EVALUATION OF THE ROLE OF CHRISTIAN RELIGIOUS STUDIES TEACHERS AS BIBLICAL COUNSELLORS IN SENIOR SECONDARY SCHOOLS IN KADUNA STATE

BY

PHILIP T. DIGGA
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TITLE PAGE

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Ph.D THESIS

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PHILIP .T. DIGGA

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DECLARATION

I hereby declare that this Thesis is a record of my own work. It has not been presented partially or wholly anywhere in any previousl application for a higher degree.

F. T. DIGGA

DEDICATION

This work is dedicated to my dear wife Na'omi .P. Digga and my children Ezekiel, Mercy, Nyamaknusho and Ushesoniji.

CERTIFICATION

This Thesis entitle "Evaluation of the Role of Christian Religious Studies Teachers as Counsellors in Senior Secondary Schools in Kaduna state" by Philip .T. Digga meets the regulations governing the award of the degree of Doctor of Philosophy in Education (Christian Religious Studies) of Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

for CHAIRMAN, SUPERVISORY COMMITTEE — DATE 21/12/98

Dr. Ibrahim Aliyu — MEMBER, SUPERVISORY COMMITTEE — DATE 16/12/98

MEMBER, SUPERVISORY COMMITTEE — DATE

HEAD OF DEPARTMENT OF EDUCATION — DATE 31.5.99

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The study also showed that the students in secondary school have high regard for the Biblical counselling services rendered by the Christian religious studies teachers. The Christian religious studies teachers do make use of the students' records and observation of the students' behaviours both within and outside the CRS classes to mark the areas of need for counselling services.

Based on the above findings, it was concluded that since CRS teachers are well exposed to principles of Biblical counselling and are willing to offer the counselling services in their respective schools, students particularly Christian students should have no reason not to be responsible members of their school communities and in their respective homes.

For the CRS teachers to be able to serve effectively as Biblical Counsellors, some recommendation were made. First, that the Ministry of Education through the Principals should provide adequate facilities to enable the Christian religious studies teachers render more effective counselling services to their students in secondary schools. In addition, they should be given some incentives or motivation which may be in cash or kind since the counselling work is done in addition to their primary assignment of teaching their subject of specialization.

DEFINITION OF TERMS

Biblical Counselling: This refers to counselling that is based on principles or the technique teachings of the christian Holy Bible.

Spirit of discernment: This is God given ability by which a counsellor is able to have an insight into the nature of the problem(s) of his client and how to help him tackle the problem(s).

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CHAPTER 1

INTRODUCTION

1.1 Background to the Study

It may be observed that Nigeria's developmental efforts have been unable to keep pace with the rapid socio-economic changes that are taking place in the society. Many Nigerians are worried about these changes since it appear that their children and young adults are ill-prepared to cope with the consequences.

The socio-economic changes in Nigeria today have affected the family and home life. It is felt that the rapid socio-economic change, and the gradual industrialization of Nigeria are, in part, responsible for some of the negative influences on the family and home life. For instance, there are some parents today who cannot spare sometime to stay and discuss matters of common interest with their children and wives. Some parents are merely interested in acquiring money and do not bother themselves about what happens in their families. As a result of this type of behaviour, there are broken homes. The family is where the children should experience love, affection, acceptance, security and all kinds of parental care hence the need for the proper upbringing. The children are supposed to receive guidance and counselling first from

their parents. But when parents reject the homes, the children grow to become problems to themselves and to the society in general, as we are experiencing with many young people today. The family has failed in this respect.

Another place that helps in molding character of the children is the church. But unfortunately some of these parents do not go to church themselves. Since parents do not attend worship services their children loose the opportunity of being led to the church in their tender ages. Children from this type of parents lack parental and spiritual training. This is because the religious institution plays no part in the upbringing of such children and this means alot in the lives of the children.

It is a fact that as children grow, they also face problems at their age. At each developmental level, individuals have certain specific needs which must be satisfied in some form before adequate development could be achieved. The needs of the primary school pupils differ from those of secondary schools and they vary according to their developmental levels. The study carried out by Okon (1982) confirmed that the needs of the contemporary young people are numerious. It should be noted that these needs are related to their developmental stages. For instance a young girl who is experiencing menstruation for

the first time might regard it as a serious problem and an embarassing situation in her life due to inexperience. At such a time she needs to be told that mensration is not a disease and should be informed on how to handle the experience properly. She also needs to be informed of the implication of that level of development. That is, she can be pregnant at any moment if she has any sexual relationship with men; that will help her get over that developmental problem. To enable them pass through the developmental stages with less embarassment and worries, parents, teachers/counsellors should intensify guidance and counselling services for their children.

It is clear that unsatisfied needs within an individual child can easily dispose him/her towards certain kinds of behaviour. An individual's needs, especially during these developmental periods should not be ignored. If they are neglected, they will be a danger to her/his welfare. For instance, Durojaiye (1976) outlined the developmental needs of adolescents in this country as follows:

1. attaining individuality;
2. making progress towards an organised personality pattern;
3. developing a philosophy of life;

4. developing a concept of value and desirable behaviour;
5. achieving a place in the society;
6. understanding of personal assets and liabilities;
7. maturing of plans for future living;
8. establishing deep personal relationships with individuals of both sexes;
9. learning to adjust to changes resulting from physical growth; and
10. learning to live independently from parents.

