# THEOLOGICAL SEMINARY ILORIN

"AN ANALYTICAL STUDY OF INTRODUCING
MANAGEMENT EDUCATION INTO
THEOLOGY

BY

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## DECLARATION

I declared that this thesis has being produced as a result of my own research work. All sources of informations from where materials are extracted for the use of this thesis work have being duely acknowledged by means of Bibliography at the end of the thesis text.

DAVID OLUSOLA OLUTIMAYIN
July, 1984.

# DEDICATION

To my:

Dad:

Leslie A. Olutimayin

Mum:

Marion M. Olutimayin

Youngest brother:

Abiose T. Olutimayin

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# ABSTRACT

This thesis is set at investigating various activities involved in theological seminaries and management institutes. It also identifies various problems associated with the physical structures of studied theological seminaries, particularly within our own environment. The text in the thesis finally gives guideline for the incorporation of management Education into theological seminary; and carries out an architectural design whereby provision is made for physical structures which would effectively and efficiently facilitate the learning of the theology and management education together under a single seminary; thus providing an overall environment which is conducive to Christian Religious training and fellowship.

CONTENTS PAGES

Title page ..... i
Declaration ..... ii
Dedication ..... iii
Acknowledgement ..... iv
Abstract ..... vii
Table of content ..... viii
List of Tables ..... xiii
List of Figures ..... xiv

.. .....

CHAPTER ONE: INTRODUCTORY 1

1.0.0 Introduction
1.1.0 Thesis significance
1.2.0 Purpose of study
1.3.0 Sponsor
1.4.0 Users.
1.5.0 Scope
1.6.0 Identification of problems.
1.7.0 Objectives.
1.8.0 Thesis motivation
1.9.0 Thesis site.

CHAPTER TWO: EVANGELICAL CHURCHES OF WEST AFRICA (ECWA) AND THE GOSPEL ..... 10

2.0.0 Introduction
2.1.0 History of ECWA
2.2.0 Difference between ECWA and other churches.
2.3.0. Membership of ECWA.
2.4.0. Aims and objectives of ECWA
2.5.0. Articles of Faith and Practice of ECWA.

2.6.0. The Gospel

CHAPTER THREE: GENERAL THEOLOGICAL EDUCATIONAL SYSTEM WITH PARTICULAR REFERENCE TO A STUDIED THEOLOGICAL SEMINARY ..... 43

3.0.0. Historical development of the oldest ECWA Theological seminary and the purpose of its establishment.

3.1.0. Importance of theological education.

3.2.0. A broad examination of the Educational policy of a studied theological seminary.

3.3.0. Course duration and qualification awarded.

3.4.0. Admission procedure and entrance standard.

3.5.0. Definition of an Academic year.

3.6.0. Finance.

3.7.0. Admission data.

3.8.0. Teaching methodology/Assessment.

3.9.0. Grading system and Academic requirement.

3.10.0 Academic probation.

3.11.0 Curriculum

3.12.0 Summary of Time-table

3.13.0 Staffing.

3.14.0 Administration/Executive structure.

3.15.0 Facilities.

CHAPTER FOUR: MANAGEMENT EDUCATION ..... 72

4.0.0. Definition of management.

4.1.0. Initial classification of management education.

4.2.0. A broad view of the philosophical development of leadership training.

4.3.0. Development of Management education in Nigeria.

4.4.0. Purpose and significance of management education.

4.5.0. Course content in management Education.

4.6.0. Method of Teaching.

4.7.0. General principles of management.

CHAPTER FIVE:

PROPOSAL FOR THE INTRODUCTION OF MANAGEMENT EDUCATION INTO THEOLOGICAL SEMINARY ..... 93

5.0.0 General aims and objectives of education in higher institution

5.1.0. Concept of management training.

5.2.0. Pre-experience management training.

5.3.0. Post-experience management training.

5.4.0. Recommendation for the establishment of management consultancy services unit.

5.5.0. Guideline for the implimentation of management courses into the seminary.

5.6.0. Qualification to be awarded and procedure for the recognition of qualification awarded.

5.7.0. Additional facilities to be provided.

CHAPTER SIX: ARCHITECTURAL CASE STUDIES ..... 102

6.0.0. Determinant factors for selected case studies.

6.1.0 ECWA theological seminary Jos.

6.2.0 ECWA theological seminary Igbaja

6.3.0 United Mission Theological college Ilorin.

6.4.0. St Wolfgang Episcopal Seminar Ratisborn Germany.

6.5.0. Conclusion.

CHAPTER SEVEN: THESIS SITE:..... 113

7.0.0. Site location and locational criteria

7.1.0. Size of the site location

7.2.0. Historical background of the town.

7.3.0. Significance of the town.

7.4.0. Topography.

7.5.0. Drainage.

7.6.0. Climate

7.7.0. Rainfall

7.8.0. Relative humidity.

7.9.0. Temperature.

7.10.0. Vegetation and site nature.

7.11.0. Soil character.

7.12.0. Land allocation and condition of service present on the site.

7.13.0. Population.

7.14.0. Educational facilities.

7.15.0. Churches.

7.16.0. Administration.

7.17.0. Industries.

7.18.0. Shops.

7.19.0. Economic activity.

7.20.0 Implication of surveyed Data on thesis.

CHAPTER EIGHT: ARCHITECTURAL THESIS DESIGN BRIEF AND REPORT .. ..... 129

8.0.0. Definition of design thesis and purpose area of study would serve.

8.1.0. Evolution of problems, objectives and the design thesis.

8.2.0. Defined activities within the scope content of the thesis.

8.3.0. Description of activities in each of the auxiliary facilities entails in the scope and design requirement.

8.4.0. Estimated population expected in the theological seminary.

8.5.0. Schedule of accomodation and space allocation.

8.6.0. Conducive environmental consideration in the design thesis.

8.7.0. Environmental condition and services provision for the thesis site.

8.8.0 Description of design site concept and zonning.

8.9.0. Site planning of the thesis.

8.10.0. Philosophical approaches to the design thesis.

8.11.0. Design thesis expression.

8.12.0. Problems encountered during the design and remedies adopted.

8.13.0. Structural design expression for the thesis.

8.14.0. Finishes.

8.15.0. Estimated cost of the project and implimentation process.

SUMMARY AND CONCLUSIONS ..... 179

BIBLIOGRAPHY ..... 181

LIST OF TABLES


| | | PAGE |
|---|---|---|
| 3.1. | Student population for Igbaja Theological seminary for the year 1980 to 1983 | 52 |
| 3.2. | Students population categorized on the bases of course for Igbaja Theological seminary from 1980 to 1983. | 52 |
| 3.2. | Academic activities per time for Igbaja Theological Seminary from Monday to Friday | 70 |
| 7.1. | Wind per month in Ilorin | 118 |
| 7.2. | Amount of Rainfal per month in Ilorin | 119 |
| 7.3. | Relative humidity per month for Ilorin | 120 |
| 7.4. | Mean temperature per month for Ilrin town | 120 |
| 7.5. | Projected population of Ilorin for the year 1974-2000 | 122 |
| 7.6. | Public attendance in primary and secondary schools in Ilorin for the year 1974 to 2000 | 123 |
| 7.7. | Additional primary schools needed in Ilorin up to year 2000 | 123 |
| 7.8. | Additional secondary schools needed in Ilorin up to year 2000 | 124 |
| 7.9. | The number of churches needed in Ilorin up to year 2000 | 125 |
| 7.10. | Projected government employment for the year 1974-2000 | 125 |
| 7.11. | Distribution of Employment in manufacturing sector of Ilorin Town up to year 2000 | 126 |
| 7.12. | Projected employment in shops in Ilorin town for year up to 2000 | 127 |
| 7.13. | Projected distribution of the employment by major sector of economic activity in Ilorin up to year 2000 | 128 |
| 8.1. | Expected Theological students population per year | 147 |

LIST OF FIGURES


| | | PAGE |
|---|---|---|
| 6.1. | ECWA Theological Seminary Jos ..... | 104 |
| 6.2. | ECWA Theological seminary Igbaja ..... | 107 |
| 6.3. | United Mission Theological College Ilorin. | 109 |
| 6.4. | St Wolfgang Episcopal Seminary Ratisborn Germany ..... | 111 |

# Chapter 1

## 1.0.0 INTRODUCTION

The seminary is a christian institution which would perform three basic functions in the following priorities. The first and major function is the training of the theologians. The secondary function is to provide the theologians with basic management education, thereby qualifying them as managers as well. The third function is the conduction of christian congregational worship. Theologians are mainly trained to propagate the Gospel of Jesus Christ primarily through the church, and then other forums as they are opportuned. Theologians are also reffered to as pastors.

On the other hand managers needs to acquired basic management education which would enable them to meet the objectives of an organisa-tion through human resources and sometimes non-human resources.

This theological seminary would be provided with all the basic ammenities which would enable it to incorporate all these functions together effectively and efficiently.

1.1.0 THESIS SIGNIFICANCE

Any developing nation needs effective management for all her commitments in-order to survive. In the past a lot of foreigners have been invited to occupy key positions such as managers for our National Projects and Investments due to our under-developed Managerial skill man labour.

By the Federal Government indigenisation decree act, Nigerians managers are assigned to occupy key position in various Government Projects. Interestingly the government realizes the importance to acquire sound management educational knowledge before one can perform efficiently well in such a position . To achieve this objective, the Federal Government has proceeded to establish management training institutes. One of such institute is the Administrative Staff College of Nigeria (ASCON) at Badagry. Also professional bodiessuch as Nigeria Institute of Management (NIM) was inaugurated and charged with the responsibilities of co-ordinating management practice in Nigeria, and at the same time organising short-term courses on management studies.

Management itself could be looked at as the process and agency which directs and guides the operation of an organisation in realizing its established aims.

Therefore, the main objectives of management training institutes as being defined as:

> The training of Managers for organisation. In pursuance of this objectives, the students offer courses that enables them function efficiently in any area of management. Courses are thus offered in accounting, behavioural science, economics, finance, marketing, operation, Management, and quantitative analysis to provide the basic tools for the management function.

What then will it appears to be the rational behind the introduction of management education into theological field; since theologians are being trained basically to head the church!

The answer to the above question lies within the fact that any organisation that shares the same interest and believe needs to assemble together and fellowship with one another. Such organisation needs proper management for effectiveness and efficiency in realizing its objectives.

Church is also an organisation of people who believe in Jesus Christ. The church is involved in various activities some of which might involve monetary, and hence accountancy

and budgeting become eminent. There is the neccessity for a trained personel to co-ordinates this programmes.

Furthermore, church are engaged in some business activities such as printing publications, film processing, Youth centre, and some other projects all of which are profit oriented. If future theologians are exposed to sound management skills, they would be able to fit into any of these organisations as managers as well as being able to function well on the pulpit as Pastors.

Consequently it seems logical to conclude that the development of a christian religions centre which would serve as a forum for the acquisation of management and theological educational knowledge would yield a better and profitable result in the administration and maintainance of christian organisational activities as well as other business enterprises within our society.

1.2.0. PURPOSE OF STUDY

1.2.1. To analysise training patterns in management institute.

1.2.2. To study various activities involved in theological seminary.

1.2.3. Formulate a condusive theory on the workability of the integration of the two activities in item 1.2.1 and 1.2.2. into a single seminary, and consequently its effect on building.

1.2.4. To look at environmental conditional problems associated with worshipping and teaching building facilities and proposed possible remedies.

1.3.0 SPONSOR

To be defined as Evangelical Churches of West Africa otherwise known as ECWA.

1.4.0 USERS.

1.4.1. Christian brethren and general public who are interested in hearing the Gospel of Jesus Christ the author of life.

1.4.2. Christian students who have attained Post Primary Education and are interested in being trained for the propagation of the Gospel of salvation, who consequently have been admitted to the school.

1.4.3. Academic and non-academic staff of the seminary.

1.5.0. SCOPE.

The scope of the design thesis includes the provision of the following facilities.

1.5.1. Administrative complex.

1.5.2. Academic complex.

1.5.3. Chapel

1.5.4. Social and Common facilities.

1.5.5. Hostel.

1.6.0. IDENTIFICATION OF PROBLEMS.

1.6.1. This includes: Improper planning of the seminary site.

1.6.2. There are no adequate provision of facilities to accommodate the functions of the seminary effectively.

1.6.3. The whole environment of the seminary is generally hostite to christian religious activities, and training.

1.7.0. OBJECTIVES.

The objectives enumerated here is arrived at from the identification of problems mentioned in item 1.6.0 which are all with respect to the case studies conducted in the existing theological seminaries of the sponsorship. This include:

1.7.1. A well designed and workable site plan.

1.7.2. Provision of adequate facilities to make teaching and learning very effective in the seminary.

1.7.3. The design of the chapel should be flexible so that apart from being used primarily for the congregational services, it could still be used for some multi-purpose activities anytime the occasion demands.

1.7.4. Design a conducive atmosphere for training, learning and christian congregational worship where the presence of the almighty God would be felt.

It is the provision of solution to this objectives, which I defined as my thesis.

1.8.0. THESIS MOTIVATION

It is extremely difficult to deal with church architecture without talking about religion, since religion itself involves faith and system of worship.

One of the great task Jesus expected of His followers is to preach the Gospel of Salvation that sets free from various boundages of sin.

"II.Timothy 4:56 says '...do the work of

an Evangelist, fulfilled your ministry. ECWA as the name implies is an Evangelistic church. Thus they have great committment for the propagation of Gospel of Jesus Christ.

The scripture went on in II.Timothy 2:15 to say "study to shew thyself approved unto God,a workman that needeth not to be ashamed ....." Thus, God expects belives to acquire some spiritual training.

It is very interesting to associate and medicate upon what the Psalmist says in Psalm 24:4 - "One thing have I asked of the Lord, that will I seek after that I may dwell in the house of the Lo-rd all the days of my life, to behold the beauty of the Lo-rd and to inquire in his temple".

It is my personal love for Jesus Christ and deep interest in the advancement of His work here on earth plus my zeal for an honest business transactions and prudent management that set me thinking on the possibilities of undertaken a building design complex that would facilitate christian fellowship, and learning of the two professions together, plus the acquisation of practical experience in the two fields. Thus those who are qualified as Theologians would also be capable of holding managerial post in

any organisation.

1.9.0. THESIS SITE.

The site of this design thesis would be located within Ilorin township. This is due to the fact that the chapel could be regarded as part of the public building which is part of the society.

Furthermore, an institution should be located in such a way that it is within the reach of the people conviniently.

The site used for the designed thesis falls within the residencial communities along Kiama road on the north of the site. This site is bounded on the west by Dada road, and on the south by Abuja road. The site is about 25km from the inner core of the town where the emirs palace is located and is toward the west direction of the palace.

# Chapter 2

## EVANGELICAL CHURCHES OF WEST AFRICA (ECWA) AND THE GOSPEL

2.0.0. ECWA is the shorten form of Evangelical Churches of West Africa, and it has its registered office situated at ECWA headquarter, Jos, Nigeria. The original members of this church were the converts to the Gospel preached by the Sudan Interior Mission and their churches were formerly known as SIM Churches.

In a design thesis of this nature, there is the need to state sponsorship, which simply means an organisation or body for which the project would be designed to reflect their character; inorder word they are acting as client to the architect.

Since ECWA as been taken as the sponsor for the design thesis, it seems logical to have discussion on ECWA itself.

2.1.0. History of ECWA

The history of ECWA will be incompleted if it is given without starting from the history of SIM; since ECWA were the original converts of SIM; and that is reason why the author of this thesis starts with the history of SIM down to the establishment of ECWA.

In 1892, Thomas Kenneth, Walter Gowon, and Roland Victor Bingham felt they needed to come to Africa to preach the Gospel in the interior. This was especially true with T. Kenneth and W. Gowon. At this point in time R.V. Bingham was a pastor. He went to Balmontin for a missionary conference. At that conference Mrs. Gowon invited him for a launch, and show him the map of Africa especially the map of West Africa; and she told him that out of the vast area of over 60,000,000 people, there were no missionary in the interior, and that it has pleased God to call her son to go out to preach there. She therefore appeal to Roland to see whether there would be the possibilities of getting missionary agency who will be interested in sending him out.

By 1893, the three of them met, and started thinking on the possibility to have a mission world to send them out to Nigeria. The three of them tried but there was none that is interested in sending them out. But they believe that by faith God was sending all the three of them out to Nigeria. So all of them set and arrived at Lagos on 4 December, 1893.

Bingham being a delicate was asked to stay at the coast that is Lagos. Thomas and Walter

went to the interior. However, before they started from Lagos, all the three young men went to have super with the methodist surpritendent who was said to have major in West Africa and Africa. This man told them that they would never reach the Sudan, their children would never reach it, may be their children's children would reach the Sudan.

This three young men were discouraged with what the superitendent told them, they would the same zeal left home to try what was impossible in the sight of others.

Bingham was then left in Lagos, while Kenneth and Gowon went to Kano which at that time seems to be the centre of Sudan.

The word Sudan then means 'black'; since there was no country called sudan then. However on their return to the coast, Gowon died near Zaria in a place called Girku where his grave is till today and Kenneth died at Bida, both in January 1894.

Bingham who was left at the coast became sick of malaria, and Miss Heal of Anglican

church in Lagos had to pray for him, and took him to the ship back to England and then to Canada because they were Canadians.

He took the remains of Walter Gowon to his mother, saying that her son had died in the Sudan and she replied I would rather have my son died in the Sudan, than to be in Canada disobeying God.

By 1901, another group of six people came out with Bingham. They arrived at the coast in Lagos, and they came by boat up to the Niger and arrived at Petegi in 1901. When they first arrived there, they did not know what to do and where to go. One of them said let us pray, after the prayer one said what do we do? The other said let us go to the chief and that was how the work started in Petegi in 1901.

In 1908, Tom Titcombe arrived at Egbe, he was to remain at Oga. At this point in time, there was a man called Daniel who became a christian at Abeokuta where he was a slave then. On Daniels arrival at home, he started teaching his people how to read and write and he invited the missionaries at Petegi to send him a missionary who will also help him teach his

people.

On arrival of Titcombe in 1908, they surveyed Iyagbe land and found that it would be more suitable for him to remain at Egbe because as a town Egbe was larger than Ogo and he could go straight from Egbe to Odo Ere, Ejiba, Isanlu and Mopa and it would be easier for him to get in touch with Pategi which was the centre for SIM work.

