Nigeria, Datta observes from Lloyds findings among elite and non elite Yoruba families in Ibadan, that though there are similarities in material modes of dealing with aggressive behaviour, yet there are different expectations of immediate obedience of commands and differences in the use of punishment for slight offenses. Datta draws on these and asserts that the ways parents or families deal with children, in itself has attendant differing effects on behaviour pattern of the children.

These submissions relate to this research. The students, who are the product of CRS lessons come from different family backgrounds. Not only are their behaviours constantly under the influence of family environment, but the type of reinforcement they derive from home can affect whatever the CRS teacher and his lesson has succeeded to do either positively or negatively. This researcher must thus bear in mind that parental influence is powerful extraneous variable as he attempts to evaluate the behaviour of CRS students.

2.6 Influence of the Peer Group on Behaviour

John (1980) points out that due to traditional faulty assumptions on peer relationship and its influence on students socialisation, the importance which should have been attached to peer group and its influence has been undermined. He emphasises, however, that peer group teaches social competencies necessary to reduce social isolation and influence the occurrence and non occurrence of potential problem behaviours in adolescence. He appraises how peer interaction influences behaviour of individuals:

> ... in their interaction with peer, children and adolescents directly learn attitudes, values, information unobtainable from adults ... in their interaction, children and adolescents imitate each others' behaviour and identify with friends who have admired competencies ... the nature of clothes and their styles, the music valued, what is defined as distasteful ... are all based on identification and limitation (Johnson, 1980:125).

Johnson cites empirical research findings of Waliler (1967), Hartup (1976) and Johnson and Johnson (1978), as all showing that peer relationships are of central importance in shaping of a wide variety of social behaviours, attitudes and perspectives of individuals. He also cites the investigation done by Becker (1953) and Johnson (1973), both of which provide correlational evidences indicating that asolescent's engagement in use of illegal drugs and

other possible transition behaviours such as sexual intercourse and drinking is highly related to the perceptions of their friends as engaging in and of approving of behaviour.

According to Krasner and Ullmann (1973), Peer influence on individual occurs in the context of collective or crowd behaviour. They maintain that group influences individual behaviour in the process of development of collective mind.

Turner (1964), similarly describes the influence of collective behaviour through which the peer relationship influence the individual as a social phenomenon. According to him, behaviour influence occurs through the developing of common norms or standard of acceptable behaviour through interaction. He explains that people respond to others and serve either directly or indirectly as major sources of disinformative and reinforcing stimuli. He asserts that behaviour in group provides new models, new sources of reinforcement and new definitions of what is permissible or desirable. He points out that when peer relationship is understood against such backgrounds, peer group can be seen to have powerful influence on the behaviour on its individual members.

Robinson (1980) argues along the same line as Turner. He asserts that the influence of children on their companions continues throughout life but at

certain stages of their development this influence becomes very strong. Children admire their companions or peer group and try to emulate or copy certain traits in them. According to him, many times they succeed in taking over whole personalities. They identify themselves with an individual or group and pattern their behaviour on these people.

The relation of these findings to this research is to be understood since student's behaviour in school setting mostly occur in the context of their peers. It is important for the CRS teacher who is in direct, daily contact with the children to identify and recognise the peer groups in his class, so that he can positively use their influence in his attempt to produce desired behaviour patterns through the subject, and when it comes to the question of evaluating the behaviour of his pupils a teacher should see his pupils in the light of the way his peer group behaves.

2.7 Influence of the Mass Media on Behaviour

It is not only the CRS that can influence students behaviour, but mass media has great role to play. Although mass media is considered as one of the most important external influences in the society and students as well. The mass media which includes novels, fictions, newspapers, magazines and comic literature (print media), other forms include cinema,

television, video and radio (non-print media) are said to have powerful influences on life style of individuals.

Ottaway (1962), indicates that many people express anxiety that the influence of cinema on children is often bad. He explains that the children's behaviour is influenced through imitation, for he asserts that:

> "... children imitate film stars. They copy their mannerisms, dress, hairstyles, attitudes and method of speech .. adolescents bring new social habits into everyday lives and find some guide to behaviour and conduct from observing the actor's behaviour in social situations" (Ottaway 1962:164).

Medinnus and Johnson (1976), admit that the mass media is a strong force shaping behaviour. They maintain, however, that due to over simplification of issue, people look at most mass media influence as negative. According to them, it is clear that from books which individuals read, they acquire sets of belief, values and behaviour which may either be positive or negative. They assert that even in the case of movies, and televisions the fears expressed are unfounded and the negative influences are over-exaggerated.