To meet all these needs of the children, the school is the last hope for many parents. This therefore, calls for the junior and senior secondary school curricula, among others, to be built around the developmental needs of the adolescents, otherwise education for this particular group might be irrelevant. An irrelevant educational programme might create frustrations for the learners because their basic needs cannot be satisfied. Such a programme might also compound students problems as Okon (1984) indicated. The society is changing almost everyday and education in the country is under pressure to effectively serve the needs of students and the changing society. The increasing emphasis on the need to provide

a curriculum suited to the needs of individual student requires efficient planning, co-ordination and the provision of functional guidance and counselling services.

When an individual cannot satisfy his developmental needs, he might be tempted to do several things to cope with the situations facing him or her. Nweze and Jones (1982) and Okon (1984) carried out a study using Barewa College Zaria to find out the actual problems of secondary school students. The analysis of the study showed that their major problems were in six areas:

a. those related to academic work;
b. those related to their future education and work;
c. those related to their home; family and money;
d. those related to their physical development and personal relations.
e. those related to health and
f. those that have to do with school discipline (junior).

Looking at these problem areas of students, it is clear that the only way they can be assisted is through intensive counselling services in schools.

of forgiveness, obedience, devotion to duty, orderly behaviour and selfless service to God and to humanity.

These objectives are to be realised by the students through intensive guidance and counselling services in secondary schools.

The school is being considered by parents as their last hope because they know that there are counsellors who can help the students to get solutions to their problems. The students have several kinds of problems such as lack of parental care, sexual problems, drug abuse, inferiority complex and many other kinds of problems. According to popular newspapers, most of the armed robberies, drug abuses, sexual harassment, all kinds of corruption, of the country as the work of the youths who are just between the ages of fifteen to twenty two (15-22).

Assessing this situation will reveal that there is something wrong somewhere, hence the need to evaluate the performance of religious studies teachers as counsellors in secondary schools.

1.2 Statement of the Problem

From observation, the behaviour exhibited by secondary school students is a cause of great concern. One wonders what could be the cause of

such behaviour. The school is established not only to educate students academically but spiritually and morally as well. This necessitates the need for counselling services for the young people if they are to grow and make meaningful contribution to the development of the community.

It is assumed that with Christian religious teachers in secondary schools, students would be properly guided on spiritual and moral matters. Since observation of students' behaviour suggests that they are likely not receiving proper counselling services, the researcher set out to find out the true situation in the schools - Senior secondary schools in particular. The following aspects of the topic will therefore be investigated:

1. Whether or not the religious studies teachers can serve as Biblical counsellors in secondary schools;
2. If they do, how they prepare and plan for the Biblical counselling services in schools;
3. Methods and techniques of discovering areas of problems for Biblical counselling services in schools;
4. Suitability of facilities and equipments for Biblical counselling services in secondary schools;

5. Evaluation of students' attitudes towards counselling services in schools;
6. Whether the religious studies teachers are professionally competent enough to counsel the students in all areas of life.

1.3 Research Questions

This study will attempt to answer the following questions:

1. Are religious studies teachers really giving counselling to students in secondary schools?
2. If yes, what are the usual preparation and plans of religious studies teachers for counselling services in schools?
3. Are religious studies teachers having special offices or venues for adequate counselling services in schools?
4. What methods do they use to discover areas of problems for counselling?
5. What are the attitudes of the students towards counselling services of the religious studies teachers?
6. Are the religious studies teachers professionally competent to give guidance on all the academic, social and spiritual problems of the students?

1.4 Basic Assumptions:

1. All religious studies teachers are involved in counselling services to students in secondary schools;
2. All religious studies teachers normally prepare and plan to give counselling services to students;
3. Religious studies teachers have conducive venues in schools for counselling services;
4. Religious Studies teachers use the same methods with other professional teachers to find out areas of problems for counselling services;
5. All students accept and give high regard to all counsellors in secondary schools;
6. All religious studies teachers are professionally competent to counsel students on any area of daily activity.

1.5 Hypothesis:

Based on the stated problem, as on page eight the following six hypotheses are formulated:

1. There is no significant difference in terms of qualification of teachers in their competency in counselling in senior secondary schools;
2. There is no significant difference in the professional training of religious teachers for counselling services

from that of other subject teachers in the schools;

3. There is no significant difference in the venues where religious studies teachers offer counselling services to students from those of other professional teachers in secondary schools;

4. There is no significant difference in the perception of the students and that of the teachers as regards the competency of counselling offered by the teachers in senior secondary school;

5. There is no significant difference in the methods used by religious studies teachers from those used by other subject teachers in secondary schools to find out areas of need for counselling;

6. There is no significant difference in the competency of religious studies teachers as counsellors from that of other professional teachers in secondary schools.

1.6 Purpose of the Study

The purpose of this study is to:

1. Investigate whether religious studies teachers are really counselling senior secondary school students on how to handle their problems;
2. Determine the preparedness and plans of the religious studies teachers for counselling services;
3. Identify the methods employed by religious studies teachers to discover areas of problems for counselling.
4. Find out the prevailing attitudes of students to counselling services in secondary schools.
5. Find out the venues used for counselling services in secondary schools; and
6. Determine the professional competency of the religious teachers as counsellors in secondary schools.

1.7 Significance of the Study

From the available literature, it appears there has been no research work done in this area. The findings of this study would therefore be of benefit to the following categories of people:

1. It is hoped that, the result of this study would provide first hand information to the school authority and other teachers on how religious studies teachers operate as counsellors.
2. The findings of this study would encourage religious studies teachers who have not been serious in the area of counselling to start participating fully in schools.
3. It is hoped also that the findings and recommendations in this study will challenge the unprofessional religious studies teachers to go for professional training in order to get the technical know how in counselling services.
4. It is expected that the outcome of this study would be useful reference material in the area of counselling for future researchers.
5. The result of this study will reveal to the Ministries of Education and private proprietors of secondary schools the important role of religious studies teachers as counsellors.