The way in which Iyagbe people accepted the Gospel became an encouragement to the missionaries of SIM.

In 1909, they conducted the first baptism at Ogo where 10 people were baptised seven men and three women. Within a decade the gospel has reached the whole of Iyagbe land. Meanwhile the missionaries at Pategi has send missionaries to Wushishi and Minna.

By 1910, they opened the station at Kwoi and in 1914, the Mango rest room was opened. Work began in 1917 at Jos. Jos became the headquarter of SIM and consequently headquarter of ECWA.

In 1916, SIM opened its eastern most station at Katougo. In 1924, another station

was established at Beniri.

The idea of indigineous churches was started being conceived by the missionaries in 1950. Some of them felt that they would not be here forever and Nigerians need to take over the leadership of the church.

So they started to think on how to indigenised the churches. To do so they must have a constitution. The constitution was drawn up in 1954, it was debated, discussed and agreed upon that the indigineous church should be called the Association of Evangelical Churches of West Africa, with the idea that it would began in Nigeria and cover the whole of SIM work in West Africa.

The constitution was to be practised for two years, to observe the workability of it and then it would be registered.

Later on the constitution was fully accepted at Egbe on March, 1955, and on 11 June, 1956, ECWA was registered with the Federal Government of Nigeria and signed by Sir James Robertson, the then Governor General of Nigeria.

At the registration of ECWA there was about 5,000 heritants. Today, there are about 9 million or so people attending services every given sunday.

At the registration of ECWA there were less 500 churches, but today there are about 1,480 churches.

ECWA is found in all the state of the federation.

ECWA is governed by an executive which consist of the President, Vice President, General Secretary, Assistant General Secretary and Treasurer along with the General church council which its own case is consisted of three member from each District church council - namely Chairman, Secretary and one elder.

2.2.0. DIFFERENCE BETWEEN ECWA AND OTHER CHURCES

The main difference could be seen in the following areas:

2.2.1. There is flexibility in the area of worship in ECWA church. Each trained paster is freed to help his people to worship in the best way he feels the Lord leads him, unlike

some churches where worshipping is rigid.

2.2.2. ECWA also believe in verbal, peremptory inspiration of the inherent scripture, unlike some churches where some part of the scripture are manupulated or neglected.

2.2.3. There is also the believe in ECWA that preaching should be from the scripture and from the scripture alone.

2.2.4. All members of ECWA are encouraged to study the Bible.

2.2.5. The men members of ECWA are encouraged that they are potential elders of the churches.

2.2.6. ECWA is very similar to Baptist in church quality except that ECWA appoints pastors to churches.

2.2.7. ECWA are more opened than Anglican, the methodist and the presbiterians churches in that ECWA are non conformist.

2.2.8. ECWA are different from the pentegostal churches because ECWA do not believe in the reception of the Holy Spirit; ECWA believes that the moment one trust the Lord Jesus Christ, the Spirit of God comes and dwells in the person.

2.5.6. MAN was created in the image and likeness of God, but in Adam all mankind fell into sin with the result that all men are sinners, hopelessly sinful in themselves, apart from the grace of God (Gen. 1:27; Rom.5:12; Eph.2:1).

2.5.7. SALVATION is received by faith alone in Christ, apart from works. Christ died as a substitutionary sacrifice to redeem us from our sins and rose again. His shed blood and His resurrection provide the only ground for justification and salvation, Only those who receive Jesus Christ are born of the Holy Spirit and those become children of God (Acts 4:12; John 3:7; II Cor.5:21; John 1:12).

2.5.8. ASSURANCE is the confidence that God gives us through His Word that without a doubt our sins have been totally and eternally forgiven when we trust Christ as our personal Saviour (Col.2:2; Heb.6:11; 10:22).

2.5.9. ETERNAL SECURITY. God will keep for ever, by His power, all those who have accepted Jesus Christ as their Saviour (John 5:24; 10:28; Eph.1:11-12; 1 Peter 1:5).

of the Bible, where they have worked with remarkable success. Places, peoples, and individuals, which figure prominently in the Bible, yet which earlier critics claimed did not exist because no other historical record made reference to them, have been brought to light by the spade of the archaeologist. Great mounds of debris have buried deeply and held fast for centuries their secrets in those Bible lands. Many of these secrets are now revealed for us to see. And the verdict every time is: "The Bible is true, after all". Not a single stone, pot, bone, building, inscription, or any other of the masses of relics which have come to light, serves to throw the slightest doubt on what the Bible says. Instead, their unanimous testimony is: "Thy Word is true from the beginning".

Few stories seemed more unlikely than that of how Joshua led the Israelites across the passage through the River Jordan into the promised land of Palestine, and overthrew that Canaanite stronghold of Jericho. This beautiful palm tree city was strongly fortified. It commanded the fords of the lower valley of the River Jordan, and also the passes to the western hills. For Israel to advance, it was essential forthem to

2.5.10. SANCTIFICATION is three-fold: positional, progressive, and ultimate sanctification. The ultimate sanctification will only be ours when we enter into the Lord's presence (Heb.10:10, 14; John 17:17; Eph.5:25-27; 1 John 3:2).

2.5.11. THE CHURCH, embracing all true believers, is the body and bride of Christ, formed by the baptism of the Holy Spirit. The local church is intended to be a local organised representation of the body of Christ, and should be composed only of true believers (Eph.1:22-23; 1 Cor.12-13; Phil.1:1).

2.5.12. ORDINANCES. The ordinances of the Church are the Lord's Supper and Water Baptism which are to be observed by the Church during the present age. They are, however, not to be regarded as means of salvation (Acts 8:36-38; 1 Cor. 11; 23-26).

2.5.13. CHRISTIAN LIFE. Christians are called to a holy life of service and testimony in the power of the Holy Spirit, which service includes the propagation of Gospel message to the whole world. Christians will give account of and receive reward for their faithful service at the judgement seat of Christ (1 Pet. 1:15-16; Acts 1: 8; 11 Cor.5:9-10; 1 Cor.3:12-15).

2.5.14. THE BLESSED HOPE OF THE CHURCH is the personal, imminent and pre-millennial coming of the Lord Jesus Christ, which is the rapture of the believers. This hope has a vital bearing on the personal life and service of the believers (Titus 2:13; I Thess. 4:13-18; Rev. 20:1-6; John 3:2-3; II Peter 3: 11).

2.5.15. RESURRECTION. All the dead will bodily resurrected, the believers to everlasting blessedness and joy with the Lord, the unbelievers to judgement and everlasting conscious punishment (John 11:25-26; I Cor.15:20-22; Rev.20:11-15; Matt. 25:46).

2.6.0. THE GOSPEL

Gospel simply means good news. The question then arises about what kind of good news this means! It is the good news about life salvation which is obtained by faith in Jesus Christ. This is a must for everybody who desives to live beyond the hope of grave on this earth. It is the gospel which delivers from various bondages of satan which leads to eternal condemnation, and set one into freedom given by Jesus Christ which ends in eternal life. The most pitied person is somebody whose hope does

not go beyond this life; for there exist real life after death, and this life is meant only for the true child of God.

What relevant is the Gospel of salvation to this thesis? This thesis is seriously oriented toward christianity; and it would be scholarly inaccurate and incomplete to deal with this piece of architecture without the propagation of the gospel of Jesus Christ the centre to christianity.

To present this gospel material schorlarly, there is the need for it to be approach in a systematic order; and this has therefore resulted in the presentation of this article under different subtitles.

2.6.1. Proves that the Bible is trustworthy.

A CHAIN is no stronger than its weakest links could be found in the Bible record, we would rightly question its claim to being more than a human product. Any weaknesses would be regarded as proofs that the writers were little different from others.

But the Bible contains no such weak links as legends or myths. The Psalmist was inspired to write: "Thy Word is true from the beginning".

Trace back the chain of Bible history as far as you can, and you will discover no link anywhere of which it can be said: "This link is faulty- the historians and scientists have proved it so".

Of course, a great deal of the Bible record has been questioned by the critics, and from time to time certain sections of the Scriptures have been graded as myths. In fact, there is scarcely a book of the Bible which has escaped the gruelling criticism, and subsequent condemnation, of the sceptics.

But the Bible has a habit of outliving the sceptics and their criticisms, and as real knowledge advances, the list of biblical "mistakes" becomes ever smaller instead of bigger. This, truly, is a remarkable fact. Yet as Bible prophecy itself foresaw, such a fact by no means diminishes the enthusiasm with which some people maintain the view that much of the Bible-including certain of its most vital parts is legendary.

For more than a century archaeologists have been uncovering buried cities and buried remains of former civilizations. Especially has their interest centred around the ancient lands

conquer the city. Led by the unarmed priests with their trumpets and sacred ark of the covenant which contained the Law of God, the people of Israel were commanded by God through His servant Joshua to march around the city daily for a week, and on the final day to "compass the city seven times". This was not a difficult task, since the walled part of the city was only 700 yards around. Finally they were to raise their voices in a mighty shout as the priests blew their trumpets.

Doubtless there were some who felt this procedure to be pointless and futile, and others would be discouraged by the "hopeless" prospects of conquering such a place. But Joshua urged them into action. God's commands were obeyed, and as, on that last day, the air was rent by the trumpet blast and the roar of a myriad voices, Jericho's mighty walls collapsed.

Israel were commanded to destry everything in the city, and to take no booty whatsoever- a hard command in view of the wealth of the place. Only Rahab "the harlot" (or innkeeper) who sheltered and fed the Israelitish spies (Joshua 2), together with her family, were to be saved.

Thus "they burnt the city with fire, and all that was therein: only the silver, and the gold, ...they put into the treasury of the house of the Lord". But they "saved Rahab the harlot alive".

Such is the story, and because of its colourfulness, many of its details were questioned. It was thought unwise to regard the Jericho victory as sober history - until the 1930's when Professor John Garstang, together with over a hundred helpers, declared war on the towering heaps of sand and debris which for centuries had covered Jericho's ruins.

His work has given us a clear picture of the city as it was, and of the completeness of the calamity which overwhelmed it. The walls have been found-double walls, the outer six feet, and the inner twelve feet thick, and originally about thirty feet high. In various places the walls have fallen outward, quite flat, precisely as the Bible indicated; and the outer wall gives the impression of having been pushed bodily over the brink on which it stood. Critics at one time suggested Joshua was guilty of a pious fraud in that he was supposed to have undermined the walls, and on the seventh day fired the

timbers which he had placed to holdup the foundations. Professor Garstang himself leaned to this view until he uncovered the wonderful truth.

Though such destruction might normally be considered as a sufficiently fatal blow to any city, the Bible says that Joshua "burnt the city with fire, and all that was therein". Joshua 6:23. Professor Garstang found proof that this was so. The city had been systematically burned-the Israelites had gathered all the combustible materials they could to transform the place into a huge bonfire. Even the charred remains of such foodstuffs at dates, grains, onions, and dough, were found in the houses-a fact which would be hard to explain since Israel needed all the food they could get, were it not that we have the Bible record that God ordered them to take absolutely nothing from the place: "The city shall be devoted ... to Jehovah". As Professor Garstang says: "Every room in the palace area tells the same story of walls half fallen, reddened by fire and amid layers of white ashes and masses of charcoal, rising through and above the ruins. The store rooms were filled with great pottery vessels ranged in rows and, though now crushed to

frogments and their contents burnt, some of them may be seen to have been filled with grain and other foodstuffs, while some were sealed up and still show the dregs of their once fluid contents". - Quoted in The Bible Is True, Page 165.

Remains such as the dated scarabs found in the local tombs-the latest of which are seals of the Egyptian Pharaoh and overlord, Amenhotep III-proved that Jericho ceased to exist about 1400 B.C. This was the very time at which Bible chronology places Joshua's invasion!

It is interesting that to the city's north-west is the great citadel whose walls are still nearly forty feet high. This place, and the city walls hard by, seem to have suffered little from the upheaval which destroyed the rest of the city. Perhaps Rahab's house which we know to have been located on the wall, was built right here and thus was preserved in fulfilment of the promise given her by the spies. For, as The New Commentary remarks: "Had the walls collapsed entirely Rahab could not have escaped.

It can truly be said that whatever solid evidence is unearthed by the archaeologists in Bible lands, it invariably proves the sacred record true. Jericho is a typical example of scores which could be cited as effective dispellers of the notion that much of the Bible is legendary, and not real history.

2.6.2. Sin and its consequences.

Sin has being defined by various renowned people, but all the various definitions given still centred around the same point.

Hitchcock defined sin as the abuse of human appetites, of human passions, of human faculties in themselves innocent; and Howell declared that little sins are the pioneers of hells, while Thomas Carlyle regarded "deadless - sin" as The "consciousness of no sin". However, Martin Luther described sin as "a departure from God".

The Bible clearest definition for sin was further penned by the apostle John in his letter as the "transgression of law". Law here does not imply the man-made law, but rather the law of God, as contained in the scripture.

JUST as the smallest break in an electric wire prevents the power from flowing through and thus disables the entire system, so sin breaks the connection between us and God.

We wonder sometimes why God does not show Himself more definitely in our experience. Sin is usually the answer. "The Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you". Isaiah 59:1,2.

If sin can thus separate us from our greatest Friend; if it can deprive us of the help and power which alone can see us safely through to the eternal kingdom, then sin is something that really matters.

We must resist the common tendency to excuse or condone sin, and must certainly shun the danger of explaining it away as is so often done by certain psychiatric experts. Some, for instance, look upon crime as the result of maladjustments for which the criminal is not really to be blamed-no more than we would blame a sick person for having a rash on his skin. And many are the theorists who look upon sin as the

remnants of those animal instincts which are our natural heritage. We must not, they say, develop a "guilt complex" because of our "animal impulses". We are, they say, no more responsible for them than we are for the colour of our eyes, though of course, we should strive to quell them.

This reminds us of Malachi's complaint: "Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied Him? When ye say, Every one that doeth evil is good in the sight of the Lord, and He delighteth in them". Malachi 2:17. Such was theconception and practice in Malachi's day. They were vietually sticking innocent labels on bottles containing poison. And the idea still prevails today, that God is so loving that He will exclude no-one from the eternal joys.

God will, of course, gladly receive the greatest sinner if he is willing to forsake his sins and turn from them. But if sin is knowingly retained in the life, and the sinner excuses himself by explaining away his weaknesses rather then frankly facing the fact that these sins must somehow be overcome, then the joy of

real communion with God can never be known. For sin, as Isaich says, separates us from the Father's face.

Hence the wise man's reminder, "He that sinneth against Me (God) wrongeth his own soul". Proverbs 8:36. Sin deprives us of Heaven's boundless treasures. Sin may be pleasurable, but its joys are ephemeral and leave an aftermath of dissatisfaction, unhappiness, and guilt. The grosser sins are especially blighting to our lives, even setting their imprint on our features.

Sin does matter, because it makes our prayers of no avail. "If I regard iniquity in my heart", said the Psalmist, "the Lord will not hear me". Psalm 66:18. Yet effective prayer is essential if we desire to qualify at last for the joys of Christ's coming kingdom.

Sin does matter, because if it is not repented of and forgiven, it results in eternal death. "The wages of sin", says Paul, "is death". Romans 6:23.

Sin does matter, because others suffer by it, either directly or indirectly. Sinful indulgence makes us less able to pray, less inclined to go to church, less interested in the

Word of God, and thus less able to wield an influence for good on those with whom we daily associate. By our sins, they are robbed of something good which we could otherwise give. Sin confuses and weakens the mind, and lowers our spirits so that we carry with us an atmosphere of gloom rather than one of encouragement and exhilaration.

Sin does matter, because of its effect on our children. They inherit our sinful tendencies. The sins of the fathers shall be visited "upon the children unto the third and fourth generation of them that hate Me", says God. (Exodus 20:5.) This law of heredity may at first sight seem unjust, but, among other reasons, it was divinely ordained as a deterrent from sin, and an inducement to live more nobly.

Illustrating this law are the results of certain investigations carried out in America. "American investigators have traced the records of the descendants of a woman alive in 1740, whose manner of life was thoroughly disreputable. In 1935 these descendants totalled 2,820. In 1915 of the 1,250 then alive, 464 were prostitutes, 118 criminals, 170 mendicants, 129 workhouse inmates, and 181 habitual drunkards. Many of the rest were weak-minded in varying

degrees". - Everybody's Book of Facts, page 280.

In like manner the law of heredity works favourably if by the grace of God, we avoid sinful indulgences and walk in the light of His Word. For instance, "Jonathan Edwards, the famous speaker and writer, in 1900 had 1,394 descendants. Of the men, 13 were university presidents 65 university professors, 60 doctors, 60 authors, of some standing, 130 lawyers, 75 army officers, 100 clergymen, and 80 who had held high official positions of various kinds". - Ibid., page 280.

For our children's sake, for the sake of our partners, our parents, our associates, our casual contacts, and of our own selves, we should remember that sin does matter; never forgetting Christ's merciful warning that in the judgement even our "idle" words will be met again, and all our acts and thoughts will have to be accounted for. (Mathew 12:36; Ecclesiastes 12:14).

"There is no sin we can be tempted to commit, but we shall find a greater satisfaction in resisting than in committing". Someone has truly said: "To recognize that sin really matters, is the beginning of salvation".

2.6.3. HOW ONE CAN BE SAVED.

We are saved by believing on Jesus Christ as our personal Saviour.

If, in a spirit of repentence, we humbly acknowledge and confess our sins, recognizing that of ourselves we can do absolutely nothing to remove or lessen our guilt, and believe sincerely that Jesus Christ will forgive, then will be fulfilled the promise: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness".

Believing this, is what we mean by "faith". If we have such faith, we are "justified" before God, and being thus justified we will have peace of mind and peace of heart. A reassuring sense that all is well between us and God will bring deep joy and satisfaction into the life. The power of sin will be broken, and the certain joys of the hereafter will be a daily source of inspiration.

Saved thus from the guilt and power of sin, our inner peace will be perfected as we daily anticipate the wonderful prospect of at last being saved from the very presence of sin.

is imputed to us; sanctification means that His righteousness is being imparted to us. Sanctification is the work of a lifetime. For though robed with salvation, we still have weaknesses to overcome. Daily the Lord will give us strength sufficient for our struggles with sin, and if we stumble and fall at any time, "we have an Advocate with the Father, Jesus Christ the righteous".