They point out that psychological researches were conducted to find out the impact of television viewing on children's personality and behaviour with a view to giving a moral and social evaluation by Himmelweit, Oppehein and Vince (1958), in England; Schramn, Lyle

and Parker (1961), in United States; and Furu (1962) in Japan. Eron, Lefkomtzzi, Huessmann and Wander (1972), also conducted a similar study. Yet, all these studies could not obtain enough significant evidence upon which confident negative influence of the television on behaviour of viewers can be based. They, however, indicate that television viewing influence the viewers.

Though, Medinnus and Johnson's conclusion do not support the usual case made against negative influence of the mass media, yet in Nigeria, people have insistently called for government censorship of the mass media. Religious and moral educators are quite conscious of the difficulties that an uncensored mass media can create in their attempt to teach wholesome behaviour to adolescents. They have thus continued to renew their calls on the government to keep our mass media in check.

2.8 Influence of Church on Behaviour

Lamin (1983), stated that, in all history no phenomenon has tremendously influenced human behaviour like the church. Under the church empires, civilizations have either been built or destroyed. Today, the church continues to influence human behaviour and its potentials are not only enormous but are also double edged, and can be used constructively or destructively.

He was also of the opinion that a major positive influence of the church on behaviour is in the sphere of morality. The church provides mankind with moral value by which to live. Part of any church law, is its moral codes which regulate and harmonise human life and behaviour. It is against this background that the church teaches children what is right and wrong and obliges them to a proper conduct in their day-to-day affairs. Conformity with such moral code is believed to please God and to bring his several blessing on the individual. Conversely, behaviours that do not agree with this code draw down the wrath of God on the individual concerned.

Furthermore, he contended that, the church gives food for spiritual hunger. All over the world people recognize that the church influences behaviour both physically and spiritually and that nourishes their spiritual behaviour. Such as provision of insights, prayers, ritual ceremonies, sacrifices and offerings.

The researcher points out that, all churches have social behaviour which creates avenue for persons to meet together for a common purpose. For example, this is in the areas of prayer and worship. Though there may be differences between individuals and groups in the society, it is the church that enables them to understand one another, settle common problems, communicate ideas and feelings and behave like a social worker.

Luke and Cray et al (1978), argued that, the church influences behaviour in the area of the celebration of life by individual. The Catholic, Anglican and Methodist churches are among the churches that affirm life and celebrate its ritual, festivals and ceremonies which are carried out in the church all add up to the celebration of life. Also by reason of their faith individual mark key monents in their life particularly birth, initiation,marriage and death in the church. This actually goes to show that the church has great influence on behaviour.

The researcher, agreed with Luke and Cray et al that although science has become the main source of knowledge of the physical universe, but inspite of its great contribution, it has its own limitation, it cannot answer ultimate questions such as the existence of God and man of suffering and pain, joy and happiness in the world of death and life after death. It is the church that strive to give some meaningful answers to these questions.

Furthermore, Lamin (1983), is of the opinion that an area where the church has had a most telling and destructive impact on human behaviour is its spirit of intolerance. He points out that a lot of churches lack the ability of accommodation. Some churches do not accept some other church's teachings and practices. This "disease" of the mind reared its ugly head heavily during the inquisition of the midd-ages in Europe.

Churches who taught doctrine contrary to those of the dominant churches were persecuted.

The researcher agrees with Lamin's view that today, intolerance in church has not yet abated. The thousand and one churches continue to cast aspersions on one another. Intolerance in different churches possesses a horrifying complexion. However, the researcher points out that irrespective of the negative aspect of the church, it still has a positive influence on behaviour of the individual or persons. The researcher further opines that people still believe that without the church their social, emotional, economic, intellectual and spiritual aspect of life will be in shambles.

According to Ogunbi and Akpan (1988), the church is concerned with people's spiritual and eternal welfare as well as their bodily and temporal behaviour. They agreed that the church is responsible for evangelisation. And evangelisation deals with spiritual behaviours of people or individuals. They further argued that the establishment and spread of the church goodnews is the direct concern of the church. Thus the mission of the church is not secular. It is religious and spiritual and it invariably have influence on the behaviour of individual and people in general.

However, since the church plays a part in the

moral and character formation of its followers, some of whom are the CRS students, through the regular instructions which it gives, during sermons, Sunday schools, revivals, retreats etc. it can be seen that whatever negative behaviour they exhibit, it must be the result of influences from other agencies other than the church.

2.9 Summary

This chapter has shown that curriculum experts agree that evaluation and the quality of the educators in CRS education are important to viable teaching programme of christian religion. The review has also shown that the objectives of learning CRS include the fostering of personal relationship with God and the development of Christ-like character.