1.8 Scope and Delimitation of the Study

The scope of this study is limited to the Senior secondary schools in Kaduna State.

It will cover all religious studies teachers in the selected senior secondary schools in the state.

Senior secondary two and three students will be involved in answering the questionnaire.

The researcher anticipated that certain difficulties would likely arise in the course of the study because of the big numbers of secondary schools which offer religious studies in Nigeria. Hence, the researcher limited the study to Kaduna State so as to be able to do justice to the topic.

It is feared that the inadequate financial resources of the researcher would not permit him to cover adequately the schools' population in the state, hence he took samples.

Due to the above reasons, not everybody in the selected schools was involved in the study. It was limited to religious studies teachers from each of the selected schools and twenty religious studies students from each school. The students were involved because they were the direct

recipients of the counselling services. They were able to report precisely what they received from the teachers.

CHAPTER TWO

2.1 Review of Related Literature

Introduction

In this chapter, the researcher examines earlier works carried out, published or unpublished, which are relevant to the topic. This is important because Auy (1960) affirmed that the study of relevant and related literature places the researcher in a better position to interprete the significance of his own results. It also provides a sense of direction. With this in mind, the chapter focuses on the following sub-sections.

1. Defination of evaluation
2. Models of evaluation
3. Functions of evaluation
4. Religious curriculum for secondary schools;
5. Objectives of religious curriculum for secondary schools and B.Ed;
6. Qualifications of religious studies teachers;
7. Studies in role and role conflicts
8. The role of guidance and counselling in secondary school
9. Methods and techniques of finding areas of needs for help.

10. Basic process of counselling

11. Ethics in counselling

12. Morality as a desired behaviour.

2.2 Definition of Evaluation

According to Hornby (1973) evaluation means to "find out; decide the amount or value of". This definition means that evaluation involves the making of judgement about the nature and desirability of anything done.

Stufflebean (1971) defined evaluation as the process of delineating, obtaining, and producing useful information for judging decisions that have been taken. Shavelson (1976) asserted that evaluation is indeed the process of dfinding out the value or the worthiness of the implementation of a programme being undertaken in the stage as it is; it deals with value judgement that comes from an outsider. He stated that it could be an internal assessment, that is by someone within the system.

UNESCO conference on educational development in Africa (1977) gave a broad definition of evaluation as a process of ascertaining a success or failure of a programme.

Looking at the different definitions above, all of them agreed that evaluation is a means to find out the success or failure of a programme.

This shows that for any valid decision to be taken for improvement of any programme that is being implemented or to change the programme to meet the purpose for which it is being made, the programme must be evaluated. That is the most sure way that would enable one to avoid much errors.

2.3 Models of Evaluation

Scriven (1967) identified two models or types of evaluation. These are intrinsic or formative evaluation and summative or play off evaluation. To him, formative evaluation deals with course objectives, method, of instruction and the facilities to aid the operations. This means that if a course is planned to be taught, it can as well be evaluated even before the implementation. Summative on other hand deals with the effects of the instructions given to the students. Indeed this type would reveal to the evaluator whether or not the programme is successful.

Stufflebeam (1974) also presented a model of evaluation which he called context imput process and product (CIPP) model of evaluation. This model expects that the plan of a course and every stage of implementation should be evaluated. This is because the model demands one to be able to show what he is able to acnieve or experience at every stage of operation.

Lutherodt (1975) presented another model of evaluation called Technique information-process (TIP). This model demands that before evaluation, the evaluator should set out clearly the objects to be evaluated, the context in which they would be evaluated and the standard in which they would be evaluated.

2.4 Functions of Evaluation

Eisner (1979:) opined that educational evaluation has five important functions. These are (1) diagnose (2) to revise curricula (3) to compare performance (4) to anticipate educational needs and (5) to determine if objectives have been achieved.

Eisner went further to expangiate on the functions mentioned above. He maintained that to diagnose as a function of evaluation always has the students as the focal point. This is carried out with a view to identify weaknesses which could be remedied.

The second function of evaluation is for the purpose of revising the curricula under operation when the need arises. This shows that whenever there is a need for modification for improvement of any course, evaluation must take place to give the real picture of the present situation.

The third function of evaluation according to Eisner is to compare performance of students in order to find out the effect of two or more teaching methods in school. This could be for the purpose of choosing the most effective method.

Eisner contended that the fourth function of evaluation should be to identify educational needs. For him, the best way to find out the area of need within a school system should be through evaluation. He also suggested that evaluation for the purpose of identifying educational needs could be done through the collection of data from the school community.

The fifth function of evaluation, he stated, is to determine whether educational objectives are being realised where they are not achieved, proper guidance can be given for improvement. This also shows that any educational programme should be purposeful.

Chapman (1976) and Akolo (1982:[illegible]) shared a similar view with Eisner about the functions of evaluation. Chapman contended that evaluation is a necessary appraisal of the attainment of the programme goals. Akolo agreed with Eisner and Chapman for he stated that as a programme of learning requires a worthwhile goal; the evaluator's task is to find out or identify the extent to which the objectives are being achieved in practice.

The researcher support the views of the above writers because he feels that it may be difficult to suggest any reasonable improvement for a programme which has not been evaluated and areas of weakness discovered.

Stenhous (1975) asserted that the main function of educational evaluation is to bring about improvement of the programme and the performance of students. For him, through evaluation of a programme all areas of weakness will be made known. when they are known remedies are sought for, in order to improve the quality of whatever is happening with the programme.