A person who is truly justified, who is arrayed with the raiment of salvation, will be obedient to God's commandments. "If ye love Me, keep My commandments", said Jesus, (John 14:15) and again, "If ye keep My commandments, ye shall abide in My love". John 15:10. A person may claim to love and know God, but if he is knowingly and willingly disobedient, his profession is empty. (1 John 2:4).

For every one of us this transaction is by far the most important issue we face. Without accepting God's provision, we are heading for eternal loss. But with His merciful provision, we can confidently anticipate the joys of eternal life.

In conclusion, living a life without the salvation of Jesus Christ is very disastrous.

Today is the day of salvation, tommorrow may be too late. Jesus wants to come into everybody's heart, and he stand at the door of it and knock. Will one not open up once heart and allow Jesus to come in and be the ru-ler, the king and the pioneer of once life, so that one can have the blessed hope of eternal life in heaven where there is everlasting joy; rather than continuing in onces arrogant, gay and hay life with the absentism of Jesus Christ which only leads to hell, which is the lake of fire and home of everlasting sorrow which is designated for the children of disobelient unto the voice of God! How can one neglect such a great salvation like this which is meant for everybody who will be humble enough to accept and confess that Jesus Christ is their Lord and Savior? It worth given a thought and taken positive action toward once salvation.

# Chapter 3

## GENERAL THEOLOGICAL EDUCATIONAL SYSTEM WITH PARTICULAR REFERENCE TO A STUDIED THEOLOGICAL SEMINARY

3.0.0. Historical Development of the oldest ECWA Theological Seminary and the purpose of its establishment.

The oldest ECWA Theological seminary in the country is the one at Igbaja which began with the first class of thirteen students enrolled in January 1956.

ECWA Theological Seminary, formally an SIM institution for Biblical studies, began on 12 February, 1941, by Rev. William Crouch with eighteen students. In 1951 Mr. A.J. Classen, Principal of Igbaja Bible College, envisioned the need for more mature and better trained ministers for the church of Jesus Christ in West Africa. This advanced training seemed necessary to meet the challenge of a more progressive and better educated laity in the church. Plans were laid down in 1955 for post-secondary theological training. Finally, the first class of thirteen students enrolled in Igbaja Seminary in January 1956.

Initially the Seminary offered a three-year course leading to a B.Th. degree. In 1960 the curriculum was reorganized, and the Seminary began to offer two courses: The Intermediate Course, a three year course, leading to a Diploma in Theology; and advanced course of four years' duration leading to an Advanced Diploma in Theology with one year in Toronto Bible College for B.Th. In 1965, the curriculum was further revised with a view to preparing students for the same degree in theology at home. Igbaja Seminary began to offer the Bachelor of Theology Degree in 1972. The degree is awarded to those candidates who possess secondary school certificate or G.C.E. or Grade II teacher's Certificate qualifications.

The purpose of Igbaja Seminary is dedicated to the task of providing a thorough education in Bible and related subjects and to train men and women for the ministry of the gospel.

The Seminary seeks to firmly establish the great evangelical truths and to foster in its students recognition of the fact that sound scholarship always finds its counter part in a practical spiritual life and character resulting in effective christian service.

The seminary aims to send forth men and women who express through their lives at least the following characteristics:

3.0.1. a complete and well founded commitment to the claims of Christ.

3.0.2. a thorough academic training and sound scholarship.

3.0.3. a comprehensive knowledge of the word of God with ability to use it in leading men to Christ and with wisdom to teach it to belivers that they may grow in grace.

3.0.4. enduement with power by the infilling of the Holy spirit expressing itself in christian love for men and a desire for their salvation.

3.1.0. Importance of Theological Education.

Theological Education helps in the preparation of the man of God in the leadership of the following objectives:

3.1.1. To help in the development of the moral and spiritual lives of our society and the realization of the existence of God who sees and rewards the saved person.

3.1.2. The mobilization of all christian for witnessing.

3.1.3. The presentation of each christian perfect in Christ.

3.1.4. To lead churches in various denomination.

3.1.5. To help christian leaders to know how to interprete the Bible soundly so as not to lead others into anti-social fanaticism.

3.1.6. It helps in the provision of teachers who teaches religious education in schools.

3.2.0. A broad examination of the educational policy of a studied Theological Seminary.

The author of this thesis has conducted researches on this subject in two different denominational seminaries namely ECWA Theological Seminary Igbaja and United Mission Theological College Ilorin, and find the results obtained to be very similar. However, to avoid dupplication of materials, the report in this chapter specifically focus on the situation at Igbaja ECWA Theological seminary which is being used for Educational Studies.

3.3.0. Course Duration and Qualification Awarded.

The Seminary offers two courses leading to the Bachelor of Theology Degree and Diploma in Theology.

The programme leading to the award of Bachelor of Theology denoted by letters B.Th and is awarded with honours or pass degree. This programme usually extend over a minimum of 3 years for direct entry candidate and a minimum of 4 years for concessional entry candidate.

The other course leading to the award of Diploma in Theology denoted by the letters Dip. Th. and normally extended for a minimum period of 3 years.

3.4.0. Admission Procedure and Entrance Standard.

3.4.1. Applicants should write to the registrar for application forms including a ₦2.00 application fees.

3.4.2. Upon receipt and evaluation of this information the applicant will be invited to take the seminary Entrance Examination given in February each year.

3.4.3. All prospective students are interviewed in Igbaja by the Principal and Faculty before acceptance into the seminary.

The applicant should also possess the following christian characteristics:

3.4.4. The applicant should have a clear personal experience of salvation. To assure some measure of spiritual maturity, he should personally know Christ as saviour for at least one year prior to admission.

3.4.5. He should have a personal commitment of his life to the will of Christ and manifest a sincere desire to study the scriptures.

3.4.6. He should have some evidence of a call to the Lord's work and a desire to win others to Jesus Christ.

3.4.7. He must give evidence of good spiritual and moral character. He should show willingness to work and to be taught, criticised, guided and helped.

3.4.8. Only applicants who are recommended by their home churches will be accepted.

The entrance standard required for admission into the seminary by direct entry candidate includes:

3.4.9. G.C.E. with 2 AL/3OL including English language and C.R. studies at principal level or G.C.E./AL.

3.4.10. 3 A/L and 2 O/L.

3.4.11. Candidate holding WASC or GCE O/L at credit standard in 5 subjects including English Language in addition to one of the following:

(a) Diploma in Theology from an approved Theological Seminary.

(b) Diploma in Religious studies of the University of Ibadan.

(c) Diploma in Theology of the University of London.

3.4.12. Other equivalent qualification.

For the concessional entrance, candidate they are required to take concessional examination in English language, Bible knowledge and in 2 other areas of arts or social science and must have one of the following qualifications.

3.4.13. WASC with 5 credits including English Language and Bible knowledge obtained at not more than two sittings.

3.4.14. GCE with 5 subjects at credit level including English Language and Bible knowledge obtained at not more than 2 sittings.

3.4.15. Teachers Grade 2 certificate with at least 5 merits/credits including English and Bible knowledge. Candidate seeking admission into the Diploma of Theology courses are required to pass the entrance examination, as well as possessing 3 credits in WASC or GCE including English language.

Note: Only the direct entry candidates are exempted from the seminary entrance examination, but still undergo the interview.

3.5.0. Difinition of an Academic year.

The academic year of the seminary begins the 3rd week of September. The school year is divided into 3 terms of approximately 11 weeks each. During the present schedule first term ends the second week in December; second term begins the second week in January and ends mid-March; third term begins mid-April and the academic year ends at the end of June.

3.6.0. Finance.

The revenue of the seminary shall include:

3.6.1. All fees, charges, dues, or amounts recoverable by the board.

3.6.2. Income from endowments and investments.

3.6.3. Grants from any source providing that they shall in no wise adversely hinder the purpose of the seminary.

3.6.4. Freewill offerings from the national churches.

3.6.5. Gifts from overseas sources.

The financial requirements of thestudents are subject to change, but currently, the figures quoted below still operates. Students fees are on based on marital status.

Fees for single students

| | |
|---|---|
| Academic fee per term hour | ₦2.50 |
| Student registration fee | ₦15.00 |
| Board per year | ₦90.00 |
| Residence fee per year | ₦21.00 |

Fees for married students

| | |
|---|---|
| Academic fee per term hour | ₦2.50 |
| Student registration fee | ₦15.00 |
| Residence fee per year | ₦21.00 |
| Fees for wife per year | ₦15.00 |

Note: Fees are non-refundable after the third week of school.

3.7.0. Admission Data:

This applies for students admitted from 1980 to 1983.

| Year | No.of Male | No.of female | Total number of students |
|---|---|---|---|
| Seminary 1 (1983) | 15 | 3 | 18 |
| Seminary 2 (1982) | 29 | 4 | 33 |
| Seminary 3 (1981) | 25 | 3 | 28 |
| Seminary 4 (1980) | 7 | - | 7 |
| Total | 76 | 10 | 86 |

Table 3.1. Students population of Igbaja Theological seminary for the year 1980 to 1983.

| Year | Diploma | Degree | Total |
|---|---|---|---|
| Seminary 1 (1983) | 17 | 1 | 18 |
| Seminary 2 (1982) | 25 | 8 | 33 |
| Seminary 3 (1981) | 22 | 6 | 28 |
| Seminary 4 (1980) | - | 7 | 7 |
| Total | 64 | 22 | 86 |

Table 3.2. Students population categorized on bases of course for the Igbaja Theological Seminary from 1980-1983.

The students population in the Seminary is currently 86.

3.8.0. Teaching Methodology/Assessment.

The forms of teaching in the seminary includes:

(a) lectures

(b) slides

(c) film stripes

(d) overhead projectors

(e) seminars.

Students of the seminary are usually assessed on the following basis:

(a) Examination - 70%

(b) Term work (it includes assignments and tests) - 30%

Note: total of (a) and (b) gives final total mark for the students in the particular course - 100%

(c) Practical work - 100%

3.9.0. Grading system and academic requirement:

The following grading system is used:

3.9.1. The grade of A is reserved for work which is definitely superior in quality.

The grade of B is given for work which is consistently good and which manifests sufficient interest, effort and originality to lift it above average.

The grade of C is given for average work and

shows that basic requirements in course assignments and evaluation have been met. It is the minimum requirement for graduation.

The grade of D indicates work which is definitely inferior. The grade of F indicates failure and carries no credit.

3.9.2. No official grade percentage is assigned to the letters. The policy of the Seminary is that regardless of the system used by the individual teacher, A is to represent student performance of superior quality; B, distinctly above average; etc.

3.9.3. Below is an approximate ratio to show normal letter grades corresponding to number percentages:

| | |
|---|---|
| 100 - 95 = A | 83 - 73 = C |
| 94 - 84 = B | 72 = 65 = D |
| | 64 - 0 = F |

3.9.4. Other grades which may be given under particular circumstances: 1 - incomplete: a temporary grade limited to a course in which the student has been excused for illness or given an extension for another significant reason. An incomplete grade is to be made up within five weeks of the close of the term, whatever the reason.

W - Withdrawn: an intermediate grade applicable only to a course that is being carried at a passing mark and dropped with the consent of the instructor after the second full week of classes, but before the beginning of the fourth full week preceding the week of final examinations.

Note: A "withdrawn" with a passing grade receives no credit, while a "withdrawn" with a failling grade receives a "minus 1".

The academic requirements apply as follows:

3.9.5. The Grade Point System of grading is used by the Seminary to get an accurate record of a student's academic achievement. Grade Points are earned only on the basis of a term's final grade, though the same system of marking is used throughout the term. The following Grade Points are awarded to each grade:

| | | |
|---|---|---|
| **A** | = | 4 Grade points |
| **B+** | = | 3.50 Grade points |
| **B** | = | 3 Grade points |
| C+ | = | 2.50 Grade points |
| **C** | = | 2 Grade points |
| D+ | = | 1.50 Grade points |
| **D** | = | 1 Grade point |
| **F** | = | 0 Grade point |

To arrive at the total Grade points for any one course, multiply the number of hours the course

meets weekly times the points awarded by the grade received. Example: 5 hours weekly, grade B = 15 Grade Points.

3.9.6. To be in good scholastic standing a student must maintain a Grade Point Average of at least 2.5 (on the 4 point scale).

3.9.7. A 1.5. Grade Point Average for the first year of work is needed to be able to continuein the Degree programme the second year.

A 2.0 G.P.A. is needed to be able to continue in the Degree programme the third year; an accumulative 2.5. G.P.A. is required for graduation.

3.9.8. Diploma Students - 144 hours needed to graduate. Each 3-year diploma students must maintain an acceptable Grade Point Average.

If the student does not meet the Grade Point requirement, he will automatically be placed on probation and his academic standing will be subject to review by the faculty.

3.9.9. Degree Students - 192 hours needed for graduation. In order to be qualified for the Degree course each student must maintain an acceptable Grade Point Average.

3.10.0 Academic Probation.

The criteria for students attainment of academic probation is as follows:

3.10.1. If after his first term a student fails to reach a 1.5. G.P.A. he will be placed on academic probation for his second term.

3.10.2. To be placed on academic probation means that a student is being given a specific length of time normally one term - to justify his being retained in the Seminary. When a first year student's cumulative G.P.A. falls below 1.5, when that of a second year student falls below 1.75, or when that of a third or fourth year student falls below 2.0, he is placed on academic probation.

3.10.3. The student on probation will be given one term in which to improve his academic record to the extent necessary to satisfy the faculty that he will profit from continued enrolment in the Seminary. If such improvement is not forthcoming, he may be denied re-enrolmentthe following term, or, in extreme cases, he may be asked to withdraw from the Seminary.

3.10.4. At the conclusion of each term the Registrar will prepare a list of all students whose averages fall below a stated level. For first

year students this level is 1.75; for others it is 2.0.

3.10.5. A student who has less than a 1.75 G.P.A. during the first year or 2.0 G.P.A. during any term in his second through fourth years must limit his classwork to not more than 15 credit hours.

3.10.6. Academic load - A normal full-time student load is 16 hours a term. The minimum full-term load is 12 hours, and the normal maximum load is 18 hours. A student who maintains a minimum G.P.A. of 3.0 any term may register for a maximum load of 19 hours the following term. No student is allowed to register for 20 hours unless he achieves a G.P.A. of at least 3.25, in which case he may register and receive credit for 20 hours in any one term. Students who have part-time employment may be required to reduce their programme of studies or to relinquish their part-time employment if they fail to preserve a satisfactory scholastic average or fail to do their work satisfactorily. Students are not permitted to take courses in other institutions or be correspondence students without permission from the Principal.

3.11.0. Curriculum

The curriculum attached here spe-lt out for both the Bachelor of Theology, and Diploma in Theology courses, to some extend. The basic

difference is that the Degree candidate requires more load for graduation than the diploma candidate. The diploma students needed 144 hours for graduation, while the degree students need 192 hours for graduation. Both Degree and diploma students must maintain an acceptable grade point average.

Furthermore, since the diploma students spend three years, they are not included in coursed available at 400 level (which is the same as year four).

The details of course description in the seminary is as follows:

YEAR I

3.11.1. The formation of Israel

The Ancient Oriental Background of Israelite origin: Mesopotamia, Egypt, and Palestine. The patriarchal narratives; themigration of the patriarcha, the patriarchs as figures of history, the religion of the patriarchs. Egyptian Bondage and Exodus, the wilderness wandering, the conquests of Palestine. The Judges.

3.11.2. Hermeneutics

A survey of the history and methodology of interpretation with special attention given to fundamental principles of interpretation. Both

general and special hermeneutics are treated.

3.11.3. Introduction to Synoptic Gospels

Characteristics themes and purposes of the Gospels, their authors, dates, sources and contents.

3.11.4. Life of Christ

The study of synoptic Gospels, so as to determine the contents of Jesus' messages, events in His person and mission, the proclamation of the Kingdom, miracles, the parables, the passion and the resurrection.

3.11.5. Spiritual Life

The consideration of the principles which govern Christian life and service.

3.11.6. Old Testament Prophets

An outline study of the Major Israelite Prophets. The function of prophecy in Israelite History. The messages of the Prophets. The situations to which the messages were addressed. Examination of Jeremiah, Ezekiel, Isaiah, Amos, Hosea.

3.11.7. General Introduction to the Bible

The study of the canonicity, tranamission, origin and source of the Scriptures.

3.11.8. Background to Christianity

An outline study of the period between David and

3.11.19. The Study of Pauline Writings

The background of the apostle Paul, his missionary journeys, his writings and theology. Emphasis on Romans and I Corinthians.

3.11.20. The Study of Non-Pauline Writings.

The author, date, purpose, destination and recipients of the letters, themes of the non-Pauline writing. Emphasis on Hebrews and I John.

3.11.21. Critical Introduction to the Old Testament

The divisions of the canon, the history and criticism of the text of the Hebrew Old Testament, together with an examination of the Pentateuchal criticism and the relation of the same to the criticism of the entire Old Testament. A study of archaeological discoveries bearing upon Bible history and the illumination and interpretation of the Old Testament.

3.11.22. Critical Introduction to the New Testament

The formation and extent of the New Testament canon. The study of source criticism, form criticism, relation criticism and textual criticism. Archaelogical discoveries bearing upon interpretation of the New Testament.

3.11.23. History and Religion of Israel

The formation of the tribes of Israel in Canaan in 1200 B.C. Religions and political history. The monarch and empire. History of Israel up to 587 B.C. The Northern and Southern Kingdoms. The Fall of Judah.

3.11.24. Biblical Hebrew I - YEAR III

A working knowledge of Hebrew grammar, syntax and vocabulary, and a preparing of the student to read the Old Testament.

3.11.25. Biblical Hebrew II

Selected Hebrew texts of the Old Testament.

3.11.26. Theology III

A continued systematic comparative study of soteriology - the saving ministry of the Triune God in its rich and varied aspects, and Pneumatology - the doctrine of the Holy Spirit.

3.11.27. Theology IV

Ecclesiology - the doctrine of the Universal Church, the local Church; Eschatology - the study of the last things.

3.11.28. Apostolic Church up to the Age of the Persecution

An examination of Judaism and the Graceo-Roman world serving as the immediate background of

Christianity. The foundation and early spread of the Church. Schisms and heresies associated with Gnosticism, Marcionism and Montanism. A discussion of the Martyrs and Apologists. The establishment of the Catechetical School of Alexandria. The persecution of the Christians by Roman Emperors. Emancipation of the Christians by Constantine.

3.11.29. Pastoral Theology

The study of the essential qualities of a pastor, his problems, opportunities, methods. Relationship of pastor to the other officers and various organizations within the church. Planning and conducting of services - regular and special (weddings, special occasions, funerals). The ministry of visitation and counselling.