Many specialists in human behaviour agree that bad social environment is closely related to bad behaviour and that parents that have committed religious background tend to produce children with good moral behaviour, while parents that do not have committed religious background often produce children that are morally bankrupt.

Chapter 3

3.1 Introduction

In this chapter, the researcher discusses the population and sample for the study, the instrument for data collection and how to administer it, the validity and reliability of the research instrument, and the method of statistical analysis to be employed for the data collected.

3.2 Population for the Study

The population for the study are the CRS and non-CRS students and lecturers in Federal Colleges of Education. The reasons why these particular students were used are that the students are mature and can express their views as regards the behavioural manifestation of CRS students. Lecturers were used because they are the ones teaching these CRS students and so can evaluate their behaviours. The non-CRS students are also in position to objectively evaluate the behaviours of the CRS students under study.

3.3 Sample and Sampling Technique

Since it is difficult for the researcher to work on all the Federal Colleges of Education in the country, she has arbitrarily selected the one in Kaduna State for her sample. This is found justifiable

because the students and lecturers in the school cut across ethnic and regional boundaries of Nigeria, and so, the results of the work could be representative.

With the selection of the FCE Zaria as her sample, the researcher again decided to select the CRS students only in Nigeria Certificate in Education (NCE) II and III classes because the students in NCE I are not yet exposed enough to NCE (CRS) curriculum, those in NCE II and III are samples. They were selected from the non-CRS students in NCE II and III classes. This is because, the non-CRS students in those classes would have had enought time to interact with the CRS students in the college enough to be able to comment objectively on their behaviour.

All the CRS students in NCE II and III and CRS lecturers in the college were used for the study. This is because both the CRS students and lecturers concerned are below 50. Only 30% of non-CRS students (in NCE II and III) and lecturers in the college were sampled. This is because the numbers of these sets of people are high.

Stratified random sampling techhique was used. First the lecturers and students in the college are stratified into CRS and non-CRS categories. These are further stratified into lecturer and student categories, from these the percentage or number of

samples identified above are then selected for the study. From the non-CRS students and lecturers, random sampling through balloting were used to select the required numbers of respondents.

3.4 Research Instrument

Questionnaire according to Adeyanju (1980) quoting Van Dalen are widely used by educators to obtain facts about past, present and anticipated events, conditions and practices, and to make enquiries concerning attitudes and opinions. Respondents are carefully presented with selected questions as the only way to elicit the data required to confirm or reject hypothesis.

However, the data and information for this study were collected through the use of close-ended questionnaire. Despite the fact that questionnaire restricts responses and some sent out to the respondents may be lost in transit, yet it was chosen for the following reasons:

a) it provides anonymity to respondents;
b) it gives ample time for concentration and for one to respond at leisure;
c) it is not time consuming;
d) it reduces the influences of the respondents personality

e) It reduces the attempt of the respondent to use many words.

Apart from the main questionnaire, the first page of instrument carried an introductory appeal letter to the respondents. The questionnaire was designed for four categories of subjects:

a) CRS students
b) non-CRS students
c) CRS lecturers
d) non-CRS lecturers

The responses to the test instrument followed the five point pattern of Likert Scale scored on points, ranging from one to five (1-5).

The score was as follows:

1.	Strongly agreed	SA = 5
2.	Agreed	A = 4
3.	Neutral	N = 3
4.	Disagreed	D = 2
5.	Strongly Disagreed	SD = 1

All the respondents did was to tick ( ) the correct answer.

The questionnaire for the CRS and non-CRS respondents was made up of only two sections: A (Bowdata) and B (Behaviour of CRS students). The questionnaire for CRS students and lecturers had four

sections: A (Bowdata), B (Behavioural manifestations of CRS students); C (CRS lecturers behaviour); D (Course contents).

The questionnaire for CRS and non-CRS students and lecturers contain 18 test items while the questionnaire for CRS students and lecturers contain 33 test items.

3.5 Validity of the Instrument

For a research instrument to produce the desired result, its validity and reliability must be established. Steps taken to establish the validity of the instrument for this research include cross-checking of the instrument by the supervisor and one statistician in the Faculty of Education. Their valuable suggestions of the test items was responsible for the final shape of the questionnaire.

3.6 Pilot Study (Reliability)

The researcher conducted a pilot study with some students and lecturers of part-time NCE (CRS) in the Institute of Education, Zaria, because these categories of people are mature and have been involved in the teaching and learning of CRS for a long period.

First, the researcher took permission from the CRS head of department of the Institute of Education,

Zaria, and with the help of a CRS lecturer 10 students were picked at random from the part-time NCE years II and III classes to respond to the questionnaire. In addition, 2 part-time CRs lecturers were also given the questionnaire to complete. The researcher waited and collected the copies of questionnaire back.