This assertion by Stenhouse agreed with that of Eisner (1979). This is because Eisner stated in his first function of evaluation that evaluation enables the evaluator to find out areas of weakness in the programme. For it is after such areas have been identified that solution can be sought for.

Religious Studies Curriculum For Nigerian Secondary Schools

Lekwat (1984:) contended that the secondary school syllabus up to the 1970s was a good biblical content. There was a good proportion of introduction to biblical books. This introductory aspect of the curriculum was a good foundation for students. This contained Old Testament which included Genesis through

Joshua, Samuel through Kings, Ezra, Nehemiah, Esther and Daniel.

The areas of the New Testament which were included in the curriculum were introduction totthe four Gospels, the story of the life of Christ. The content included the birth narractives and the sermon on the mount. Luke's Gospel and specified chapters of Acts were to be studied in detail.

Presently, with the New National Policy on Education, the curriculum was reviewed to meet the guidance and counselling needs of the 6-3-3-4 system of education.

2.5.1 Objectives of Religious Studies Curriculum

Hirst (1974) postulated that there can be no curriculum without objectives. He argued that any curriculum that exists should have some purpose or some intended learnable objectives to be achieved, no matter how vague they might be. He argued further that if the curriculum is a plan of activities aimed at achieving objectives, it should involve two things; a content to be used and a method to be employed to bring about learning.

Lekwat (1984) also agreed with Wheeler (1967) that objectives should be the first thing to be considered when developing a curriculum. For him, any other thing that would be included in the curriculum should be geared towards the achievement of the objectives set for the programme. Even in terms of curriculum review, the objectives should be the first thing to be considered. This is because other things like the methods of instructions are all to facilitate the achievement of the objectives.

Lekwat (1984) contended that objectives are very important in any programme. He went on to argue that a change could even take place in a curriculum in order to update the objectives to meet the need of the period. This assertion agreed with that of Hirst (1974) which stated that there can no curriculum without objectives.

Ilori (1992) stated that the objectives of teaching religious studies in Nigerian schools cater for every aspect of individual's life in the society. In summary, the objectives are as follows:

1. Religious objectives
2. Moral objectives
3. Social objectives
4. Civic objectives
5. Spiritual and personal objectives.

6. Academic objectives

When these objectives are elaborated one would see that they cover every aspect of life.

For Ilori (1992) these objectives are sufficient enough for the development of every positive potential in our young ones for becoming good citizens which the nations can rely on.

The Bachelor degree of Education, Religious Studies of Ahmadu Bello University has the following objectives which are used to prepare teachers who handle the programme at the secondary school level.

The programme aims at providing Religious teachers with an opportunity for a fuller intellectual appraisal of their faith scripturally, historically and doctrinally with a view to equipping them to be able to take seriously the inevitable challenge of healthy practical religious living and mission in context.

Secondly the B.Ed curriculum of Ahmadu Bello University aims at providing the religious studies teachers with the basic principles of imparting religious knowledge to the senior secondary school students in line with the new National Policy on Education.

Thirdly, the B.Ed religious studies curriculum of A.B.U. is designed to enable the learners have sound and balanced grasp of their own faith as to respect the religions of other persons in a situation of religious pluralism; without having to compromise the essential tenets of their own. For these reasons, therefore, provision is made in the curriculum for mature and scholarly interaction with persons of other faiths with a view to develop the attitude of healthy tolerance and mutual understanding. This is what brought about the joint courses in sociology and phenomenology of religion.

2.6 <u>The Qualification of Religious Studies Teachers</u>.

Generally, teachers are expected to be more qualified than the students they guide and counsel. This is necessary in order to enable the staff to know the direction they would lead the students. Otherwise they would be like a blind man leading another blind man and both of them will fall into a pit.

Farrant (1964) postulated that a teacher should be more knowledgeable than the students he guides and counsels if he is to do a successful job. This is because one cannot give what one does not have; one can only give what one has.

Lekwat (1978) contended that sound academic and professional training is important a..d necessary for religious studies teachers. This is to enable them face the challenges of their time effectively and that of the classroom confidently. Apart from that, Lekwat went on to express his opinion that, religious studies teachers should practise their faith. They should not only be qualified spiritually, but that they should live a life worthy of emulation by their students.

Nwosu (1982) surveyed the implementation of a life approach to the teaching of religious studies in secondary schools in Anambra state. This really means bringing the Biblical lessons to daily life experiences of the students as well as trying to tackle the alarming moral problems of our days. The result of this research revealed that the problem that hindered the full implementation of the life approach in guiding the students was lack of sufficient professionally and morally qualified teachers. This suggests that no educational programme can ever succeed if the teachers are not qualified enough to implement it.

Gall (1973) stated that the quality of work done in secondary schools may suffer if there is lack of well-trained teachers. The ethos of the

school may be unfavourable to serious study and work. This agreed with Nwosu as above that there is no educational system that would succeed without qualified trained teachers to implement the programme. So, to make the curriculum learner the centre and to provide opportunity for the spiritual, social, educational and psychological needs of the students to be addressed during and after the religious class, the teachers need to be well-qualified.

Oliagba (1985) postulated that in the research he carried out in some secondary schools in southern Kaduna to find out causes for poor performances in W.A.E.C., he discovered that many unqualified religious teachers guide and counsel religious studies students in schools. He went further to express his opinion that, lack of professionally trained religious teachers to guide and counsel religious studies students in secondary schools was one of the factors that contributed to their poor performance.