3.11.30. Pastoral Relationships

The problems the pastor faces sometimes with his members; the relationship with state and national governments and with fellow ministers and ministers of other denominations. His relationship with national and international Christian organizations.

3.11.31. Greek Syntax

Continuation of the study of syntax; vocabulary studies and practice in sight reading of selected passages; practice of exegesis.

3.11.32. Greek Exegesis

An in-depth study of exegesis in a concentrated form through the study of selected passages.

3.11.33. Controversies and Church Councils

Doctrinal controversies. The first ecumenical council in Nicea in 325. The Nicene settlement and its after-effect, (325-362 A.D.) The settlement of the trinitarian controversies in Constantinople in 381 A.D. Church /State rivalry. Early Monasticism in Egypt. St Augustine's life and thought. The Christological controversies. Apollinarianism, Nestorianism, Eutychianism. The compromise of Chalcedon in 451 A.D.

3.11.34. Letter to the Hebrews

An in-depth study of the Epistle to the Hebrews.

3.11.35. Old Testament Texts

A detailed study of selected Hebrew texts.

3.11.36. New Testament Texts.

A detailed exegetical study of selected Greek texts from the New Testament.

3.11.37. Old Testament Poetical Books

Characteristics of Semetic wisdom literature; the study of Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon. Major emphasis on Psalms.

3.11.38. Pastoral and Captivity Epistles (I and II Timothy, Ephesians) — YEAR IV

A study of I and II Timothy and of Ephesians. Examination of their theological objectives and features.

3.11.39. Old Testament Theology

The development of theology from the earliest times through Mosaism to the theology of the prophets; the wisdom literature and Messianic theology.

3.11.40. New Testament Theology

The distinctive theological concepts of the major New Testament writers. The progress of doctrine from the time of Christ to the close of the apostolic age.

3.11.41. Apologetics

A study of historical philosophy. Attention is given to the main types and basic problems related to the formulating of a personal Christian world and life view in terms of universe, man, God, ethics and society apologetics. The major problems confronting the Christian apologist (epistemology, revelation and reason, point of contact, method, "Proof"). Currently existing apologetical viewpoints among Evangelicals.

3.11.42. Christianity in West Africa up to 1914.

Voyages of exploration. The first attempts to introduce Latin Christianity to West Africa.

Abolition of slave trade and the founding of Sierra Leone and Liberia. Missionary efforts in Sierra Leone, Ghana, Benin, Liberia, Calabar and Yoruba land. The effects of the scramble for Africa in the establishment of Christianity in West Africa. The scramble for education, and the Edinburgh settlement in 1910.

3.11.43. Christianity in West Africa from 1914 up to date.

The independent African Church Movements (1914-1029). William Wade Harris; Garrick Sokari Braid; Joseph Ayo Babalola; Moses Orimolade Tunolase; Massima Abosea Mama Dorcas. The Emerging Indigenous Church. The Contemporary Church in Nigeria. The Catholic Christianity's Expansion programme. Futile mission activities in Northern Nigeria. The ecumenical problems of the Emerging Church. Characteristics of West African Christianity.

3.11.44. Contemporary African Theology

A consideration of the modern major theological writings of some African theologians.

3.11.45. Reformation Church History

The background of the Reformation. Luther and the German reformation. The reformation in Switzerland. Evaluation.

3.11.46. Africa's Distinguished Church Leaders

Tertullian and his efforts on Latin Christianity. Cyprian, the great North African Bishop. Athanasius and the Nicene orthodoxy. St Augustine.

3.11.47. Daniel/Revelation

An in-depth study of the Prophetic messages of the two books. A detailed expository study of Revelation, including a careful outline of contents, with treatment emphasizing doctrinal and eschatological events.

3.11.48. Church Administration

Matters of finance, publicity, organization, discipline, parliamentary procedure and the formulation of a church constitution.

3.11.49. Isaiah

A study of the book against its historical background, taking special note of authorship, the suffering servant, the coming Messiah and His return.

SUMMARY OF TIME-TABLE.

The academic time table of the Seminary is stated in a nutshell below:

| TIME | | | REMARK |
|---|---|---|---|
| 7.30 a.m. | - | 8. 25 a.m. | Lecture |
| 8.30 a.m. | - | 9.25 a.m. | Lecture |
| 9.30 a.m. | - | 10.10 a.m | Chapel |
| 10.10 a.m. | - | 11.05 a.m. | Break |
| 11.10 a.m | - | 12.05 a.m. | Lecture |
| 12.10 p.m. | - | 1.05 p.m. | Lecture |

Table 3.3. illustrate academic activities per time in the seminary from Monday to Friday. It can thus be said that the academic periods is 7.30 a.m. to 1.05 p.m. per day from Monday to Friday.

3.13.0. STAFFING.

Staff of the seminary includes teaching and non-teaching staff. The teaching staff are nine in number, this also include the Principal, Vice-Principal, registrar and deans who participate in the teaching along with their administrative jobs. The minimum qualification of each teaching staff is Masters degree.

The school also consist of some non-teaching staff comprising of a Librarian, two assistant Librarian, a Burser, two typist, four maintainance men, and five cooks.

3.14.0. Administration/Executive structure.

This is arranged below starting from the highest authority (7) to the lowest (1):

7) ECWA
6) Board of Governors
5) Principal
4) Vice Principal
3) Registrar
2) Dean
1) Lecturers

3.15.0. Facilities.

The administration building consist of classrooms, the Library and officies; a chapel is also located on the campus. In addition to this buildings are single student hostels and married student hostels.

There are also facilities such as volley ball, and lawn tennis court for recreationnal purposes.

# CHAPTER 4

## MANAGEMENT EDUCATION

### 4.0.0. Definition of Management.

The definition of Management is quite broad, but it could be taken as a process by which manager creates, directs, maintains and operate purposive organisation through systematic co-ordinated corporation of human effort.

Management could also be said to be an effective coordination and utilization of human effort and material resources to create and advance social values and community welfare.

A more general definition to this is that Management is the process of getting things done through others; whereas workers do the works themselves, managers get somebody to do the work for them.

### 4.1.0. Initial classification of Management Education.

Management Education was initially considered from 2 points of view namely:

4.1.1. Classical Management and

4.1.2. Scientific Management.

### 4.1.1. Classical Management

This is usually traditional in nature. This implies that the leaders learn from their superiors

how to issue instructions to their subordinate on how they should get a job done. In order word, the leaders have authorities and responsibilities in issuing instructions, and providing brother things such as money, materials and places for their subordinate to be able to carry out the work, but the leaders have no sign of how to do the work.

### 4.1.2. Scientific Management

The exponent of scientific management says management is like science. What then is science?

Science could be said to be the knowledge of any subject which could be tested, experimented and the result express in figure. But the science of management has got to do with human being and his behaviour. The question could now arise again 'does human being behaves similarly or could human being behaviour be predicted (or represented with figure)? The answer to this question could best be explained by example illustrated below:

Let us assume there are two sons A and B with the same parents, and are brought up in the same way, same condition, the same environment, and even they attended the same schools. Each of these two sons happen to have a friend each namely (C and D) respectively.

Each of these groups of friends exchange visitation to each other everyday. Then comes at

a certain time that each of these group of friends could not visit each other forup to ten days.

The friend of the elder son C come to him A, and ask him why he has not seen him for the past ten days. Mr. A answer him C. gently, and ask him to seat down. A tells C that he wanted to have come to his place, but because he was engaged in attending to different kinds of responsibilities here and there and each of them are consumming his time. By the time he finishes attending to all the responsibilities he is already tired. Then C could reason patiently with A and they could see to each others problems as to how they were unable to see for the past ten days.

B's friend D also come to him and ask him the same question as to why they have not seen for so long a time. B then replied him instantly and unpolitely that "what do you mean?" Don't you know that I am having so many responsibilities to attend to then before? I don't have time to be coming to your place again like before, because of my huge responsibilities which I have to give attention to. It can thus be seen that B's answer is insultive to D.

From the above illustration it can be pointed out that the fact that A and B are brought up in

instructions to them regarding their general behavioural manner.

An examination of the scripture reveals the necessity to have leaders; this is especially shown when God was ready to deliver His own cho sen people the Israelite from the suffering hand of the Egyptian when the Israelite were in the Egyptian land. When Israelite cried to God, concerning their afflictions, God heard them, and He spoke to Moses and Aaron his brother concerning how they would lead out Israel to their own promissed land. Thus God appoint Moses as the head leader of Israelite and God gave His instruction and guideline to Moses on how he should lead the Israelite.

The necessity for leadership training could be seen from Moses demand from God to appoint somebody who will lead Israelite in his place when he died. Thus Moses said to God the Lord "Let the Lord, the God of the Spirits of all flesh appoint a man over the congregation who shall go out before them and come in before them, who shall lead them out and bring them in, that the congregation of the Lord may not be as sheep which have no sheperd". And the Lord said to Moses, ""Take Joshua the son of Num a man in whom is the spirit, and lay your hand upon him, cause him to stand before Eteazar the priest and all the congregation and you shall commission him in

Elijah asked Elisha to tarry there for the Lord has send him to Jordan. Elisha refused and continue following him. As they both were standing by River Jordan, Elijah took his mantle and rolled it up and struct the water and the water was perted on the one side and to the other till the two of them could go over on the dry ground.

As they went on and talked, behold, a chariot of fire and horses of fire separated the two of them; and Elijah went up by a whirlwind into heaven Elisha saw it and cried "My father, my father, the chariots of Israel and its horsemen! "And he saw him no more.

Elisha took the mantle of Elijah that had fallen from him and went back and stood on the bank of Jordan. Elisha used the mantle to struck the water saying "where is the Lord the God of Elijah?" And when he had struck the water, the water was parted to the one side and to the other; and Elisha went over on dry ground.

The point here could be viewed from the fact that Elisha had learned from his precedessor and has acquired certain authority and responsibility from him which gives him proper guideline, into his leadership role.

When Jesus Christ was on earth He also gave a good example of leadership training to his disciples. Jesus Christ was involved in doing various work such as preaching, healing the sick, and casting out of demons. He performs this miracles in the presance of his disciples, and the disciples were learning from Him. Thus when Jesus Christ send his disciples to the unsaved soul of the household of Israel, he gave them authority and charged them with the responsibility of performing the same miracle, and work they have seen him done. They did as Jesus has send them and they accomplished the task. Jesus also said he who believes in me will also do the works that I do and greater work than these will he do.

The idea above is aimed at pointing out the fact that the disciples of Jesus have stayed with him (their master) for quite a long time, and they have learnt from him various things; thus when Jesus ressurrected, he charged them to go and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit and teaching them to observe all that he has commanded them. The disciples yielded to these responsibilities and they become various leaders of Christian Organization, and are given direction on how things ought to be in the household of God. Thus it can be

said that they have acquired some leadership training.

Paul was another apostle of Jesus Christ. Timothy was his son in the faith and he stayed with Paul and attain certain training. When Paul was sent to prison, he wrote to Timothy to remain in Ephesus as a Church leader who will cater for the welfare of the Christian there.

Paul also charged his child in a common faith Titus to remain in Creek as the church leader, and Titus is charged with the responsibility of exhorting and reproving the church member with all authority. This is possible because Titus as attained some training from Paul.

In conclusion the above philosophical discussion reveals the fact that leadership training which is management oriented have been attained classically in the past, and is deeply rooted in the scripture, which is meant for the successful maintainance, and smooth running of activities of an organization. Glory be to Jesus. Amen.

### 4.3.0. Development of Management Education in Nigeria

In Nigeria, management skill was not given adequate attention until the development of the country educational system. This was made more urgent by the indigenization policy of 1974 and business enterprises promotion Decree No.3 of 1977.

Since the discovery of mineral oil, the Nigeria economic image has changed enormously. The general situation has been an expansion in the economic and social realm. This tend to imply that the Nigerian manger or executive needs varieties of managerial and/or administrative skill in order to be effective and efficient.

Thus in the last decade management education has become very important in Nigeria national economic and social life. This is shown by the establishment of Centre for Management Development (CMD) and the Administrative Staff College of Nigeria (ASCON) which is meant for the provision of new and potentially strong sources for influencing organizational commitment in training.

4.4.0. Purpose and significance of Management Education

The purpose of management is aimed at achieving the following objectives:

4.4.1. Management is a discipline that is culturally conditioned and should be subject to the values, traditions and habits of a given society.

4.4.2. Guiding the activities of people toward achievement of organisational goal.

4.4.3. Optimizing the use of human and material resources in the business sector of the society and

in the management scheme of the public sector in order to harness our wealth.

4.4.4. Producing compitent managers who will aid in achieving economic take off.

4.4.5. Decision making for the purpose of achieving individual group and organizational objectives.

The significance of management Education could be highlighted along the following line:

4.4.6. The poor and inadequate services of some owner managers of small and medium size business demand Management Education for necessary change of attitude.

4.4.7. The advent of new technology and rapid growth of new knowledge calls for management coupled with changes in social climate.

4.4.8. Effective and efficient utilization of man-power which holds the key to increased productivity which is the essence of all manpower programme.

4.5.0. Course Content in Management Education

This include the following:

4.5.1. Personnel Management. This deals with productivity and profitability of labour, the aim of which is to extract the maximum from labour power.

4.5.2. A background knowledge of public affairs, politics and societial process and values, for example

Administrative Theory, development Analysis etc.

4.5.3. Skill in using the Analytical tools or research and problem solving methodologies required to an increasing degree by all categories of public administration and Personnel (e.g. decision making).

4.5.4. Leadership communication. A good knowledge of executive role and how to develop the institutional capabilities necessary in different fields and environment to carry out public policy programmes.

4.5.5. Understanding of and skill in the administrative process involved in the formulation and execution of policies and programmes.

4.5.6. Industrial Relation: This deals with the relationship between employer and workers organisation such as Trade Unions whereby both parties organize a network of rules that regulates employment conditions. It is essentially a process of job regulation involving the study of the ways in which rules governing employment are not only established but also changed, interpreted and administered. In addition it deals with various aspect of job bargaining between employers and trade unions on such issues as salaries, wages, working conditions, industrial conflict such as strikes, work for rules, etc. It also involves the mechanism of state intervention in normal employment relation or collective bargaining process.

4.5.7. Operational Research: Students should be exposed to a brief knowledge of the four basic steps involved in the application of operational research which includes:

(i) Scientific Analysis of Problem: This is the breaking down of problems into bit and pieces inorder to identify the component parts.

(ii) Quantification: Defermination of the relationship of each part to all parts and also to establish the magnitude of the relationship.

(iii) Formulation of a model: This is symbolic and mathematical. The aim is to create something that is true representation of the real word.

(iv) Finding a solution: The model constructed in (III) above must be manipulated or solved for desired outcomes. The outcome may be an optimal or satisfying one.

4.6.0. Method of Teaching.

This involves, syndicate discussions, lectures, film and film strips and case study.

4.7.0. General principles of management

A principle can be defined as a fundamental statement or truth providing a guide to thought or action. According to Henri Fayol - the univercalist

(1841-1957), he was of the opinion that principles should be flexible and capable of being adaptation to every need. A manager should know how to make use of them, which is a difficult art requiring intellegence, experience, decision and proportion Noting that principles of management are flexible, not absolute, and must be usable regardless of changing and special conditions. Fayol listed the following general principles of management which are based on his experience in managing and industrial organization. This is discussed in items 4.7.1 to 4.7.14 below:

4.7.1. Authority and responsibility:

(a) Authority-Right to give orders and power to exact obedience i) Official authority - driving from office ii) Personal authority - which is compounded of intellegence, experience, moral work , ability to lead, past services etc.

b) Responsibility - A corollary of authority, its natural consequence and essential counterpart. Wheresoever authority is exercised responsibility arises.

c) Sanction - Penality or punishment for breaking an agreement.

Kind, custom, convention, the action itself, the attendant circumstances and potential regurcussions

to be kept in mind. High moral character, impartiality and firmness in the manager exacting sanctions.

Responsibility is feared as much as authority is sought after. Fear of responsibility paralyses much initiative and destroys many good qualities. A good leader should possess and infuse into those around him courage to accept responsibility.

Safeguard against the abuse of authority on the part of a manager is personal integrity and his high moral character.

4.7.2. Division of work or specialization:

Division of work is necessary for efficiency and economy in the use of labour. The principle applies to all kinds of work managerial as well as technical. Fayol writes:

> Specialization belings to natural order .... The worker always on the same part, the manager concerned always with the same matters, acquire an ability, sureness, and accuracy which increases their output. Each change of work brings in its train an adaptation which reduces output. Each change of work brings in its train an adaptation which reduces output ..... yet division of work has its limits which experience and sense of proportion teach us may not exceeded.

4.7.3. Discipline: It is in essence obedience, application, energy, behaviour, and outward marks of respect observed in accordance with the standing order agreement between the firm and its employees. Discipline is absolutely essential for the smooth running of an organization and without discipline no organization could prosper. The foundation of discipline must be an able leadership. The subordinates will be obedient and loyal provided they are lead properly. The best means of maintaining discipline, Fayol said, are to have (a) good Supervisors at all levels (b) Agreement of discipline, with individual employees or unions, as clear and fair as possible (c) punishment (Penalities) must be judiceously applied.

4.7.4. (Punishments = Vendictive, Preventive, Reformative)

Unity of Command: Fayol insists that an employee should receive orders from one superior only for any action whatsoever. As soon as two superiors weild their authority over the same person or department uneasiness is felt and disorder increases. He says that there is no adaptation of the social organism to dual command. Inperfect demarcation of departments, constant linking up as between different departments, natural intermeshing of functions, duties badly defined, often leads to dual command. Two Supervisors issuing orders in

a sphere which each thinks his own, constitutes "Dual command". In all human associations; industry, commerce, army, home, state, "Dual command" is a perpetual source of conflict and hence should be avoided.

4.7.5. Unity of Direction: The principle is expressed as: One head and one plan for a group of activities having the same objectives. It should not be confused with the unity of Command, in which one employee to have orders from one superior only. The principle could be made clear by a simple illustration: A company having a sales force of twenty men, all selling the same product in the same territories the salesmen have two supervisors, each incharge of ten salesmen. Each salesman would take orders from only one man (his supervisor) but there would be no unity of direction unless sales plans were coordinated at higher level (by sales manager).