3.7 Administration of the Research Instrument

The administration of the questionnaire was the joint work of the researcher, Head of Subject in the college. The need for the assistance of the Head of Section and CRS lecturer was to ensure fairer distribution and collection of the instrument. This was so because the Head of Section knows his lecturers and students better than the researcher.

The researcher first familiarised herself with the Head of Section (HOS) by explaining the purpose of her coming. The researcher then gave the questionnaire to the HOS to fill, and gave the rest to the lecturers and students to fill too. The completed questionnaire were collected back by the researcher. All questionnaire given to CRS lecturers and students were properly filled and returned. However, hundreds of the non-CRS lecturers and students questionnaire were not returned.

3.8 Methods of Statistical Analysis

In the method of analysing the data, computer was employed because of the number of respondents involved. However, information from respondents were carefully checked before computerization. This was to avoid irrelevant information that may be fed into the computer which might have effect on the findings of the study.

In the analysis of data t-test was used. The use of t-test analysis was found appropriate in this study in order to be able to evaluate and explain the significant difference between the CRS lecturers and students and non-CRS lecturers and students opinions on the various variables of interest. Also cross-tabulation of t-test analysis was done in order to determine and explain the difference between the group in their opinion of the variables of interest.

3.9 Summary

Chapter three highlighted the research procedure or methodology. The chapter described the research design, procedure, population, sample and sampling technique, instrumentation, pilot study, administration of questionnaire and method of data analysis.

The population used for the study was Federal College of Education, Zaria, in Kaduna State. The

samples for the study were all CRS students and lecturers, that is CRS students Years II, III. The use of CRS lecturers was to find out their views on a programme they specialised in and are involved. Non-CRS lecturers and students were involved, because the researcher felt that they could be a fair representation of laymen, so that, the researcher can sample their views on the behavioural manifestations of CRS students in the college.

The rationale for selecting Years II, III groups of students was because, these particular groups of students have been exposed for a longer period to the learning of the subject and as a result they can evaluate their behaviour.

The instrument for the study was questionnaire because it was found more suitable, convenient and reliable than oral interview. The questionnaire consisted of four sections; bowdata, behaviours of CRS students, behaviours of CRS lecturers, and course content.

A pilot study was conducted to ascertain the validity, reliability and authenticity of the contents of the instrument. To this effect, CRS lecturers and students of Part-Time NCE II, III in the Institute of Education, Zaria, were used for the pilot study. The instrument was further cross-checked

by supervisors to avoid ambiquity. A few modifications were made.

The questionnaire were administered by the researcher. This ease inconveniences in the distribution and collection of the completed questionnaires.

T-test analysis was used for the statistical interpretation of the collected data.

Chapter 4

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

In this chapter, the results of the questionnaire administered by the researcher are presented. These are synthesised with the findings in the second chapter of this work (i.e. literature review) into a discussion of the researcher's findings. The chapter closes with a summary.

4.2 Demographic Data

Here, the biographical information of these who responded to the questionnaire administered for this study are presented. This includes the gender, status and qualifications.

Table 4.1. Gender of Respondents

S/No.	Gender	F	%
1.	Male	59	40.14
2.	Female	88	59.86
Total		147	100.00

From table 4.1, it is observed that 59 (40.14%) of both CRS and non-CRS lecturers and students who responded to the questionnaire administered are male

while 88 (59.86%) are female. This implies that majority of the respondents are female.

Table 4.2. Students Year of Study

S/No.	Items	F	%
1.	NCE II	53	36.05
2.	NCE III	94	63.95
Total		147	100.00

Table 4.2 shows that 53 (36.05%) of students who responded to the questionnaire are NCE II while 94 (63.95%) are NCE III. This shows that more NCE III students responded to the questionnaire.

Table 4.3. Highest Qualification of CRS and non-CRS Lecturers

S/No.	Qualification	F	%
1.	B.A.(Ed) B.Ed.	19	52.78
2.	M.A.(Ed) M.Ed.	14	38.89
3.	Ph.D.	3	8.33
Total		36	100.00

From table 4.3 above, it could be seen that 19 (52.78%) of the lecturers are holders of B.Ed. degree, 14 (38.89%) have Masters degree (MEd), while 3 (8.33%) have Ph.D. It could be concluded from the

finding that all the lecturers who responded to the questionnaire are holders of at least Bachelor's degree. To find out what represent the general opinion of the responding CRS lecturers and students on each item, figures under strongly agree (SA) and Agreed (A) are added together to find the total positive response to the particular item. Similarly, figures under Disagree (D) and Strongly Disagree (SD) are added together to find the total negative response to the same item. The figures under Neutral (N) is not considered because it is qualitative rather than quantitative. The higher of the additions between SA and A and D and SD is taken as representing the general view of the respondents on the behaviour manifestations under consideration.