Grimit (1973) contended that, despite the statutory status of religious studies, very little emphasis has been made on teachers' professional training in this area, largely as a result of the misguided belief that any believer can guide and counsel religious studies students in school without professional training as a religious teacher. He further stated

that, some teachers handle the course because they have interest in doing so and not because they have a basic knowledge of the subject. Such teachers often just use what they learned in secondary schools themselves to teach the students. It is clear here that such teachers cannot give proper counselling that is needed by the students because, they cannot give what they do not have.

Oliagba (1985) raised a question with regard to the assertions made by the different scholars mentioned above concerning lack of qualified religious studies teachers whether in order to remedy the situation of unqualified teachers if it would be necessary for all who handle religious studies in secondary schools to be trained and be ordained ministers of the word or to become Imams. Obviously, the researcher is of the view that if this would be too demanding, rather the secondary schools should try to employ holders of B.Ed (CRS), B.Ed (IRS) and, at least the N.C.E. to handle the subject. Furthermore, where enough professionally qualified teachers are not readily available in the field, at least those who hold the B.A. Theology certificate should be sent for P.G.D.E. to enable them acquire the technical know how on how to guide the students.

It follows then that the provision of qualified religious studies teachers must be made in our secondary schools if we must be expect good results in every aspect of our senior secondary school students lives.

Essien (1975) contended that the quality of teachers has much to do with the students' output an idea that is derived from his statement that good counselling is an inspiration "the highest possible order of rhythn, the flow of essential energy". A good teacher inspires geneous. Essien pointed out that to achieve the ultimate quality of education, the choice of teachers must be made in terms of ability, attitude to human beings and to work. This means that teachers must be qualified and dedicated to work before quality education can be achieved.

Taiwo (1980) expressed a similar view with Essien when he stated that the key to quality in education is the availability of well qualified and competent teachers. Since this is the case; much is expected from the government and those who are concerned with recruitment and training of religious studies teachers.

The teachers of religious studies should be properly trained to play their role of guiding and counselling their students and others in areas

of needs. This is to help them grow in all aspects of life.

2.7 Studies in Role and Role Conflicts

Musgrove (1975) asserted that many changes today pose acute problems for religious studies teachers. But he stated that they should put in more efforts into their work at a time when their other professional roles are becoming effectively neutral. The demands made upon them are for divine service. They virtually take over more of the duties of parents despite the requirements of their primary assignment. To compound the problem for them, the criteria for success are often ambiguos, conflicting and lack clear definitions.

Musgrove (1975) stated that schools like other organizations confront their members with adoptive dilema which may be examined in terms of role demands, role conception and actual role performance. The size of the descrepancy between these role demands, role conception and performance is a measure of the conflicts experienced by he who occupies the status. Indeed, many religious studies teachers feel they experience alot of these role conflicts especially the untrained religious studies teachers, simply because they feel that their duty is to teach students to pass exams only. So when they are faced with the problem of counselling

they see it as another job conflicting with their previously known job, not knowing that counselling is part and parcel of their work or role.

Those who take appointments as religious studies teachers without professional training, simply because they have interest in the job normally get confused when people comment negatively on their work and life -style; that is why Lekwat (1987) contended that a sound academic and professional training is important and necessary for the religious studies teachers. This is to enable them face the challenges of their time effectively. He also expressed the opinion that a religious studies teacher should also be qualified spiritually. This is important also because when the going gets tough, he will be able to go on his kneels and call upon God for help.

Taylor in Musgrove (1975) asserted that the teachers job is ill-defined and opens to a variety of interpretations, in consequence, teachers experience role conflicts. They perceive different demands and expectations from various groups of people who are important to them, parents, pupils, their own colleagues and head teachers.

Taylor went further to postulate that in dynamic societies conflicts are common in all works of life. Teachers may even be less affected than the members of many professions particularly in newly developed fields of social works. But changes in the organisation of education and more general processes of social change are combining to make a counselling profession more hectic.

Sarbin in Musgrove (1975) stated that role conflict occurs when a person occupies two or more positions simultaneously, and when the role expectations of one are incompatable with the role expectations of the other. There are indications in the work of Gross in Musgrove that intra-role conflicts have more bearing on a person's performnce of his job than inter-role.

Digga (1991) argued in the same line with Sarbin when he stated in his paper that the teachers of religious studies should do all they can to guide and counsel their students concerning their studies and all other aspects of life so that they will live as worthy ambasadors of Jesus Christ. Though some of the teachers saw that as an additional burden which may probably affect their academic input which means having role conflict. Digga went further to encourage them to do that because it can only encourage performance. He emphatically told

religious studies teachers that counselling is part and parcel of their duty and not something extra; that the teachers' responsibility of guidance is not limited to students only but even their colleagues need to be guided when the situation arises. Therefore, counselling to a religious studies teacher is an inter-role and not intra-role function.

Peil (1977) asserted that every one in the society has many roles to play. He stated that the society itself can be seen as a system of roles, each of which involves relationships, between people, patterns of behaviour, rights and duties associated with a particular position. For example, if one is a teacher, son, daughter, a student, a friend, or citizen, one has other kinship, economic, political, religious and recreational roles to play. In each of these, certain relationships are established based on continued reciprocal activities and expectations about future behaviour.

This opinion points to the fact that a religious studies teacher that thinks that his role in the school is just to teach the students to pass their examination only is mistaken. Any religious studies teacher who does not counsel his students towards desirable behaviour is not

playing his proper roles as a religious teacher. This should be done besides the classroom instructions.

Peil also shared a similar view with Sarbin on role conflicts. He stated that role conflict and role strain may only arise when a person cannot meet all the demands of his various roles. Peil gave an example of west African educated married ladies who have role conflicts. They are expected to hold a full-time job as well as caring for a household and several children. A woman may like to give time to training her children as is expected of a mother's role; she also feels that it is important to make a significant contribution to the household as is expected of a wife. When she finds it difficult to be effective in the two functions, she now faces role conflicts.