4.7.6. Subordination of individual to general interest: The interest of one employee or group of employees should not prevail over that of the concern. Ignorance, ambition, selfishness, laziness, weakness and all human passionstend to cause the general interest to be lost sight of in favour of individual interest. To ensure this, Fayol added, there must be firmness and good example on the part

of superiors, agreements that are fair and constant supervision.

4.7.7. Remuneration: It is the price of services rendered. Should be fair, as far as possible and should afford satisfaction both to the employer and the employee.

The rate of remuneration depends: i) On circumstances independent of employer's will and employees' worth viz: Cost of living, aboundance or shortage of labour, general business conditions, etc. ii) On the value of the employee and mode of payment adopted, which demands a fairly good knowledge of business, Judgement and impartiality.

(a) Essentials of the method of payment

1) Assure fair remuneration ii) Encourage keenness by rewarding well directed effort iii) should not lead to overpayment, going beyond reasonable limits.

(b) Various modes of payment:

i) Time rates; worker sells the employer, in return for a predetermined sum, a day's work under definite conditions.

ii) Job rates; Payment on the execution of a definite job.

iii) Piece rates; payment related to work done, used in workshops where similar articles are made and product could be measured.

(c) Bonus: To arouse the workers interest in the smooth running of the business and for more production.

(d) Profit sharing: It is to bring harmony between capital and labour.

4.7.8. Centralization: The object ofcentralization or concentration of authority is the optimum utilization of the faculties of the personnel. The question of centralization and the degree of centralization must vary according to different cases and must depend upon the organization, officers and the circumstances.

4.7.9. Scalar Chain: Fayol considers of this as a "chain of superviors" from the highest to the lowest ranks, which should not be departed needlessly. While in the case of need it should be short circuted. (by means of gang planks) when its scruplons following would be detremental.

4.7.10. Order: Fayol has broken this into "material" and "social" order. In the case of material things the formula is: "A place for everything and everything in its place". The object of material order must be avoidance of less of material things. Social order: "A place for everyone and everyone in his place".

Perfect order requires that the place be suitable for the employee and the employee for the place. In the organization. The right man in the right place. Social order demands precise knowledge of the human requirements, resources of the concern and a constant balance between the requirements and the resources.

4.7.11. Equity: Justice dispensed with kindliness which is Necessary to encourage workers to carryout their duties with all the devotion and loyalty.

4.7.12. Stability of tenure of personnel: It requires time for a worker to learn a new work and succeed in doing it well, provided he possesses basic abilities. An employer must not be transferred frequently from one job to another and must be kept in a particular job. With frequent transfers he may not be able to acquire skill in any occupation, and hence may not be in a position to render satisfactory services to the undertaking.

The principle applies to the managerial services too. A manager needs time to understand men conditions in a particular dept. Mideocre managers who stayed long have proved successful to outstanding managers who merely come and go.

4.7.13. Initiative: Thinking out and execution of a plan. It is one of the keenest satisfaction for an

intelligent man to experience. It should be encouraged. Fayol exhorts managers to "sacrifice personal vanity "order to permit sobordinates to exercise it. The managers must be always willing to recognize and inspire initiative on the part of the subordinates.

4.7.14. Esrit de corps. "Union is strength". It is applicable to a business organization as to any other. The manager must encourage cohesiveness and esprit de corps among his subordinates. To obtain it, Fayol has suggested that the principles to be observed is unity of command and the dangers to be avoided are (a) Divide and rule: Dividing enemy forces may be clever, but one's own team is a grave sin.

(b) Abuse of written communication: A manager should give his subordinates verbal rather than written directions and explanations whenever possible because face to face contacts make for speed, clarify and harmony.

Chapter 5

# PROPOSAL FOR THE INTRODUCTION OF MANAGEMENT EDUCATION INTO THE THEOLOGICAL SEMINARY

5.0.0. General Aims and Objectives of Education in Higher Institution.

Thus includes:

5.0.1. The acquisation, development and inculcation of the proper value - orientation for the survival of individuals and society.

5.0.2. The acquisation of the objective view of the local and external environments.

5.0.3. The acquisation of both physical and intellectual skill which will enable individuals to develop into useful members of the community.

5.0.4. The development of intellectual capacities of individuals to understand and appreciate their environments.

5.0.5. The acquisation of isolated facts and the ability to apply them to the present and future individual is going to face.

5.0.6. In short, Education should be generally considered first with the well being of individual students and his capacity for a productive and happy life as a person and as a worker; and education must also be concerned with the well being of the nation,

its economic and social integrations, its political wisdom, its security, survival and growth.

5.1.0. Concept of Management Training.

Management training are usually on two basis namely:

(a) Pre-experience Management training and

(b) Post-experience Management training.

The proposed new seminary will cater for the two types of training.

5.2.0. Pre-experience Management Training.

This course is meant for such students who have not acquired any kind of knowledge in management, because they have not been working in administrative sector before.

All students in the Theological seminary would be required to undertake this particular course.

5.3.0. Post-experience Management Training.

This course is established for those who are already working before and have attained some adiministrative or managerial experience. The philosophy is usually to create an awareness to bring those already existing concepts, beliefs and ideas to the surface before new learning can take place.

The training to be given to the manager is on

the job type of training. Management training here usually refers to the classes or courses given to a number of managers with similar job functions and is usually tailored to the organization operations, even though it is conducted by outside organization.

In this kind of course participant have different interest and varying degrees of motivational abilities. To be able to benefit from this programme, the experienced mangers need to be able to make a connection between what he would learnt and his previous knowledge; that is attention should be focussed on how the course participants hope to turn the lessons or skills learnt in given courses into better work behaviours.

The alternative approach to make course relevant to the needs of the manger or manageress is to require them to define the objectives they would want accomplished within the context of such courses.

This kind of training is generally undertaken to bring about changes in behaviour. It is conceived that a change in behaviour will in turn generate a change in performance. Since the emphasis here is changing in behaviour, training assume there is some deficient in existing behaviour which seeks remedy which is known or can be taught or applied.

The course should be aimed at equiping the participants with the analytical tools and concepts they needed for doing their job in better ways.

Managers or Manageress should be reminded that decision making is not merely the final act of choice among alternatives but rather a whole process leading up to and including choice. There are three principal phases of decision making which is highlighted below:

5.3.1. Finding occassion for making a decision.

5.3.2. Finding a possible courses of action.

5.3.3. Choosing among courses of action.

Inorder to make an effective decision, a prudent manager will examine carefully the relevant information available to him, evaluate the alternative approaches to the solution and will alternately select the best alternatives.

According to D.C. Pugh every act of manager rest on what has happened and conjectives about what will happen, i.e. to say it rest on theory, andtheory and practice are inseparable.

It should be noted that this post-experience training also contribute to learning suitation from their personal knowledge and involvement.

academic under the same complex.

(b) The staircases are properly located and easily accessible.

(c) The rooms including even the lobby are all properly ventilated and highting by the use of large glazed louvred window openings.

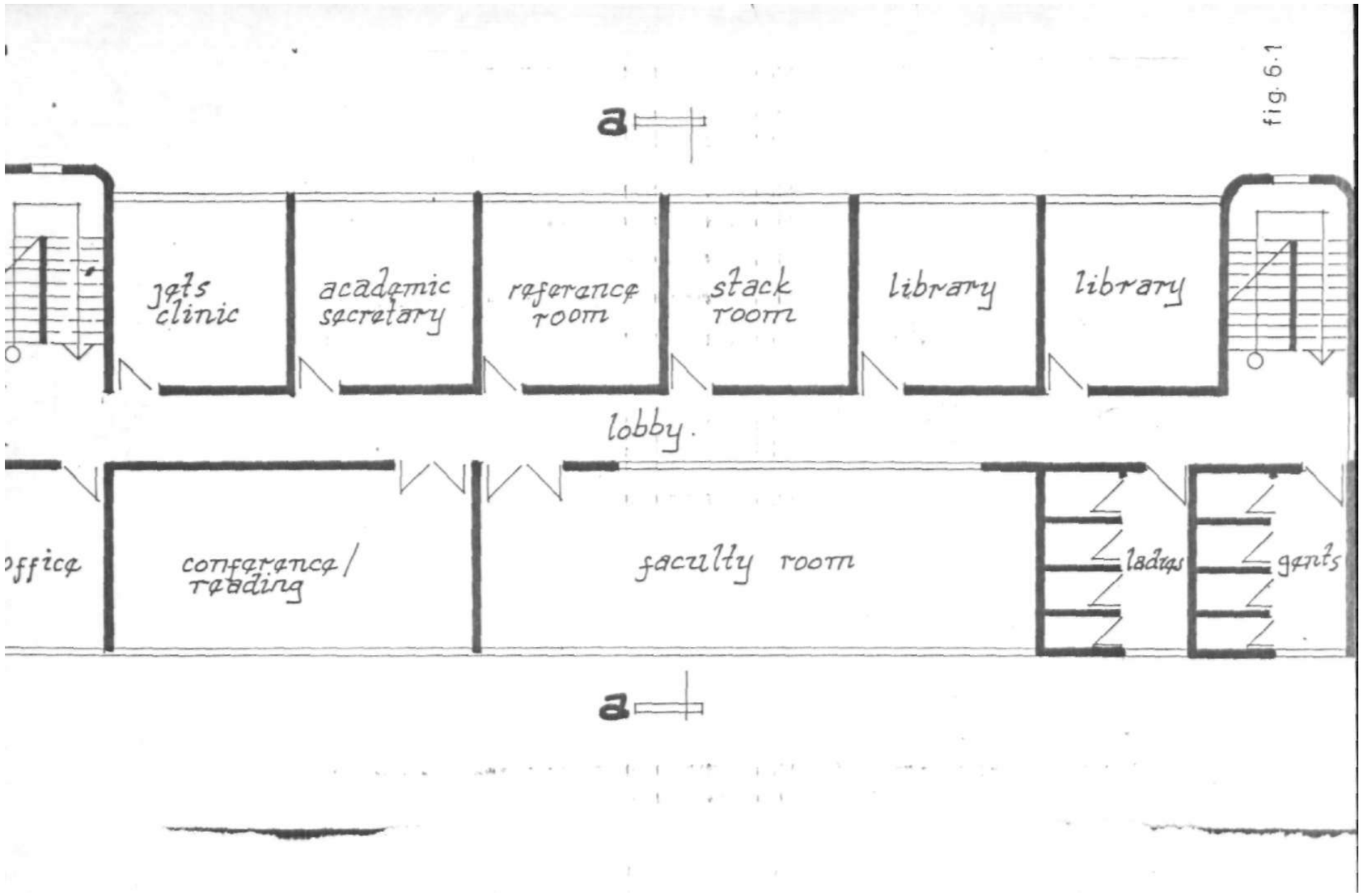
6.1.3. Dismerit.

(a) The various buildings on the site were not properly integrated together to show sign of conscious harmonious design.

(b) There is only one door leading to the whole complex which is not enough in case of any emergency, which requires speedy vacation from the building.

(c) The placement of the classroom directly opposite the principal,/Vice principal and the registry office is inappropriate, in term of zonning of the functions of the facilities, as any serious noise in the classroom would be a nusance to this administrators.

(d) It is considered not too good to have the clinic directly opposite the reading room, as the clinic could be a source of odour generating some times, and this could spread to the reading room and consequently will be unpleasant to the students studing there (see fig. 6.1.)


a
fig. 6.1
girls clinic
academic secretary
reference room
stack room
library
library
lobby.
office
conference / reading
faculty room
ladies
gents
a

6.2.0. ECWA Theological Seminary Igbaja.

This institution is located on the adjacent side of ECWA church road in Igbaja.

6.2.1. Structure.

The structure is made up of partly stone wall and partly block wall. The block wall is covered with plaster and finished with light green colour. The roof structure is cable ended.

6.2.2. Merit.

(a) The combination of academic and administrative function is well identified and integrated under a single building.

(b) The entrance to the whole building is well identified, and the provision of the staircase together there is well located and easily accessible.

6.2.3. Dismerit.

(a) The various buildings on the site were not properly linked together and it doesn't show sign of unity on the design of the overall site layout.

(b) The provision of only one staircase is not enough for all the whole building, should there arise any need for all the people on the first floor to come down quickly in the circumstances of an emergency.

(c) The location of the WC is not in the best possition as any user of the facilities has to pass through the main office, that is the WC is not easily accessible to the users.

(d) The provision of the low levelled louvred windows, along the side of the walkways of the classrooms could lead to visual and noise disturbances of the lectures by the passers-bye.

(e) The provision of the door leading out from the walkway of the first floor without the provision of staircase there is very dangerous, as somebody moving very fast toward that direction stand the risk of falling down if the door is left opened, and this could lead to injuries on the users. (See Fig.6.2)

6.3.0. United Mission Theological College Ilorin.

This college is on Ajase-Ipa road in Ilorin.

6.3.1. Structure.

The buildings are extensively made up of block walls which are finished with light blue colour. The roof is made up of hipped ends structure.

6.3.2. Merits.

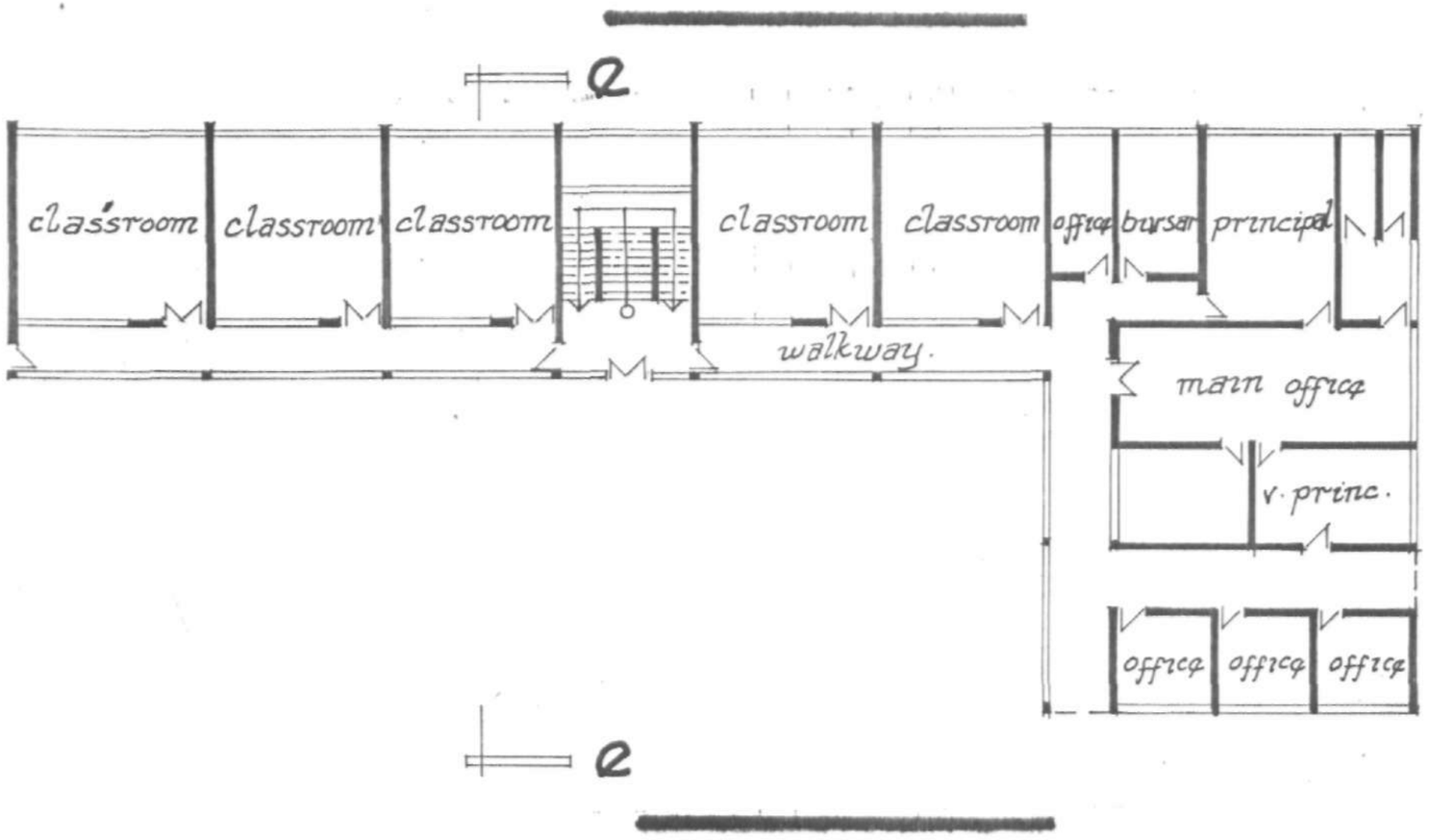

classroom
classroom
classroom
classroom
classroom
office
bursar
principal
walkway.
main office
v. princ.
office
office
office

fig. 6.2

(a) The maintainance of same floor for all the buildings on the site shows sign of uniformity on the site.

(b) The use of simple construction technology such as porch on the academic and administrative building to emphasis the front is commendable.

6.3.2. Dismerits.

(a) It can be said again that there is no proper linkage from one building to another on the site.

(b) Most of the offices in the academic and administrative buildings were inadequately ventilated.

(c) The location of the WC provided are not properly mer-ged with the buildings to show that it was designed together with the building.

(d) The academic and administrative buildings resembles residential complexes rather than institutional ones. (See Fig. 6.3.)

6.4.0. St. Wolfgang Episcopal Seminar Ratisborn, Germany.

The site of this seminary is in Ratisborn, in Germany.