The response to item one on table 4.4 show that respondents are of the view that the behaviours of CRS lecturers do not influence students negatively (40 cp 5). Thirty-five as against nine respondents are of the view that CRS lecturers are dedicated to their duties. Similarly 41 as against 4 respondents believe that CRS lecturers are hard-working, while 36 as against 8 respondents hold that CRS lecturers are punctual to their work. Thirty-nine as against four respondents are of the view that CRS lecturers exhibit modest dressing in and around the

Table 4.4. Behaviour manifestations of CRS Lecturers.

S/No.	Items	SA F	SA %	A F	A %	N F	N %	D F	D %	SD F	SD %	Total
1.	Lecturers behaviour do not influence students negatively	26	55.34	14	29.79	2	4.26	1	2.13	4	8.51	47
2.	Dedication to duties	18	38.30	17	36.17	3	4.26	4	8.51	5	10.64	47
3.	Hardworking	30	63.85	11	23.40	2	4.26	1	2.13	3	6.38	47
4.	Punctuality	16	34.04	20	42.55	3	6.38	6	12.77	2	4.26	47
5.	Modest dressing	33	70.21	6	12.77	4	8.51	1	2.13	3	6.38	47
6.	Honesty	28	59.57	15	31.91	1	2.13	2	4.26	1	2.13	47
7.	Friendliness	30	63.83	8	17.02	4	8.51	3	6.38	2	4.26	47
8.	Loving	23	48.94	20	42.55	1	2.13	2	4.26	1	2.13	47

school or college.

In addition, honesty is their watchword (43 cp 3). While 38 as against 5 respondents believe that CRS lecturers are friendly with people. Similarly 43 as against 3 respondents are of the view that CRS lecturers are loving. It is observed that the response to item one on table 4.5 shows that CRS and non-CRS students and lecturers are of the view that students of CRS come late to classes (103 cp 33).

Similarly, 29 as against 103 respondents also believe that students of CRS do not keep malice with people. Moreso, 115 as against 29 respondents are of the view that students of CRS do always keep school rules and regulations.

Eighty-two as against fourty five of the respondents are of the view that CRS students are involved in examination mal-practices.

In addition 22 as against 123 respondents are also of the view that most students of CRS are not often involved in bad peer group.

Furthermore, 100 as against 23 respondents are of the view that CRS students are involved in immoral life style. While 100 as against 27 respondents believe that students of CRS dress shabbily to school. However, 105 as against 41 respondents are of the view

Table 4.5. The Opinions of all students and staff on the behavioural manifestations of CRS students.

S/No.	Items	SA F	SA %	A F	A %	N F	N %	D F	D %	SD F	SD %	Total
1.	Lateness to classes	86	58.50	17	11.56	11	7.48	15	10.20	18	12.25	147
2.	Keeping malice	12	8.16	17	11.56	2	1.36	15	19.05	88	59.86	147
3.	Keeping school rules and regulations	52	35.37	63	42.86	3	2.04	6	4.08	23	15.65	147
4.	Involvement in examination malpractices	47	31.97	35	23.81	20	13.61	22	14.96	23	15.65	147
5.	Bad peer group	12	8.16	10	6.80	2	1.36	88	58.86	35	23.81	147
6.	Sexual and Immoral	64	43.54	36	24.49	13	8.44	11	7.48	23	15.65	147
7.	Dressing shabbily to school	40	27.21	60	40.52	20	13.60	2	1.36	25	17.01	147
8.	Having many female or male students as girl friends or boyfriends	43	29.25	62	42.17	1	0.68	21	14.29	20	13.61	147
9.	Taking male or female students to drinking party	47	31.97	35	23.80	20	13.60	22	14.96	23	15.65	147
10.	Lack of home training	88	59.86	27	18.36	5	3.40	15	10.70	12	8.16	147

that students of CRS have many female or male as girl or boy friends. While 82 as against 43 respondents are of the view that CRS students take male or female students to drinking party. Similarly 115 as against 27 respondents believe that most of CRS students lack home training.

It is observed that all the course contents of CRS on table 4.6 are accepted by CRS lecturers and students as valid for students to manifest positive behaviour.

Thirty-nine as against six respondents are of the view that avoidance of sin is relevant to students' character development. Holiness is also shown to be popular in developing the character of students of CRS (35 cp 8). Likewise 33 as against 12 respondents are of the view that the fear of God is very important in the development of students character.