2.6 The Role of Guidance and Counselling in Secondary Schools

Denga (1974) asserted that guidance is a dynamic process of helping someone to understand himself. It implies effecting changes in him and his environment which will help him grow intelligently and develop as much as possible. Guidance shows the individual how he would take care of his total educational, vocational, social, health, moral and emotional needs.

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Masha (1983) agreed with Denga and so presented a similar arguement. She contended that the meaning of guidance refers to the process of helping in individual understand himself and his world. Carl Rogers (1976) in Masha postulated that, guidance also refers to series of formalised educational services aimed at assisting individual children to develop their potentials to the maximum; so that they can be useful to themselves and the society. This is because an individual who understands himself and his world will become an effective, productive and happier human being. Through guidance, an individual achieves greater awareness not only of what he is, but of what he can become.

According to Masha (1983) counselling is a face to face relationship in which a counsellor seeks to assist the client to learn more about himself so that he can solve his own problems.
The major concern is on personal development and decision making.

Okon (1984) shared the same view with Masha. He stated that counselling is a special kind of interaction between two individuals. Both of them agreed that, the relationships must be between a trained person (and not just a person) and a helpee in search of solution to his problem.

After counselling, it is expected that there should be a change in the counsellee's behaviour. The client should be able to solve his problems,

become more effective, make wise decisions and good mental health, that of adopting to the environment.

According to Okon (1984) counselling is collaborative, intimate relationship that permits the counsellee to freely express and explore himself and the problem which he experience. Cordial relationships will enable the counsellees to gain greater understanding of themselves and will assist them use their own skills to resolve personal problems. The counselling relationship is influenced by the personality of the teachers/ counsellor.

Okon (1984) and Lekwat (1984) shared the same view that a teacher/counsellor is the most important single individual in the life of a child outside his home. His personal relationship with individual student should be characterised by warmth, acceptance and friendliness. The quality of this relationship is necessary in the guidance and counselling, and in emotional and mental state of individuals. Since the teacher is the person conviniently accessible for understanding and of assisting the student, he has very important guidance responsibility which include:

Trying to provide for individual differences among students and organising classwork in ways which will help each student understand clearly his strength, weaknesses, needs and problems and how to meet those needs and resolve them using classroom situation to demonstrate genuine respect for the worth and dignity of individual student; encouraging each student to achieve personal freedom, confidence in himself and a healthy self-image, etc.

Lekwat went on to state that the religious studies teachers should live good lives that are worthy of emulation by their students and they should also be patient in dealing with others. The teachers should know that this relationship is based on the acceptance of each student as he is, not as the teacher wishes him to be. At the end, counselling should satisfy important needs of the students in his demanding efforts to solve his problems.

Makinde (1983) asserted that the counselling relationship is aimed at eventual production of autonomy but the teacher/counsellor must be dependable. He must show concern and be reliable in the sense of doing what he has promised to do.

Helfron (1960) stated that counselling is usually concerned with the inability of the student to meet his demands, It can also be necessary, when a very able student is far ahead of others in his social, emotional, intellectual and spiritual development. It is concerned with finding creative and efficient solutions to developmental crisis. To achieve this, the relationship must be cordial between the counsellor and the counsellee.

Warman (1960) shared a similar view with Makinde (1983) that certain personality qualities are essential for teacher/counsellors. Empathy- ability to feel into a person and really know what he is feeling without imposing our own feeling on him. Non possessive warmth. This is the ability to show real concern and acceptance and be human in interaction.

Genuiness: This means the teachers/counsellor should not put on an officious outlook. He must take a keen interest in the students and in helping them to develop.

These qualities infact, really coincide with the christian scriptural injunction of humility. Also with the golden rule of the christian which says "do onto others as you will like them do on to you". This is because nobody wants others to look down on him.

The counselling relationship therefore is used to help a student to become the best that he can be in every aspect of life where the need of counselling exists.

2.7 Methods and Techniques of Finding the area of need for Counselling

For one to play the role of teacher/counsellor, there is the need to understand each student as well as assisting the individuals to understand themselves. According to Okon (1984) guidance within education has the technical know how to enable the teachers and counsellors to understand their students better as well as helping each student come to understand who he is as an individual. To enable him become aware of his own personal identity and understand the nature of his person.

Adejumo (1986) asserted that if a student increasingly understand his abilities, aptitudes, interest, values and other personality traits he will become more effective in his behaviour or performances. Such a student will be able to develop rational decision making capabilities and will be able to guide and direct himself without the help of other individuals.

1. Individual Identification Data

Okon (1984) postulated that teachers and guidance counsellors can gain much understanding

of students through individual identification data. Such record contains official and vital facts to identify each learner and the description of his relationship with his home. This type of important information, is obtained through interview at the very beginning of each educational level. To him, individual identification data should contain items regarding the student's home,family, health, educational and occupational plans. His activities both in and outside the school should be recorded. From such data teachers/counsellors can see students as they are. This type of information helps the counsellors to decided on how to help the individual student.

2. Cumulative Record,

Shertzer and Stone (1976) are of the view that most teachers do not know what cumulative records are. They contended that, there is a great need for all teachers and school administrators to understand the value of cumulative personal records, how to use them in guiding students and in confabulating with parents. To & them, cumulative personal records, present one organised, progressive record of information about individual students which distinguish each from the other. Data in the cumulative records are collected by teachers, counsellors and even administators and health personnel.

It is for the purpose of giving full information about the child. It is very useful in telling a new teacher who each student is.