6.4.1. Structure.

The building is made up of concrete with wide range of glass window for effective lighting. The

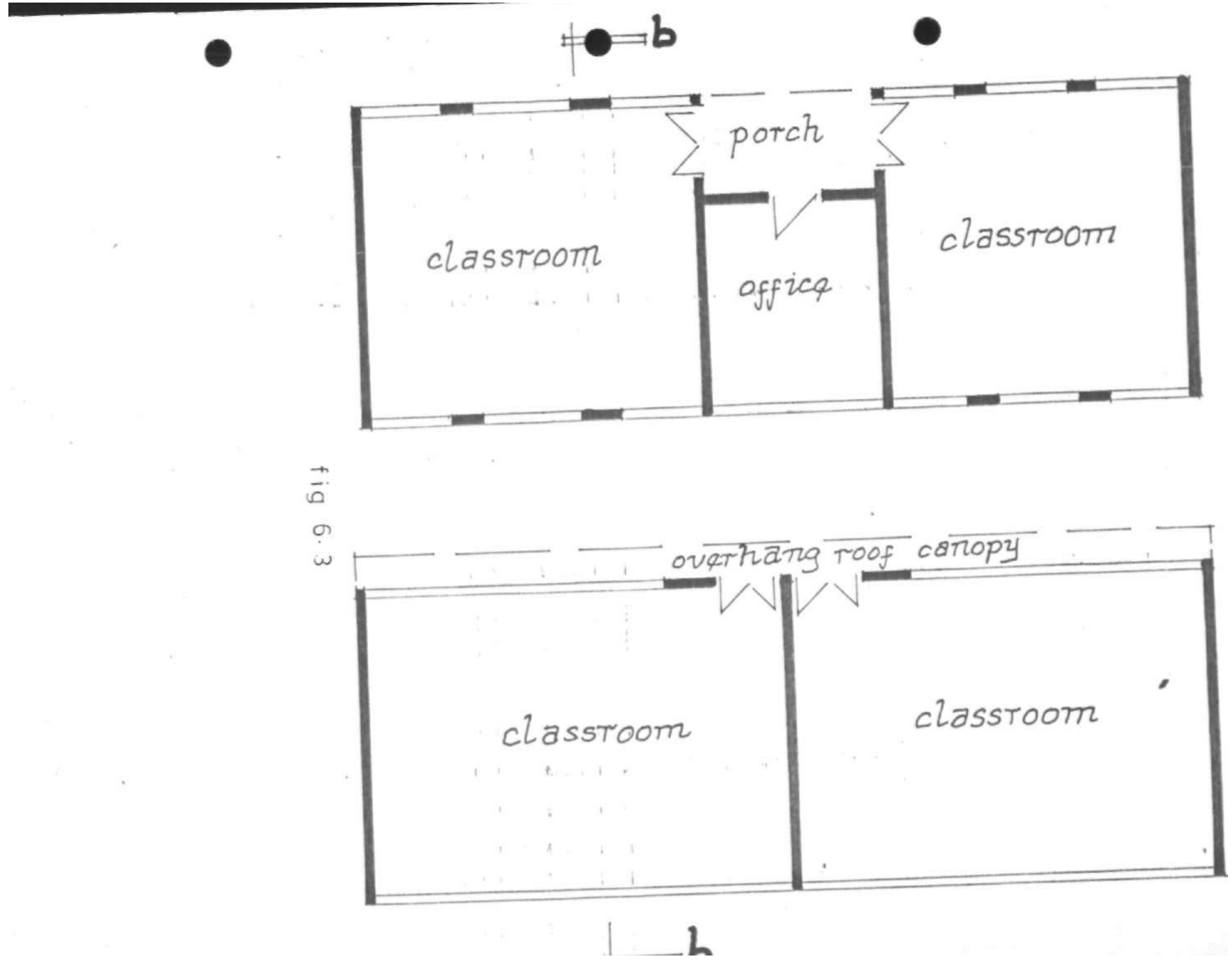

b
porch
classroom
office
classroom
overhang roof canopy
classroom
classroom
b

Fig. 6.3

interior decoration is carried out in attractive atmosphere. The roof is made up of concrete flat roof extensively with the exception of the thapel which has the roof sloped.

6.4.2. Merits.

(a) The site is very interesting because the buildings are in harmony with each other and with the whole environment of the site.

(b) The separation of the vehincular movement from crossing over the pedestrain circulation is commendable.

(c) The location of the technical division closed to parking space is not too bad.

(d) The staircases were well located on the buildings and are easily accessible.

(e) The placement of the students hostel on higher floors is also nice.

(f) The harmonious combination of all the various functions of the seminar into one building complex is commendable.

6.4.3. Dismerit.

(a) There is no enough provision for academic facilities (See Fig. 6.4.).

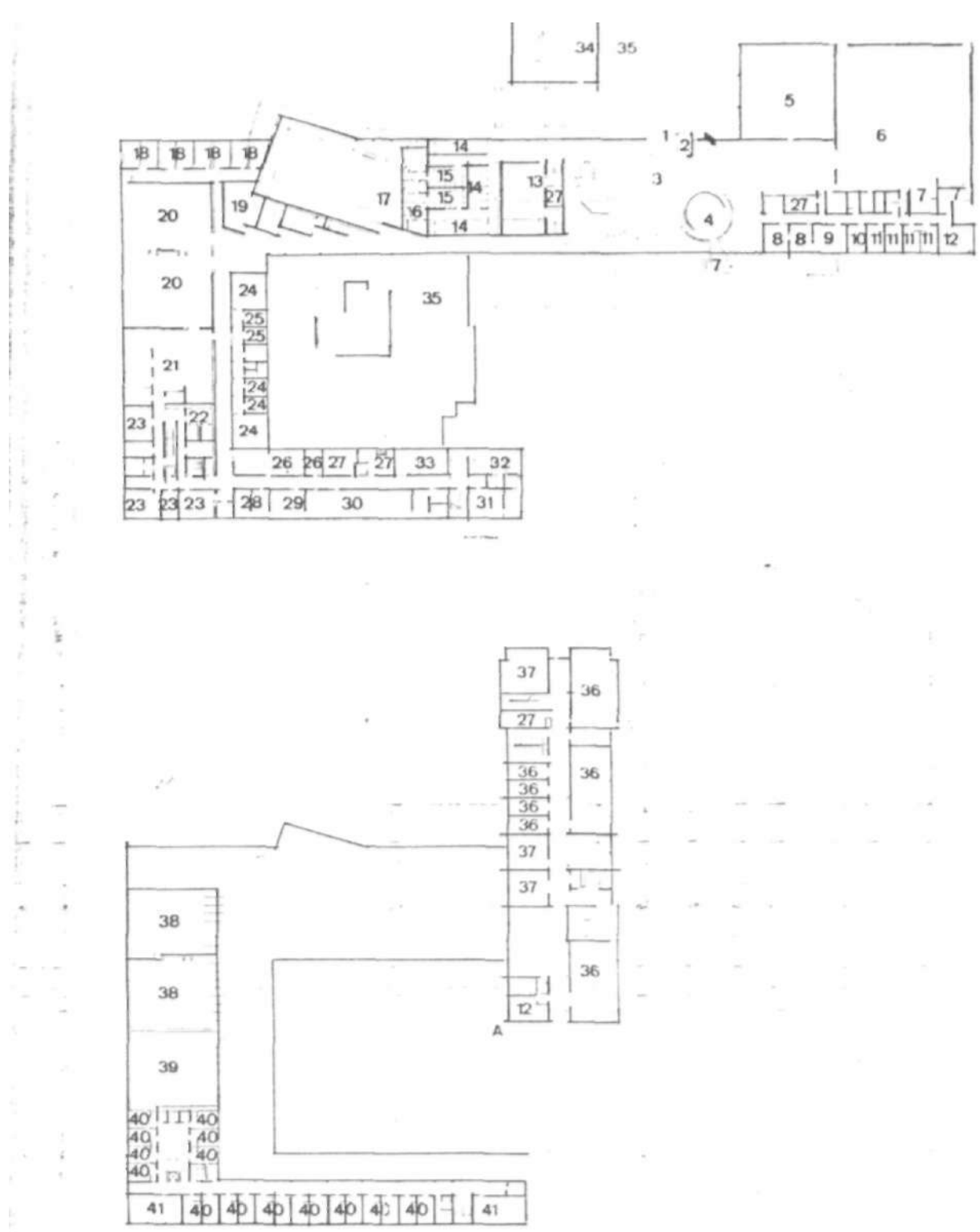

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fig. 6·4

6.5.0. Conclusion.

All the problems statement of the various case studies have been categorized as the problems identification for this thesis; and it is these problems which would be summerized together and tackled in the design thesis, as well as utilizing some of the merits of the case studies to provide various solutions for the design thesis. This is further discussed in details in chapter 8 of the thesis, which deals with Architectural Thesis Design Brief and Report. .

# Chapter 7

## THESIS SITE

### 7.0.0. Site Location and Locational Criteria.

The site of this thesis is located within Ilorin township. Ilorin itself happens to fall within Latitude $8^{o}$ 30"N and Longitude $4^{o}$ 28"E.

The site used for the design thesis itself within the town is located along Kaima road; and it falls within the land allocated for residential community. The site is bounded on the west by Dada road and on the south by Abuja road. The site is about 25 km from the inner come of the town where the emirs palace is located and is toward the western direction of the palace.

The thesis projected is located in Ilorin because of the following reasons:

7.0.1. The number of Christians in Ilorin town is very low about 20% of the whole population there. It would therefore be a good place for the propagation of the Gospel of Jesus Christ to the unsaved souls, especially during practical theologies.

7.0.2. Ilorin is within the middle belt of the country and could easily be reached from various parts of the country by road, rail or air.

7.0.3. The cost of living within the town is not too high, and are expected to still be within the reach of the students that will not be accommodated on the campus.

7.0.4. An institution like this will definitely benefit from the existing institutions within the town such as university of Ilorin for its initial development, and for attaining high educational standard.

7.0.5. Industries and commercial activities are still springing up within the town. These would serve as an avenue for the would-be managers to attain practical experience in the managerial field so that they can apply what they learn to real practical situation (Data shown on items 7.18.0 and 7.19.0).

7.0.6. There is less traffic conjection within the town, so reaching the campus from many parts of the town will not be too stainous; and movement to various practical training industrial areas.

7.1.0. Size of the site location.

Ilorin is currently occuping an area of about 7,500 hecares to 9,000 hecares.

The thesis site is about 2.4. hecares.

7.2.0. Historical background of the town.

Ilorin was founded around 1600 A.D. Initially it was part of old Oyo Empire until early 19th century when the Yoruba Army Governor declared autonomy through the assistance of Fulani Malam known as Alimi. It was through then that Ilorin came under Fulani rulex up till today.

When the Royal Niger Company rules over the Northern Region, Ilorin happens to be the only major Yoruba town that was in this region then. Due to this fact coupled with the invation of Fulani rulers, Ilorin is now characterised with an integration of various Yoruba culture, plus that of Hausa and Fulani.

Ilorin has been enjoying social-political position over the year and this has greatly contributed to its rapid growth and development.

Initially Ilorin was the administrative headquarter of Ilorin Emirate and in 1923, the headquarter of Ilorin province. Under this system the emir acts as the sole administrator with the aid of the Yoruba titular chiefs and under a system of wards.

With the creation of states in 1967, Ilorin became the headquarter of Kwara state, functioning now as an emirate, a divisional, provissional and

state headquarters. This contributes greatly to the rapid growth of the town as people moves into the town because of employment opportunity available.

Ilorin now has a university, Teaching hospital, college of technology, airport, some industries, thus gearing up the economic activity of the town.

7.3.0. Significance of the town.

7.3.1. Ilorin falls on the central part of the country, and it acts as a buisness connector betwen the Northern zone and the southern zone of the country.

7.3.2. It has an accepted good whether condition for many month of the year, and this has made them recommended its airport to be upgraded to international standard to serve for emergency landing in case of adverse whether condition occuring in Lagos and Kano international airports.

7.3.1. The Federal Government has also established the Agricultural Rural Management Training Institute there, because of the good agricultural land available around the area. This agricultural factor had also led to the establishment of some industries such as United Match Company there, whose raw materials largely depend on agricultural products.

7.4.0. <u>Topography.</u>

Ilorin generally has an undulating landscape with an height of about 285m above sea level. The site selected for the design thesis is relatively flat with a very gentle slope, toward the north of the site. This slope is infact almost unnoticeable except with through looking at the site.

7.5.0. Drainage.

The area within Ilorin town is sufficiently drained due to the availabilities of tributaries of river Osun.

There is also the Asa River, which is highly noteworthy and it divides the town almost into two halves, in such a way that the entire indigeneous city and part of the river area is to the west with the remaining part of the river area and Goverment Reserved Area (G.R.A.) to the eastern part.

Asa dam is significant because it has given rise to artifical lake which now forms the major source of water supply to Ilorin town.

All this advantages will be utilized in the overall drainage of the design thesis site.

7.6.0. Climate.

From April to October, there exist the South-West trade wind, which is associated with rainy

season. This wind is warm in nature, wet, and laden with moisture.

The other influencial wind is the one blowing from the North East direction of the country. This one occurs between November and March and it is dry, cold and laden with dust and fog. This is also attributed with hamatterns and it is associated with dry season.

| MONTH | WIND SPEED IN SEC. |
|---|---|
| January | 0.46 |
| February | 0.62 |
| March | 0.80 |
| April | 0.80 |
| May | 0.51 |
| June | 0.40 |
| July | 0.50 |
| August | 0.43 |
| September | 0.26 |
| October | 0.77 |
| November | 0.78 |
| December | 0.76 |

Table 7.1.

Table 7.1. shows the wind speed per month in Ilorin, with the mean speed being 5km to 10km per hour. The highest speed occurs in March and april and the lowest in September.

7.7.0. Rainfall.

It has an annual means of 1.31m/mo.

| MONTH | RAINFALL (MM/MO) |
|---|---|
| Jan. | 17.5 |
| Feb. | 13.5 |
| Mar. | 66.9 |
| Apr. | 121.9 |
| May | 152.4 |
| June | 213.4 |
| July | 154.4 |
| Aug. | 121.9 |
| Sep. | 247.8 |
| Oct. | 182.7 |
| Nov. | 22.0 |
| Dec. | 10.2 |

Table 7.2.

The amount of rainfall per month is illustrated in Table 7.2. with the highest occuring in September and lowest in December.

7.8.0. Relative Humidity.

This is generally high during the rainy season, and low in the dry season with an annual means of 65% to 75%.

7.10.0. Vegetation and Site Nature

Ilorin generally has guinea savannah vegetation. This is extended to the thesis site. Futhermore, the site is largely covered with shrubs, with very few temite houses on the southern part, and few dumped loaded heaps of sand. Grasses have already started growing on this sand, which indicates that it might have been left there for quite a long time.

7.11.0. Soil Character.

The design thesis site soil is relatively coarse in nature, with compacted sand and very loose gravel.

7.12.0. Land Allocation and Condition of service present on site.

The area required for the future city of Ilorin has been grouped into two main categories namely:

(a) Residential communities and

(b) Central major functions.

Facilities to be included in the residential communities include housing, schools, health facilities, religious building, local centres, parks playgrounds and open spaces plus local streets.

The central major function has been designated for such facilities as administrative sector,

industrial area, green and major open spaces, main civic and commercial centre, hospitals, cementaries and major road.

The selected thesis site lies on the residential communities, since the thesis itself is dealing with both religion and institution. This site is also justified when considered along its proximity to users.

Services present on the site includes electric poles and cables running nearby the site. Thus light can easily be tapped to the site.

There is also a main water pipe and secondary water pipe running nearby the site. This implies that water supply to the site will not be problematic.

7.13.0. Population.

The average annual rate of population growth of Ilorin for the period up to the year 2000 has been estimated to be 4.2%. This increase in population could be said to be due to the development of industries and improvement per capital income and living conditions in the area.

| YEAR | POPULATION |
|---|---|
| 1974 | 293,000 |
| 1980 | 360,000 |
| 1990 | 537,000 |
| 2000 | 860,000 |

Table 7.5.

| YEAR | NUMBER OF CHURCHES Total requirements | minus existing of accepted standard. | needs in churches. |
|---|---|---|---|
| 1974 | 20 | 18 | 2 |
| 1980 | 24 | 18 | 6 |
| 1990 | 36 | 18 | 18 |
| 2000 | 57 | 18 | 39 |

Table 7.9.

Table 7.9 illustrates the number of churches needed in Ilorin up to the year 2,000.

7.16.0. Administration.

The administrative sector in Ilorin is related mainly to its functions as the administrative capital of Kwara state and to the relevant services which are concentrated there.

| YEAR | TOTAL EMPLOY-MENT. | GOVERN-MENT EMPLOY-MENT. | % OF GOVT. EMPLOYMENT TO TOTAL EMPLOYMENT | % OF GOVERNMENT EMPLOYMENT TO TOTAL POPULATION |
|---|---|---|---|---|
| 1974 | 121,050 | 20,400 | 16.8 | 7 |
| 1980 | 157,800 | 22,000 | 14.0 | 6.1. |
| 1990 | 239,600 | 23,960 | 10.0 | 4.5 |
| 2000 | 384,000 | 38,400 | 10.0 | 4.5 |

Table 7.10

Table 7.10 gives the projected government employment for the year 1974 to year 2,000.

7.17.0. Industries.

The needs for light, medium and heavy industries are based on the employment force involved in the activities.

| | Employment distribution | | | |
|---|---|---|---|---|
| YEAR | Light industry | Medium industry | heavy industry | employment in industry |
| 1974 | 26,850 | 1,925 | - | 28,775 |
| 1980 | 4,000 | 4,100 | - | 8,100 |
| 1990 | 12,450 | 9,700 | 450 | 22,600 |
| 2000 | 38,500 | 23,000 | 1,300 | 62,800 |

Table 7.11

Table 7.11 gives the distribution of employment in the manufacturing sector of Ilorin town up to the year 2000.

7.18.0. Shops.

Commercial areas in Ilorin are characterized by groups and combination of informal shops selling a great variety of goods, plus a number of larger and well built shops, located in specific areas along important avenues.

| YEAR | Total employment (persons employed) | employment in commercial establishment | employment in commercial establishment to total employment. |
|---|---|---|---|
| 1974 | 121,050 | 14,700 | 12.2 |
| 1980 | 157,800 | 25,400 | 16.1 |
| 1990 | 239,600 | 51,500 | 21.5 |
| 2000 | 384,000 | 123,200 | 31.2 |

Table 7.12.

Table 7.12 gives the projected employment in shops up to the year 2000.

7.19.0. Economic Activity

The economic activities in Ilorin has been grouped into 3 main sectors, namely:

(a) Primary sector which is allocated for agriculture.

(b) Secondary sector dealing with labour force in industries and

(c) Tertiary sector which include services rendered such as administrative, commercial and social.

| YEAR | PRIMARY SECTOR | SECONDARY SECTOR | TERTIARY SECTOR | TOTAL EMPLOYMENT |
|---|---|---|---|---|
| 1974 | 4,000 | 32,075 | 84,975 | 121,050 |
| 1980 | 4,700 | 44,200 | 108,900 | 157,800 |
| 1990 | 6,000 | 75,500 | 158,100 | 239,600 |
| 2000 | 7,700 | 138,200 | 238,100 | 384,000 |

Table 7.13

Table 7.13 gives the projection of the distribution of the employment by major sector of Economic activity in Ilorin up to the year 2000.