Moreso, 36 as against 7 respondents believe that the Holy Spirit is necessary in all human endeavour. Furthermore, 31 as against 11 respondents also believe that Faith moves mountain and as such is relevant to student's character development. While 36 as against 9 respondents are of the view that love is necessary in students' character training. Thirty-nine as against four respondents are of the opinion that the desire for salvation leads the students to accept the basic teaching of Christ, and prepare them to serve and fear God.

Table 4.6. Relevance of the CRS Course Contents to Character Development.

S/No.	Items	SA F	SA %	A F	A %	N F	N %	D F	D %	SD F	SD %	Total
1.	Sin and its consequences	24	51.06	15	31.91	2	4.25	3	6.38	3	6.38	47
2.	Holiness of life	15	31.91	20	42.55	4	8.51	7	14.89	1	2.13	47
3.	Fear of God	13	27.65	20	42.55	2	4.26	10	21.28	2	4.26	47
4.	Holy spirit as divine guidance	23	48.94	13	27.66	4	8.51	4	8.51	3	6.38	47
5.	Faith in God	18	38.30	13	27.66	5	10.63	9	19.15	2	4.26	47
6.	Love	22	46.51	14	29.78	2	4.26	6	12.77	3	6.38	47
7,	Salvation	30	63.67	9	19.15	4	8.89	1	2.13	3	6.38	47

TESTING OF HYPOTHESES

4.7 Hypothesis 1

This hypothesis says that "there is no significant difference between the opinions of CRS students and non-CRS students on the behavioural manifestations of CRS students with regards to class attendance". To test this hypothesis a two sample t-test was used. The summary were presented below.

An understanding of table 4.7 shows that with T = 0.93, Df = 81 and P = 0.36, the calculated value of T is less than critical level as the probability stands at 0.05. This shows that the hypothesis one as stated above is accepted. There is therefore no significant difference between the opinions of both the CRS and non-CRS students on the behavioural manifestation of CRS students to class attendance.

4.8 Hypothesis 2

This hypothesis says that "there is no significant difference between the opinions of CRS students and CRS lecturers on sexual behaviour of CRS lecturers. To test this hypothesis a two sample t-test was administered. The results are presented below.

Table 4.7. The opinions of the CRS and non-CRS students and lecturers on the behavioural manifestation of CRS students to class attendance.

S/No.	Status	N	X	SD	SE	T	DF	P
1.	Non-CRS S/lecturers	47	9.277	2.204	0.322	0.93	81	0.360
2.	CRS students and lecturers	36	9.778	2.727	0.454	Cal		

Table 4.8. Sexual : behaviour of CRS lecturers.

S/No.	Status	N	X	SD	SE	T	DE	P
1.	Non-CRS lecturers	53	14.04	4.616	0.634			
2.	CRS lecturers	11	11.18	3.311	0.998	2.41	19.1	0.025

An understanding of table 4.8 shows that with T = 2.41, df = 19.1 and P = 0.025, the calculated value of T is greater than critical value as the probability stands at 0.05. This shows that the hypothesis two as stated above is rejected. There is therefore a significant difference between the opinions of the CRS students and lecturers on the sexual and moral behaviour of the lecturers.

4.9 Hypothesis 3

This hypothesis says that "there is no significant difference between the opinion of CRS lecturers and students on the relevance of the NCE CRS curriculum to character development. To test this hypothesis a two sample t-test was use. The summary were presented below.

Table 4.9. Relevance of the NCE CRS Curriculum to Character Development

S/No.	Status	N	X	SD	SE	T	dF	P
1.	CRS students	36	9.222	3.062	0.510	0.50	45	0.616
2.	CRS lecturers	11	8.727	1.902	0.574			

Table 4.9 shows that the T = 0.50, Df = 45 and P = 0.61, the calculated values of T is less than critical level as the probability stands at 0.05. This shows that hypothesis three as stated above is

accepted. There is therefore no significant difference between the opinion of both CRS students and lecturers on the relevance of the NCE CRS curriculum to character development.

Chapter 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter gives the general summary, report the major findings, give conclusions and recommendations base on the findings.

5.2 Summary

This study was carried out to evaluate the behavioural manifestations of CRS students in Federal College of Education, Zaria. The study gave an introduction of when formal education came to Nigeria by christian missionaries, with the main objective of converling the children to christianity. It is therefore, the purpose of the study to evaluate the types of behaviours that are manifested by CRS students and lecturers and the relevance of the course contents to character development. The significance of the study also gave the hope that the findings would be a useful reference to all learning institutions and future researchers.

However, the review of related literature were on themes like meaning of evaluation, kinds of evaluation, psychological theories of human behaviour, influence of

school, family, peer group, mass media church on behaviour.

This review was intended to provide theoretical basis for statistical data interpretation, resulting in conclusion and recommendation of the study.