According to Adejumo and Alao (1984) cummulative records provide necessary background data for effective counselling of students. The cummulative record folder serves as an in-service training tool for both counsellors and teachers. It assists the counsellors promote parents objective understanding of their words.

3. Observation

Denga (1974) stated that observation is another method that enables teachers, guidance counsellors develop some understanding of the individual students. Observation of a student can be made at specific periods. Through this a teacher or guidance counsellor can understand the important behaviour of individuals within given situations and such observation can supply meaning to a particular sample of behaviour, and how an individual reacts to a given situation.

4. Basic Process in Counselling

Elliott (1949) asserted that whatever the type of counselling the basic process is the same. For him, the procedure of counselling moves towards the same direction with religious education

which the purpose is to help individuals or groups to find answers to their problems. He went further to state that the basic process in helping people with ordinary life problems is similar to that used for helping individual with personality and behavioural difficulties.

Elliott (ibid) contended that there are some definite steps that should be taken when counselling. He stated that the first step is coming to a real understanding of the problem or question under consideration. This involves description and exploring the situation or situations in which it has arisen so that the environmental factors and pressures are taken into account. It is necessary also to give free chance for the counsellee to express his feelings and attitudes so that the problem as he sees and feels it may be considered and the emotional factors may be taken fully into account.

The second main step is to secure a clarification of the actual choices which the individual is facing, or of the alternative possibilities which he is failing to consider in answer to the problem. If the choice represents a different way of action or a change in his basic attitudes, there will be difficulties in carrying it out.

Sizing up these difficulties and working out ways and means will help to present defeat, Elliott (ibid).

2.8 Ethics and Morals in Counselling

According to Odonze (1983), people are tired of talking. Sometimes a counsellor solves most of the people's problems by being a very ardent and good listener to all what the counsellee has to say. Frequent interruption during the counsellees narration, frustrate him and inhabits the full flow of information. So the counsellor should let his eyes and disposition do the talking. Do not put word into the counsellee's mouth by finishing his sentence for him. One will not get the fact, if he does that during session.

Both Odunze and Masha (1983) are of the view that, one of the important things a counsellor should be; careful choice of words, analysis and communication. The counsellor should know that the counsellee is either in the office because of guilty already in the heart or confusion and doubts in the mind. So starting the treatment with blames, criticism, resentment and condemnation will destroy the counsellee's self concept. He might begin to regret ever coming for the counselling. So these should be avoided.

Masha and Odonze (ibid) both stated that the counsellor should react either by word or signs nodding his head that he understands the situation in which the counsellee finds himself. Appreciate and commend whatever efforts he might have made to riggle out of his problems. If such efforts were negative, do not condemn outright.

Odonze (1983) stated that it is morally and ethically wrong for the counsellor to gossip with matters arising from the counselling room. That it is dangerous for any misuse of stories as illustrations. Some loose counsellors degenerate to the level of gossiping with the stories they hear from a counsellee. This is very bad and any person involved in such a sin cannot survive in the counselling work. A counsellor should be as reserve and discipline as a medical doctor.

According to Crabb (1977) Christian religious studies teachers and parents should avoid unfavourable comparison of one student with the other. This is because, God made each person unique and different from the other. He further stated that such comparison demoralises children that have been assessed as inferior or unfavourably compared.

Odonze (1983) further stated that a counsellor should not forget that he is a unique person, trusted with human secrets. He should not disappoint God and humanity.

especially when one seems to be succeeding. The counsellors therefore should trust on the Lord and do the best they can. God will always vindicate the righteous.

According to Crabb (1977) christian religious studies teachers and parents should do the best they can to avoid unfavourable comparism of one student or child to another. This is because God made each person different from another. He went further to state that such comparism can produce a bad case of emotional indigestion in a child and many other problems.

CHAPTER THREE

METHODOLOGY

3.1 Research Design

There are different kinds of research designs as there are research problems. However, researchers adopt design suitable to their study. The research designed for this study is therefore, a survey type as described by Kerlinger (1973:47) who stated that:

> A survey research studies large and small population by selecting and studying samples drawn from the population to discover the relative incidences, distribution and inter-relation of sociological and psychological variables.

The survey design will be employed because of its suitability and reliability in testing facts. For this can lead to insight which in turn could be of benefit to other researchers.

3.2 Research Prodedure

Nunnally (1964) postulated that there are different procedures for data collection. But he advocated three major procedures which include: observation, questionnaire and project techniques. Howver, he went on to state that amongs the three, questionnaire is preferable because it is the simplest and most effective procedure for measuring attitudes or feelings.

Noser Adoke (1984) agreed with Nunnally about the procedures of collecting data. He went on to state that for a researcher to choose a particular procedure to use would depends on the situation such as time factor and finance. Noser went ahead to add that, procedures for gathering data in an investigation include even interview, case study, documentary sources and observation. Thus the procedure to be used in this study will be questionnaire because it allows wider coverage within a short period for the collection of data.

In constructing the questionnaire, the researcher will use his own discretion. This will not be out of place because Lauson (1975) contended that a researcher could sit down to construct his own questionnaire or assemble them from other people's writing in order to carry out his own research.

Population of the Study

The population of this study were drawn from religious studies teachers, and three other subject teachers in each school and senior secondary school students who are involved in the teaching/learning of religious studies in all the schools that were selected for the study.

This population is considered suitable for the study because though, every teacher is expected to guide his students; but religious studies teachers

are the ones who are supposed to be more involved in guidance and counselling services to the students. So, they were in good position to tell the researcher what they do in the senior secondary schools in the area of guidance and counselling. The religious studies students are the recipients of the guidance counselling services from the teachers; they were able to tell the researcher what they experience.