7.20.0. Implication of Surveyed Data on Thesis.

All the datas contained in this chapter show the suituation of Ilorin for the present and the future development of the town up to the year 2000. From the tables it can be concluded that there is the necessity to establish this kind of an institution in Ilorin to cater for secondary school leavers who are interested in theological and Management studies. Furthermore the employment opportunities in industries, shops and administration, would make the availability of job easier for the would-be managers. More important is the fact that they would gain practical experience during their studies in Ilorin from these economic activities.

Ilorin can still be said to be deficient in the number of churches available within the town. Therefore provision of another church there is justified. The capacity of congregation designed for in this thesis has been established from the survey of christianity carried out with Ilorin town. This is elaborated more in chapter 8 of this thesis, which deals with Architectural Thesis Design, Brief and Report.

Cahpter 8

ARCHITECTURAL THESIS DESIGN BRIEF AND REPORT

## 8.0.0. Definition of Design Thesis and purpose

area of study would serve.

This is a christian religious institutional centre which would perform 3 basic functions in different priorities. The first and major function is the training of the theologians. The next in rank, the secondary function is the provision of management educational knowledge for the theologians, and sometimes experienced employees. The third and last priority of the function of the seminary is the conduction of congregational worship.

An Architect is basically concerned and involved with the physical planning of the familities which would be needed to cater for the performance of this basic functions efficiently and effectively.

There are two types of training in this institution, which are theoretical training and the practical training. For the theoretical training the teaching method utlized includes: lectures, case studies, seminars, involving participatory discussions, slide shows and overhead projections. To perform this theoretical training, there is need for lecture theatres, classrooms, seminar rooms and library.

The practical training is attained when the knowledge acquired in the theoretical class is subject to practice which involved the propagation of the

(iii) Area for the preparation of vegetables.

(iv) Part used for the cooking and frying.

(v) Serving area where thefood is served to the students at the canteen.

(e) Cashiers: They would collect bills for the food and snacks sold to the users of the institution.

(f) Staff Common Room: This room would be used for fellowshipping and interractions among the members of staff as well as for relaxation with reading of news papers, and magazines.

(g) Students Common Room: It would be used for fellowship among the students, as well as for relaxation among them, with indoor games such as Ludo and Playing cards. They would also be provided with magazines and news papers.

(h) Outdoor recreational facilities: This one is part of social and common facilities, but is rather treated as part of the site plan. Volleyball and Lawn tennis courts have been provided for this purpose.

8.3.4. Chapel:

This is the genetic word used for any place where christian gathered for congregational worship. In a chapel design, architects are bound to be concerned with the tradition of the organization they are designing for.

The chapel should not only be seen as a house of religious congregation, but a building belonging to the society at large.

The design of the chapel in this thesis has been approached with the view that it would be uterlized also in an academic environment. Therefore the chapel has a reflection of theatrical design on it. In this manner, it would be possible to uterlized the chapel for multi-purpose acitivities such as occasionally specially organized lectures and large conferences apart from its primary and major functions which is the congragational worship. To make this concept workable, additional auxiliary facilities have been added to the chapel which is discussed in details later in this chapter.

(a) Architectural Principles guiding the design of the chapel.

In a chapel design, there should be a sign of unity among the congregation as well as the ability of the preacher to maintain eye contact with the congregation.

It is very important to put visibility into consideration in the design of the chapel. The congregation should be able to see clearly from all parts of the auditorium what is happening on the stage without any physical discomfort and distortion of vis-ion. Thus seating arrangement have

been raked in the chapel.

There should be provision of enough exit doors in the chapel to facilitate speedy vacation from the building in case of any emergency. The exit doors should open outward.

There should be proper consideration for acoustic in the design of chapel. There should be good audibility in the chapel which could be best achieved when sound is everywhere audible, unchanged, without echo and with a suitable reverberation period.

Audibility is affected by thefollowing factors: (i) Shape of room. A rectangular or trapesoid shape in direction of sound is better with stepped seating squares and circular shapes are acoustically unfavourable.

(ii) Size of the Room: The normal speech is audible for a distance of 20.0m - 30.0m in the direction of speech.

(iii) The positioning of sound source: This should be infront of a hard reflecting surface, where room height is excessive, reflective sounding board above sound source are recommended. For more than one source of sound each one should be sufficently closed to each other.

(iv) The furnishing and finishing of the room: Suspended ceiling and cladding with intervening

voids should be recommended which would resorate with the sound.

(v) Reverberation time: Reverberation occurs as a result of reflected sound from the walls and ceiling surfaces. This would then be registered by the listeners as the gradual dying down of the sound. This is an aftermath of a long time interval between direct and reflected sound (path difference between direct and reflected sound is greater than about 29m) the reflected sound is audible as an echo. If echo is to be avoided, different reverberation time is desirable.

Thus reverberation depend on the room size and can be regulated by the use of absorbents.

The chapel should be designed in such a way that the congregations and the preacher are not subject to facing of sun directly; and glaring should be avcided.

(b) Auxiliary facilities of the chapel.

This includes: (i) Entrance Hall: A large space which signifies transition point from the atmosphere of worship to the secular atmosphere.

(ii) Chapel Tower: It symbolizes worship and abstract witness to the christian spirit. It provides opportunity for abstract, sculptural expression and keynote the total spirit of the chapel complex. It defines the location of the

chapel from any side of the seminary.

(iii) Worship area: This comprises of two distinct areas namely:

(a) Congregational seating area; where worshippers or audience seat and (b) Santinary area which functions as the stage with the pulpit on it. The stage is raised above the congregational seat by about four steps.

The pulpit on the stage is the most actively used element of the chapel. It is the setting from which the preacher brings the gospel or the word of God to the worshippers. It should be comfortably located and seen by all, so that the preachers visage, movement and use of hand can be viewed, enabling him to deliver his messages forcefully and to have completed communication with every worshipper.

The pulpit should be provided with the following elements:

(i) Bible rest; (ii) Shelf under Bible rest for notes and papers. (iii) A light over the Bible rest for reading purpose. (iv) Microphones - This should have all its conduits and devices shrouded in the construction of the pulpit.

Just a little bit before the steps of the stage is the lectern which is used for reading the lesson. It should be provided with Bible rest, reading light and microphone with concealed electrical element.

(v) Pastors Office: This should be placed near to the santuary. It should be convienent for the last minute review of the clergy sermon. It would also be used by the guest speakers as occasion demands. (vi) Counsellors Office: The person is in-charge of given spiritual advice to the converts and any member of the congregations at anytime they need his assistance. (vii) Convert Room: A person or groups of persons who have just surrendered their lives to Jesus Christ needs some guideline and follow-up programme in the Christian realm. Thus there is the need to have special devetion and prayer with them to keep them growing in the Christian life. The convert room is meant to serve this purpose. This room can also be used for minor chapel conferences as occassion may demand by pastor and counsellor.

The convert room is thus located in the middle of the offices of the pastor and the counsellors, with direct access to each of the offices. This would also enable a single person to have private discussion with each of the guid-ance (viii) Utility and Store Room: This room would be used for the storage of flowers, santuary clothes, offering plates, and communion elements. It should also be provided with tables, for the pressing of santuary clothes, cupboard and sink.

(ix) Rehearsal Room: This would be used as an acting area to the stage for practising by the artists or drama gfoup before finally displaying to the congregation. It could also be used by the choristers for their regular weekly practice of songs.

(x) Dressing Rooms: The rooms could be used by the christian artist for changing of their clothes. It should be provided with hooks for the hanging clothes, and also long mirrors with WCs and wash basin. (xi) Costume Storage: This is meant for keeping various mat-erials which would be used by the Christian Artist for dramatical display.

(xii) Workshop: It would be used for carrying out minor repairs such as electrical faults on stage, for minor painting and carpentry repairs.

(xiii) Projection Room: A very strategic method of the propagation of the gospel is through Christian film show. To achieve this task effectively and efficiently a projection room have been provided along with the chapel designed. However, the provision of such projection room is such that it do not connects to the chapel directly except throgh the projection openings.

Thus the projection room is the place where the exhibition of the film is controlled; correct focusing of the film is ensured; proper direction of film

showon to the screen; the regulation of the volume of the sound production; adjustment of screen mastering by remote control; playing of music during the intervals of rewinding an already finished exhibited film and placement of another film for exhibition. The direction for the control of light in the chapel is also issued from this room during film show. (xiv) Choir room: This room would be used mainly for hanging and keeping of choirsters ropes. (xv) Women choir: This is constituted of married women within the chapel who are interested in singing to glorified God. This room would also be utilized for weekly women fellowship meeting.

(xvi) Children fellowship room: The room would be used mainly for children sunday school services; and for other children programmes as may be directed or organized the the chapel.

(xvii) Prayer rooms: It can be said to be the spiritual power generating rooms for the seminary. It involves communication with God either personally or in groups. It is recommended to be left opened all the times for effective utilization. It would only be closed when in use by some body. The prayer room have been located in such a way that it makes it workable for use at all times.

(sviii) Bible study: This would be used for effective group Bible participatory discussion on selected

spiritual themes.

(xvix) Bookshop: It would be used for selling of Christian literature books, academic books, and stationaries.

8.3.5. Hostel:

(a) Reception room: This forms a common entrance room for all visitors into the hostel where they can seat and relaxed, watched television, and listen to music. They could also drink minerals and eat snacks purchased here.

(b) Kiosk: This would be used for the selling of minerals, snacks, and provisions mainly to the students; although the possibilities of visitors buying things here could not be totally ruled out. It is located closed to the reception room.

(c) First aid Room: This is meant for the emergency treatment of sick or injured students of the institution before finally rushing down the student to the hospital for medical attention.

(d) Store: The store will be used for keeping of bedding materials and other hostel equipment for the hostel usage as need arises. There is a partially partitioned office there to be used by the storekeepers.

(e) Porters Room: They are directly responsible for keeping male students accommodation register as

well as to oversee the condition of their hostel from time to time.

(f) Common Room: This would be used by visitors into the female hostel. There are portresses there who keep the register of the female students visitors; as well as female students accommodation register. They also oversee the condition of their hostel.

(g) Kitchenette: This is provided for the female students to do their minor cookings there.

(h) Laundry: This will be used for washing up the clothes of the students.

(i) Bedrooms: These are the rooms where the students sleep. There would be provision of tables and chairs there for their use.

8.4.0. Estimated population expected in the Theological Seminary:

One of the most controlling factor of the design thesis is based on population which comes in term of students population, academic staff population, non-academic staff population, and the population of the congregation.

The design have been based purely on the maximum expected estimated population for each of the categories mentioned above.

8.4.1. Students and Academic Staff Population: The population used is arrived at from the following analysis on population which is derived from the

knowledge of the students/staff population studies carried out in existing ECWA Theological Seminaries in the country.

| YEAR | STUDENTS POPULATION |
|---|---|
| 1 | 40 |
| 2 | 40 |
| 3 | 40 |
| 4 | 12 |

Table 8.11

Table 8.1. illustrate expected theological students population per year. Thus from the table a total of 132 students are expected.

The number of teaching staff needed could be derived by the following calculation:

$$\frac{132}{11} = 12.$$

=== 12 teaching staff would be needed.

9 of the teaching staff are for theological studies, while 3 are for management education. However 2 more teaching staff would be needed in the management section, because of the functions of the management consultancy services unit scheme; thus a total of 5 teaching staff would be needed for the management studies; this brings the total number of teaching staff of the institution to 14.

Assuming a ratio of 1:8 for the female students to the total students population ratio respectively; it follows therefore that an estimated total of

17 female students are expected as to 115 their male counterparts. Out of the 132 total number of students, 16 are assumed as married students while the other are single students.

Furthermore a total of 30 students per course are expected to participate in the post experience management training short term courses which usually last for a period of 1 - week to 6 weeks. Thus the low population ensures for effective participatory discussion among this post experience management trainees.

A total of 40 non-teaching staff are expected to be working with the institution. It can therefore be said that at peak period a total of 216 students and staff are expected in the institution.

Another area where there is need for population estimation is the number of congregations the chapel should be able to cope up with. According to Ilorin Master plan development programme one church have been recommended for every 15,000 inhabitants; based on the fact that only 20% of the Ilorin population are Christians.

It follows therefore that 20% of 15,000 will give the number of christians expected for such an inhabitant, which is 3,000 christians.

The chapel would be designed to accommodate about 30% of 3,000 christians. Thus the capacity of the

chapel would be based on 900 worshippers. This figure is only logical because there are more than one denominations in Christianity, and not everybody like to worship in the chapel.

8.5.0. Schedule of Accomodation and Space Allocation.

The total area requirement for each of the auxiliary facilities are given first, before calculating the overall total of their main facilities.

8.5.1. Administrative Complex:

| Facilities | Total area requirement in $m^2$ |
|---|---|
| Entrance canopy (for 12 persons) | 10.0 |
| Reception room (for 20 persons) | 90.0 |
| Conference room (for 75 persons) | 115.5 |
| General office | 57.0 |
| Mimeo room | 25.0 |
| Secretary/Waiting room (for 6 persons) | 30.0 |
| Principal Office | 42.5 |
| Vice-Principal's Office | 31.5 |
| Registrar's Office | 25.0 |
| 3 Deans Offices (each office is 25.0m2) | 75.0 |
| Management Consultancy Services | 50.0 |
| Bursar's office | 25.0 |
| Accountant's Office | 35.0 |

| | |
|---|---|
| 2 multi-use offices (one is 25.0m2 and the other is 30m2) | 55.0 |
| Maintainance Staff office | 40.0 |
| 4 WCs (each is 3.0m$^2$) | 12.0 |
| Sub-total | 719.0 |
| 10% of sub-total assumed and taken for circulation = | 71.0 |
| The total = | 790.0M$^2$ |

8.5.2.: Academic Complex.

| FACILITIES | Total area in m2 |
|---|---|
| 8 academic staff offices (each office is 25.0m2) | 200.0 |
| 4 classrooms.<br>. 3 classrooms with capacity for 40 students and each classroom is 85.0m$^2$ | 287.0 |
| . 1 classroom for 12 students with an area of 32.0m2 | |
| 2 lecture theatres(for 90 students and each is 143.0m2) | 286.0 |
| 10 seminar rooms (for 15 students and each is 48.0m2) | 480.0 |
| Library:<br>. periodical jornals, magazine, occupying a space of 115.0m2<br>. bookstack with an area of 75.0m$^2$<br>. books arranged on shelf opened access to readers with an area of 611.0m2<br>Librarian office with an area of 35.0m$^2$ | 836.0 |
| Sub-total = | 2,089.0 |
| 10% of subtotal assummed and taken for circulation | 208.9 |
| Total = | 2,297.9m$^2$ |

8.5.3. Social and Common Facilities.

| Facilities | total area in $m^2$ |
|---|---|
| Snacks (for 40 persons) | 70.0 |
| Canteen (for 100 persons) | 130.0 |
| Kitchen | 150.0 |
| Scullery | 40.0 |
| Cool store | 17.5 |
| Dry store | 60.0 |
| 2 changing rooms with showers, WCs and lockers (each is 50.0m2) | 100.0 |
| 2 students common rooms (for 25 students and each 55$m^2$) | 110.0 |
| 2 staff common rooms (for 8 persons and each 20m2) | 40.0 |
| Sub-total | 1,017.5 |
| 10% of sub-total assummed and taken for circulation | 101.75 |
| Total | = 1,119.25 |

8.5.4. Chapel:

| Facilities | Total area in $m^2$ |
|---|---|
| Entrance hall (for 75 worshippers) | 120.0 |
| Chapel tower | 16.0 |
| Congregational seat (i.e. auditorum for 900 worshippers) | 1200.0 |
| Stage | 165.0 |
| Pastors office | 32.5 |
| Counsellors office | 25.0 |
| Convert room | 50.0 |
| Rehearsal room (for 30 persons) | 71.0 |

| | |
|---|---|
| 2 dressing rooms with WCs, long mirrors and lockers, (each is 40m$^2$) | 80.0 |
| Costume storage | 37.5 |
| Workshop | 37.5 |
| Choir (for 30 choiristers) | 30.0 |
| Women choir (for 25 women) | 40.0 |
| Children fellowship room (for 160 children) | 175.2 |
| 2 prayer rooms (each is 20.0 m$^2$) | 40.0 |
| Bible study room | 45.0 |
| Bookshop | 180.0 |
| Projection room | 70.0 |
| Utility and storage | 34.0 |
| 14 WCs (each is 3m$^2$) | 42.0 |
| Sub-total | 2,490.7 |
| 10% of sub-total assumed for circulation | 249.07 |
| Total | 2,739.77m$^2$ |

8.5.5. Hostel:

| Facilities | Total area in m$^2$ |
|---|---|
| Reception room (for 30 persons) | 72.0 |
| Kiosk (for 12 persons) | 30.0 |
| First aid | 36.0 |
| Store | 66.0 |
| Porters room | 36.0 |
| 4 laundry rooms (each is 25.0m$^2$) | 100.0 |
| 25 toilets (each is 6.0 a toilet shared between 2 rooms) | 150.0 |
| 50 bedrooms 2 students per room (each room is 25.0m2) | 1,250.0m$^2$ |
| Female Hostel | |
| Common room (for 15 persons) | 47.5 |
| 2 kitchenettes (each is 25m$^2$) | 50.0 |
| Laundry room | 66.0 |
| 4 toilets(a toilets shared between 2 rooms and each 8.0) | 32.0 |

| | |
|---|---|
| 8 bedrooms-2 students per room (each room is 25.0m2) | 200.0 |
| Sub-total | 2,135.5 |
| 10% of the circulation assumed and taken for circulation. | 213.55 |
| Total | 2,349.05 |

8.5.6. Total land Allocation per Facilities.

| FACILITIES | TOTAL AREA IN $M^2$ |
|---|---|
| Academic complex | 2297.9 |
| Administrative building | 790.9 |
| Social and Common facilities | 1119.25 |
| Chapel | 2739.77 |
| Hostel | 2349.05 |
| Sub-total | 9296.87 |
| 20% of subtotal assummed and taken for circulation, parking and outdoor recreations | 1859.374 |
| Total = | 11,156.244$m^2$ |

This is approximately 111.56 acres of land

1.1156 hecares.