The population used for the study was CRS and non-CRS students and lecturers. The sample for the study was Federal College of Education, Zaria. Their views were collected by means of 33 test items instrument. The data collected were analysed. The researcher made use of t-test to test the hypotheses formulated for the study. There are three hypotheses formed for this study, one of the hypotheses was rejected and two were accepted.

5.3 Conclusions

According to table 4.6, 95% of the respondents agreed that the CRS course contents are suitable and relevant to character development. However, since it is revealed or shown by the respondents in table 4.5 that most of the CRS students have negative behavioural manifestations, it can therefore be concluded that the cause for this negative behaviours of students cannot be attributed to the inadequacy of the course content.

It is possible that the behaviours of CRS students might have been influenced negatively by the bad peer group, lack of home training or negative teaching through mass media.

The findings in table 4.5 shows that 75% of the respondents agreed that CRS students manifest positive behaviour, like keeping school rules and regulations, love for order, this is a sign of ordered life and it may be, that they come from good christian family where Christ-like attitudes and respect abound.

Furthermore, in table 4.5, 93% of the respondents disagreed that CRS students do keep bad peer group. It is also a sign that some of them are matured because they have sound home training. Since they do not keep bad peer group or companies, it then means that within or out of the school they will make good ambassadors in their homes, schools, society and even the wider world.

In the same table 4.5, 93% of the respondents are also of the view that CRS students do not keep malice with people. This may be attributed to their family background or level of understanding.

However, despite table 4.5 which revealed that CRS students exhibited some negative behaviours negativism could not be their characteristic identity. Their negative attitudes like immorality, lateness to classes, involvement in examination mal-practices,

wearing indecent dresses as shown in Table 4.5 may be attributed to bad teaching through mass media and evils in the society in which they live.

5.4 Recommendations

Parents

1. Parents should understand themselves and their childrens' world.
2. Parents should guide and counsell their children in matters of the world they create for themselves and the meanings to be derived from personal experiences.
3. Parents should recognise the dignity and worth of their children as well as their right to choose what is right or wrong. Hence respect and freedom should be accorded to them and this may make the children select their own careers in life and also choose to accomplish these careers, because the core of freedom is self-determination. It involves the power to act positively toward goals that a child chooses.
4. The Parents should help their children to discover their potentials and failures and utilises it to the maximization of their personalities, interest and characteristics.
5. Parents should provide avenue for acceptance, understanding and freedom in order to facilitate communication with their children.

6. Parents should not always use threats on their children because threats have little or even temporary effects on children, and most of the time children develop negative attitudes toward their parents, this negative attitudes often are difficult to change. Those CRS students at Federal College of Education who manifest negative behaviour may have come from homes where children have been exposed to negative approach and method of character training and character developments.

School Authority

1. The CRS lecturers should demonstrate Christ-like attitudes such as honesty, devotion to duty, fairness and respect to authority since religion is better caught than taught, many of the CRS students observing these virtues demonstrated by their lecturers would without any force try to emulate their lecturers.

2. Also the CRS Department should have a disciplinary committee membership of which should comprise elected CrS lecturers and students. This committee should handle all indiscipline problems observed among CRS students. The committee should not be a watch-dog but just to serve as an advisory capacity to indisciplin students. Because the CRS students are supposed to be light and salt of the world among other students on

the campus. This committee should counsel, advice and use all possible positive ways to mould the life's and actions of CRS students on campus.

3. The C S Department should organise seminars, invite resource persons and occasionally show films on christian behaviour, actions, activities and responsibilities.

4. The CRS lecturers should endeavour to practice these christian virtues of tolerance, love, humility and meekness. These may serve as model for the CRS students to emulate.

5. The CRS lecturers should try to observe the actions and reactions, relationship and activities of the CRS students both within and outside the classroom with the purpose of using this as a technique for continuous assessment.

6. The CRS lecturers should inform the students of the fact that they are constantly being observed by their lecturers both within and outside the classroom. And that their actions and reactions would attract corresponding grades which will be recorded as part of their continuous assessment grades. This may inspire or encourage the students to behave accordingly.

5.5 Future Research

1. There is need to replicate such studies in secondary school in any of the states in the Federation.

2. This same research topic may be investigated in any of the other federal colleges of education in the country to be able to compare the similarities and differences between the behavioural manifestations of CRS students in Federal College of Education where the research is being conducted.

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APPENDIX I

QUESTIONNAIRE FOR CRS AND NON-CRS LECTURERS AND STUDENTS

Christian Religious Studies Section,
Department of Education,
Ahmadu Bello University,
Zaria.