Thus 1.12 hecares of land would be required for the project.

8.5.7. Percentage land allocation per main facilities.

| Facilities | % land allocation |
|---|---|
| Academic complex | 19.6 |
| Administrative building | 6.6 |
| Social and Common facilities | 9.4 |
| Chapel | 24.3 |
| Hostel | 20.1 |
| Circulation/Parking | 20.0 |
| Total | 100.0 |

8.6.0. Conducive Environmental Consideration in the design Thesis.

One of the most paramount design criteria of this seminary is to achieve a high conducive atmosphere for such Christian Religious training centre. To be able to attain this challenge, there is the need to provide sufficient natural ventilation and lighting into the building complexes in such a way that the students and instructors could see comfortablly and efficiently without undue distraction of sun.

This environmental comfort could best be achieved by putting the following factors into consideration during the design of the project. They include:

8.6.1. Orientation of building on the site.

8.6.2. Forms of building.

8.6.3. Shading devices.

8.6.4. Glaring and Day-lighting.

8.6.5. Ventilation.

8.6.1. Orientation of the building on the site.

The orientation of the seminary on the site has been determined along with climatic factor of wind, solar radiation as well as the views and noise on site together with the requirement for privacy.

To achieve optimum orientation of this building complexes means, that radiation is reduced to minimum inside the buildings in the overheated

period as well as allowing some radiation into it during the underheated period.

As East and West facing walls received the highest intensities of sun radiation, they have been kept as short as possible, and limited number of opening is used here. The West side which receives its maximum radiation during the hottest part of the day would be particularly trouble some. Adequate shading devices would be provided on this side .

8.6.2. Forms of Building.

The most satisfactory form is the one in which the building elongated in general east-west direction. This idea is exploited in the design of the institution. However it is worth mentioning that if protective shade are available, considerable freedom is possible in the building shapes and orientation, but advantage must always be taking of prevailing wind.

8.6.3. Shading Devices.

The aim of appling these shading devices is to reduce the greatest source of heat gain (solar radiation) entering the building through the window. This is achieved by using the following methods:

(a) Vegetation: Planting of trees and shrubs provide the simpliest way of protecting a low building (or part of it) from solar radiation.

(b) Horizontal Screens: This one is most effective

against high sun and are normally used on the north and south side of the building. Root overhangs are generally sufficient to protect the interior of the dwelling from slanting sun and driving rain, as well as to provide shade over some portion of the surrounding area throughout the days. Balconies and projecting floors are also used.

(c) Vertical Screen: This is usually in the form of closely spaced columns, vertical fins or rotating louvres which are used against low sun on the east and west facades.

(d) Egg-Crate Grill: This is a combination of vertical and horizontal screening which is effective for any opening usage but has to depend largely upon the depth and the dimensions of such openings.

8.6.4. Glaring and Daylighting.

The design of the seminary should be such that avoid glares and at the same time admitting sufficient daylight.

8.6.5. Ventilation:

Natural ventilation and air movement performs 3 separate functions which includes:

(a) The supply of fresh air for health.
(b) The cooling of the interior by convection.
(c) The cooling of the inhabitants under certain condition.

The source producing natural ventilation in buildings result from air changes caused by diffe-

rences in temperature called stack effect where lighter and warmer indoor air is displaced by cooler and denser outdoor air and by air movement and flow produced by pressure differences. Efforts must be made in the design of building to capture as much air as possible.

Indoor average air velocity is increased and a better distribution of indoor air movement is provided when the windows are positioned at $45^{o}$ to the wind direction.

8.7.0. Environmental Condition and Services provision for the thesis site.

The site of this project is located at the inner core of the town. This site is bounded largely by residencial zones with commercial and administrative zone. The location of this site is logical mainly because of the secondary function of the seminary which involves practical training.

For this practical training there is the need for the chapel. The chapel is not going to be made up of empty pew, but an assembly of worshippers, which lives right within the town. The location of this institution away from the town will only result into peoples discouragement from worshipping there.

Furthermore, some forms of practical training are required to be attained in the Management training scheme. This is achieved by allowing the students

to participate in the activities of shops and offices, in the commercial and administrative zone respectively, by attaching them there for some time as an industrial trainees.

Thus there is the need to put into consideration, environmental conditions generated within the site. This includes drainage, water supply, electrical installation, and noise. All these factors are discussed in details under their subtitle below:

8.7.1. Noise.

Noise will generally require a source and path before it can be transmitted into the whole institution. However this noise energy lessens in intensity as it disperse over a wider area.

The selected thesis site would be subjected mainly to noise caused by vehicular movement along the major road and it is anticipated that in the near future some bit of noise might be generated on the site from the commercial and administrative zones.

This noise musances have been taken care of in the designed thesis site plan by locating the building away from the noise source as far as possible and by the introduction of landscaping elements such as planting of dense trees round, which have screening effect on the noise.

8 7.2. Water Supply

The connection to the water main is made by the water corporation who normally will drill tap ... and lay a communication pipe up to the boundary of the site finishing with a stop-valve or stop-cock in a suitable box or chamber fitted with a huged cast iron cover. The supply pipe is laid from the stop valve into the building.

8.7.3. Drainage.

This is a system of pipes generally underground used to convey discharges from roofs, paved areas and sanitary fittings to a point of discharge or treatment. The aim of drainage is simply to provide a method whereby it is possible to carry away water-borne wastes in such a way as to avoid the risk of pipe blockage and escape of effluent into the ground.

A drainage system normally compreses of a network of pipes laid from a building to fall to a local authority sewer or private sewer. The discharge of the rainwater and foul water can be conveyed together in single drain to the public sewer or private sewer.

The sewer is a means of conveying waste or rain-water below the ground that has being collected from the drains and conveying it to final disposal point

The sanitary appliances that would be used in the designed institution includes water closets (WC), wash basin, showers and sink.

A discharge pipe would be required to convey the discharges from these appliance to except the water closet to underground foul drains through the back inlet gullies which acts as separate seal and the pipe discharge below gratings to prevent fouling while water closets are connected direct to the drains and normally fitted with 'S' trap.

The rainwater discharge through the back inlet gullies or direct into the surface water drain. The drain also pick up the yard gullies in the drier and paved patio. Another possible method to these surface water drain is the use of soakaways.

The foul drains would be connected into foul sewer and the surface water drains connected to the surface water sewer, and both are linked up through a single connection to the public sewer; although a private sewer would be required initially for the institution usage until the availability of public sewer.

8.7.4. Electrical Installation.

A double phase supply of electricity from an area Electric Power Authority at a rating of 240 volts and at a frequency of 50 hartz armagdad. The cable from which the supply is taken should consist of

four lines, 3 lines each carrying a 240 volts supply and the fourth is the common return line or neutral which is connected to the earth at the transformer or substation as a safety precaution should a fault occurs from the electrical appliance.

Each line or phase is tapped in turn together with the neutral to provide as a double phase 240 volt supply, thus electricity is generated and supplied as an alternating current.

The institution designed would have the interior of the illuminated with fluorescent lamps and the exterior with bulbs. The pedestrain walkway and pavement area would be illuminated with high pressure mercury discharge lamp.

8.8.0. Description of Designed Site Concept and Zonning.

The site have been grouped into 4 main zones based on the following major facilities namely: Chapel, administration and academic complex, social and common facilities and the hostel.

The criteria used for the zoning of the site and the site concept development is based purely on public, semi-public and private area.

The chapel is categorized to the public area. The administration and academic complex is grouped into the public and semi-public zone respectively. The social and common facilities are placed under public and semi-public zone; while the hostel is

categorized as the privacy area.

The public zone is located on the site in such a way that they are easily accessible from the main access to the site which is the major road. The semi-public area is a little bit hidden from the access view; while the private zone is completely placed far away from the main access to the site; and it is placed at the back of public and semi-public zone.

8.9.0. Site Planning for the Design Thesis.

The criterias used for evolution of the site plan have been highlighted upon in item 8.7.0. and 8.8.0 which deals with Environmental Condition and services provision for the thesis site and the description of design site concept and zonning respectively. However, further discussion here would be based on an over-all design of the site plan.

There are 3 differently located parking spaces on the site. The parking on the south-east of the seminary would be used by the staff and visitors of the seminary during the working days of the week. Parking spaces have been provided for about 40 cars at a time. The approach to this car park is from the north of the site; which is tapped from the main road passing through the site.

The second parking space is located on the south-west of the site along the side of the chapel. A total of parking facilities have been provided for 135 cars, the number which is arrived at by assuming 15% of the congregations to have cars. Access and exit to this park have been tapped from the western side ~~xxx~~ of the site, and this access and exit route is meant for the usage of the chapel and the hostel. With this arrangement, all the activities of the chapel would be restricted to its side on Sundays

The last parking space is meant to be uterlized by the students who resides in the hostel. This parking space is anticipated to accommodate 25 cars at ~~0~~ a time.

Delivery routes into the various services and stores will also be tapped from the above two accesses and exits routes which had already been provided from the northern and western sides of the site.

Thus, from the above adopted site design concept, vehincular circulation have been restricted within the site, and they are closed to the site boundaries.

There have been well defined covered walkway within the site, so that, it is possible for the users to move from one building to the other within the seminary without getting wet when it is raining and at the same time being prevented from excessive solar

heating of the sun when it is very sunny and it is terribly hot. Thus with the provision of these covered walkway, the functions of the seminary is not himdered by sun or rain at any-time.

8.10.0. Philosophical Approaches to the Design Thesis.

This thesis is aimed at providing a conducive admosphere for Christian religious training and worship. Therefore the philosophies adopted in the design of the institution is such that the seminary designed will bear a sort of christian characteristic and nature on it. Thus the design principle have been based on the following criterias:

8.10.1. - Simplicity, Functionality and Balanceness.

8.10.2. Structural soundness.

8.10.3. Aestheticism.

8.10.4. Economy.

8.10.5. Faith and Practicality.

8.10.1. Simplicity, Functionality & Balanceness.

The Christian life is a simple, and gentle life, The Christians are people who can be easily approached and they do not insult those who come to them; inorder word, they are open to the society and they welcome the general public.

The Christians organized their activities in such a way that they relate harmoniously to each other

and the chapel could now be uterlized for congregational worship, as a single open room. However this concept generated some basic problems which involved:
(i) difficulty of technological solution into the partitioning method proposed inside the auditorium of the chapel.

(ii) The chapel would run into serious conflict of functionality with this concept. To tackle the above problems, the lecture theatre have been designed as separate buildings under the academic complex, and the chapel designed in such a way that it could cater effectively for its primary function which is congregational service.

8.12.2. Another design approach that was treed was to void the ground floor of the administrative building and used the ground floor for parking.

This idea has basically the problem of control of circulation within the whole complex. This problem is remedied by the provision of basic facilities for the ground floor; thus the traffic becomes more controlled.

8.12.3. Another design problem that was run into was how the chapel could be designed to look as an integral part of the institution. Thus the concept adopted in the design of the chapel is such that the chapel is isolatablely impossible from the whole complex.

Although the chapel have been designed in such a way that on Sundays it is possible to lock up certain doors and dissallow people from entering into the administrative, academic, social and common facilities of the institution, making the chapel to function purely for congregational services on such days.

8.12.4. The site planning also encounters traffica-tional problem which requires proper resolution for its workability and the control of movement within the site. The first attempted designed site plan results into conflict of traffic both for pedestrain and vehincular movements. The solution to this problem was achieved by the provision of a defined route for vehincular movement, and another separate defined routes for the pedestrain movement within the site, in such a way that they do not cross each other.

8.12.5. The last major problem encounter in the design of this seminary is to provide adequate ventilation and natural lighting into the whole institution without the use of an artifical mechanism. The solution to this is to make use of courtyard system, which have been carried out extensively in the design of the institu-tioj, by providing a well defined courtyard within the complexes in such a way that it provide adequate remed-ies to the above mentioned considerational problems as well as the provision of natural attraction within the institution.

8.13.0. Structural Design Expression for the Thesis.

The rising floors are mainly supported with beams and column located at various strategic intervals. Furthermore, various roofing solution have been proposed which is aimed at been economically reasonable.

8.13.1. Administrative building. The roofing is normal pitch roof with timber trusses and the roof is covered with parapet walls, for aesthetic purposes.

8.13.2. Academic Complex.

This is covered with monolithic roofs resting on timber trusses, and surrounded all over by parapets walls.

8.13.3. Chapel:

The auxiliary facilities of the chapel are covered with pitch roof resting on timber truss. The part that prooves difficult in the resolution of the roofing structures is the possibility of covering the auditorium of the chapel without the use of an intermediate support.

This is finally resolved making use of folded plate resting on grid deck. This solution is seems to be the best because of the following advantages it has:

(a) There is great rigidity of the structure.

(b) It requires relatively simple formwork.

(c) There is the possibility of precasting and prestnessing.

(d) It is good acoustically.

(e) It provides interesting architectural forms.

8.13.2. Social and Common facilities.

The only space that requires special roofing is the canteen, because of its shape. The other auxiliary facilities adjorning the canteen is roofed monolithically with timber trusses. The canteen itself is roofed using flat metal roofing deck, and covered with about 13 fibre insulation board screwed to the deck and finished with 3 ply felt roof covering.

8.14.0. Finishes.

The most important factors to be put into consideration in the selection of wall and ceiling materials are appearance, maintainance and cost . In the case of chapel and lecture theatres the acoustical properties should also be put into consideration.

For the floor finishes, the selection of materials should be based on durability, resistance to wear, economy, resistance to oil grease and chemicals, resistance to moisture, ease of cleaning, warmth, nonslip qualities, sound absorption, appearances and resilience. The finishes prescribed for the administrative, academic, social and common facilities plus the chapel have been discussed under their individual sub-title. However the finishes recommended which are highlighted upon under the sub-title, do not include

the toilets' interior wall and flooring. All the toilets should be finished with partially glazed ceramic tile at the interior walls to about half the height of the room from the ground level to the ceiling level. The flooring should also be made up of glazed ceramic tile.

8.14.1. Administration.

The exterior wall should be finished with painted emulsion paint on smooth surface, while the interior wall should be coated with hemilydrate gypsum plasters which gives sufficient smooth and level hand surfaces and resistance for most normal purpose. Gypsum lath plasterboard are recommended for the ceiling and the flooring should be preferably finished with pitch mastic.

8.14.2. Academic complex.

It is recommended that the exterior wall should be finished with emulsion paints on smooth surfaces with the interior walls coated with hemilydrate gypsum plasters. With the exception of the two lecture theatre; gypsum lath plasterboard are recommended for the ceiling. The ceiling of the lecture theatre should be suspended using timber fraiming and covered with the ceiling tile made of soft mineral fibre. The advantage of this is that it aids in the absorption of sound, thereby reducing the echoes, inorder words, it

acts as a good treatment for acoustical problems. The flooring should be finished with pitch mastic tile.

8.14.3. Social and common facilities.

The finishing treatment for the administrative building complex discussed in item 8.14.1. should be repeated for the social and common facilities with the exception of the flooring of the kitchen which should be finished with vinyl asbestos tile.

8.14.4. Chapel.

The exterior walls of the chapel should be finished with varieties of tyrolen finishes and smooth surfaces painted with emulsion paints.

The interior walls of the chapel should be coated with hemihydrate gypsum plasters. The ceiling of the auxilliary facilities of the chapel should be finished with gypsum lath plasterboard. However, the ceiling of the chapel should be covered with well treated acoustical ceiling tile which would provide enough solution for any acostical problems that may developed there.

The flooring of the chapel should be finished with pitch mastic tile.

8.15.0. Estimated cost of the project and implimentation process.

The total cost of the construction of the seminary

is found by using an approximate estimating method which involves the multiplication of the cost per unit floor area by the total floor area of the building (which in this case includes, administrative, academic, social and common facilities together with the chapel complex).

Furthermore since the market prices is continually fluctuating, an average of ₦250.00 have been taken per unit floor area.

The overall floor area for the buildable structures of the institution is 6947. 82$m^2$.

It implies that the total estimated cost for the construction of the institution would be calculated as follows:

6947.82 x ₦250.00

= ₦1,736,955.00

Thus the total cost for the construction of this complex can be approximated to 1.74 million Nigeria Niara.

The concept adopted in the design of this seminary is such that it is possible to build each of the unit separately and at different time, because before the availability of enough fund to complete the construction of all the complexes.

Since the focal points for the functions of the institution is the academic and administrative buildings, they could be build-up first, and then the social and

common facilities along with chapel could be build later, linking them up properly as it is already being designed.

It is however worth mentioning at this point that the total estimated cost of this project is within the reach of the faithful children of God. The scripture says "God will supply all the needs of His children to them". God had been very faithful to this promises. Furthermore, the scripture made it clear that the earth is the Lords and the fullness thereof, the world, and they that are therein.

Thus whatever the children of God have is being provided to them by God, and so the children of God (that is the Christian) are not suppose to be reluctant in allowing God to use the resources He Himself provided for them for the execusion of this kind of a project to the Glory of His name. Thus the cost of the construction of this project would be provided through various contributions of the faithful children of God.

## SUMMARY AND CONCLUSION

This thesis has undergone series of stages before its final evolution. In any organization, there is the necessity for it to tolerate the practising of already acquired management Educational knowledge, which serves as the backbone for the survival of an organization.

The evils and ills of our society would be drastically reduced if there are trained personnels to continually alert the people about the existence of an omnipresent, omnipotent and omniscient God who hate evil practices and inquities and always desire that people should repent of their sins and forsake them. The Theologians are mainly trained to accomplished this task.

Furthermore, the economical situation of this nation would have not been exorbitantly drained into a jeopardise position if it has been handled and controlled by trained God fearing qualified personnels.

Thus the establishment of this kind of an institution which would provide basic scholartic knowledge for trained expertises to manage our available and limited resources as well as propagating the Gospel of Jesus Christ that sets free from various bondages

of sins becames glaringly eminent. Hence the necessity of such a Theological seminary.

The design of the whole complexes have been carried out in such a way as to reflect the Christian life style characteristics which involves simplicity, functionality, balanceness, structural soundness, economy, faith and practicality, which is achieved by the provision of an overall environment which is physically, socially and psycologically conducsive for christian religious training and worshipping.

The execusion of a thesis of the nature would be realistic in satisfying what the aim of every wise person should be, that is to please the Almighity God through living a holy and God fearing life which is the key to eternal life in heaven. To God be the glory. Amen.

D.O. OLUTIMAYIN
JULY, 1984.

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