November 14, 1995

Dear Respondent,

I am a Postgraduate Student in the above Department and Institution. I am carrying out a study on the evaluation of the behavioural manifestations of CRS students in Federal Colleges of Education, Zaria.

I will be grateful if you will be kind enough to complete the following questions. All information provided will be g treated with strict confidence, and will be used only for academic purposes.

For your answer, there are five columns provided beside the statements. The headings are:

Strongly Agree	= SA 5
Agree	= A 4
Disagree	= D 2
Strongly Disagree	= SD 1
Neutral	= N 3

Please read the statement below and tick the box that agrees with your views. Your cooperation in responding to the questions will be highly appreciated.

Yours faithfully,

Orji, Stella N.

KASHIM [illegible]

APPENDIX II

QUESTIONNAIRE FOR CRS STUDENTS AND LECTURERS

SECTION A

Please tick ( ) on the box that agrees with your view on the correct response to each question.

1. Gender: Male ( ) Female ( )

2. Age: (a) 0-20 yrs ( ) (b) 21-25 yrs ( )
(c) 26-35 yrs( ) (d) Over 35 yrs ( )

3. What is your status?

(a) Student ( ) (b) Lecturer ( )

(c) None of the above ( )

4. If you are a student in what year of study are you?

(a) NCE I ( ) (b) NCE II ( )
(c) NCE III( ) (d) None of the above( )

5. If you are a lecturer what is your discipline?

a) CRS ( ) (b) Others ( )
c) None of the above ( )

6. If a lecturer, what is your highest qualification?

(a) B.A., B.(Ed) B.Ed. ( )
(b) M.A. M.Ed (Ed) ( )
(c) Ph.D. ( )
(d) None of the above ( )

7. Nationality: (a) Nigerian ( ) (b) Foreigner ( )

8. Religion: (a) Christianity ( ) (b) Others ( )

SECTION B

BEHAVIOUR MANIFESTATIONS OF CRS LECTURERS

		5 SA	4 A	3 N	2 D	1 SD
9.	Lecturers behaviour do not influence students negatively					
10.	Dedication to duties					
11.	Hardworking					
12.	Punctuality					
13.	Modest dressing					
14.	Honesty					
15.	Friendliness					
16.	Loving					

SECTION C

BEHAVIOUR MANIFESTATIONS OF CRS STUDENTS

		5 SA	4 A	3 N	2 D	1 SD
17.	Lateness to classes					
18.	Keeping malice					
19.	Keeping school rules and regulations					
20.	Involvement in examination malpractices					
21.	Bad peer group					
22.	Immorality					
23.	Dressing shabbily to school					
24.	Having many females or males students as girls or boys friends.					
25.	Taking males or females students to drinking party					
26.	Lack of home training					

SECTION D

RELEVANCE OF THE CRS COURSE CONTENT TO CHARACTER DEVELOPMENT

		5 SA	4 A	3 N	2 D	1 SD
27.	Sin and its consequences					
28.	Holiness of life					
29.	Fear of God					
30.	Holy Spirit as divine guidance					
31	Faith in God					
32.	Love					
33.	Salvation					

APPENDIX III

QUESTIONNAIRE FOR CRS AND NON-CRS STUDENTS AND LECTURERS

SECTION A

Please tick ( ) on the box that agrees with your view on the correct response to each question.

1. Gender: Male ( ) Female ( )

2. Age: (a) 0-20 yrs.( ) (b) 21-25 yrs. ( )
(c) 26-35 yrs.( ) (d) Over 35 yrs( )

3. What is your status?
   (a) Student ( )
   (b) Lecturer ( )
   (c) None of the above ( )

4. If you are a student in what year of study are you?
   (a) NCE I ( )
   (b) NCE II ( )
   (c) NCE III ( )
   (d) None of the above ( )

5. If you are a lecturer what is your highest qualification?
   (a) B.A., B.(Ed.) ( )
   (b) M.A., M.Ed. (Ed) ( )
   (c) Ph.D ( )

6. If you are a lecturer what is your discipline?
   (a) CRS ( )
   (b) Others ( )
   (c) None of the above ( )

7. Nationality: (a) Nigerian ( )
   (b) Foreigner ( )

8. Religion: (a) Christianity ( )
(b) Other religion ( )

SECTION B

BEHAVIOUR MANIFESTATIONS OF CRS STUDENTS

	5 SA	4 A	3 N	2 D	1 SD
9. Lateness to classes					
10. Keeping malice					
11. Keeping school rules and regulations					
12. Involvement in Examination Malpractice					
13. Bad peer group					
14. Immorality					
15. Dressing shabbily to school					
16. Having many females or males students as boys or girls, friends					
17. Taking males or females students to drinking party					
18. Lack home training					