At the time of this study, Kaduna state has one hundred and ten (110) senior secondary schools where religious studies is being offered. These senior secondary schools are scattered all over the state.

There are six educational zones in the state. In each of the zones, there are senior secondary schools. The zones are as follows: Kaduna zone has twenty two (22) senior secondary schools; Zaria zone has twenty one (21) senior secondary schools; Lere zone has ten (10) senior secondary schools; Kafanchan zone has twenty (20) senior secondary schools; Zonkwa zone has twenty (20) senior secondary schools and Anchau zone has seventeen (17) senior secondary schools. These gave the total of one hundred and ten (110) senior secondary schools in the state.

3.4 Sample and Sample Selection

This section gives a description of the schools, categories of teachers and students that were involved in the study.

According to Morgan (1980) ten percent of a population is a good representative sample, but this depends on the population. If the population of one's research is as much as 88.7 million as Nigeria's population, ten percent will be too much to handle. But for the population of this research, ten percent which was 11 schools was a good representation and that was what the researcher used.

The researcher selected sample from the population mentioned above (the one hundred and ten senior secondary schools. The senior secondary schools were not equally distributed among the six zones. Just as you have seen above. The researcher felt he could not take one quoter of the schools or half of the schools in his selection of sample, as such he decided to randomly picked 2 schools from Kaduna zone, 2 from Zaria zone; 2 from Zonkwa zone; 2 from Kafanchan zone; 2 from Anchau zone while one was taken from Lere zone respectively. This was to give him the ten percent he used for the study from the population.

The method that was used for the random selection was that the names of the senior secondary schools in each zone were written on pieces of papers, mixed them together in a basket for a particular zone, then a child was asked to pick any two from each of the zones. This was how the researcher had the sample he worked with.

The students that were involved in the study were senior secondary two and senior secondary three (SS II & III) of the selected schools. The researcher decided to choose these arms of students because they have been in secondary school for the past five and six years respectively. They should have had more interactions with the counsellors in the schools, thus being in a better position to respond to the questionnaire.

The number of students that participated in filling the questionnaire were twenty (20) in each of the selected schools. This was because in most schools there were about 30 senior students attending religious studies classes. Thus ten was a good representation of the class.

3.5 Instrumentation

The instrument that was used for data collection for this study was questionnaire. The justification for using this instrument was as follows:

1. Suitability: Questionnaire was more suitable for this study considering the scattered nature of the schools that were involved in the study. The instrument was administered to all the respondents within a limited period with less inconveniences. Questionnaire was administered in the absence of the researcher and the needed information was obtained accordingly.
2. Psychological convenience: Questionnaire eases psychological discomfort, that might be experienced during the face to face interview. With questionnaire, the respondents were independent, were relaxed, thus in a good position to release information without fear or favour.

3.5.1 Questionnaire

Two sets of questionnaire were designed, one for religious studies teachers and one for students. The researcher had three groups of subjects; the religious studies teachers, other subject teachers and the students. That was why he had two sets of questionnaires.

Each set of the questionnaire was divided into three major sections, 'A', 'B', and 'C'. Section 'A' contained the personal data about the respondents, section B, demanded information about the preparedness and involvement of the individuals in the guidance and counselling services in schools. While section C was to do with information relating to their experiences and competency in the job.

3.5.2 Questionnaire for Religious Studies Teachers (R.S.T.)

The questionnaires for R.S. teachers have items spread across the three sections mentioned above. Section 'A' was concerned with personal information such as sex, age, qualification and teaching experiences.

Section 'B' requested for information concerning the preparedness and involvement of the teachers in counselling services in the senior secondary schools.

Section C: concentrated on information that has to do with their experiences and competencies as counsellors in schools.

3.5.3 Questionnaire for Students

The students questionnaire also have a similar structure of three major sections. Section 'A' still demanded personal information such as sex, age, nationality.

Section B requested information about their attitude to counselling services. The attitudes of religious studies teachers and the attitudes of other subject teachers to counselling services in school as they observed.

Section C concentrated on their experiences a..d differences they found in the two groups of teachers in the area of counselling in schools.

The two sets of questionnaire were prepared in Kikert scale rating such as strongly agreed, Agreed, Neutral, disagreed, strongly disagreed.

After the construction of the questionnaires, they were given to the researcher's supervisors and his statistics lecturer who went through and advised for necessary amendments.

3.6 Pilot Study

The pilot study test was conducted in August 1994, using christian religious studies teachers and students in G.S.S. Bomo, G.S.S. Bassawa and Government Commercial College, Zaria. The three schools have a total of 8 C.R.S. teachers and twenty students taken from each of the schools. So a total of 68 copies of questionnaire for teachers and students were administered. All were returned duly completed.

The item questions expected the students to either strongly agreed, agree, neutral, disagree or strongly disagree.

The data collected from the pilot study were subjected to a reliability test using the split half method. This test was used to further determine the internal consistency and reliability of the two instruments. This method invclved the sumonation of the odd and the even number, these two variables are then subjected to ~~&&&&&&&&~~ the Pearson product moment correlation procedure.

$$\text{The } R = \frac{2r}{1 + r}$$

Where R = reliability Coefficient

r = Coefficient of correlation.

The resulting Coefficients for the teachers instruments was 0.898 while that of the students was 0.781.

According to Bruce .W. Tuckma.. (1975) reliability and validity of an instrument are established if the observed reliability ca.. be approximated to 1, the closer to 1, the reliability of the figure, the more valid the instrument. Thus the two instrument for this study are valid a..d reliable.

3.7 Administration of Questionnaire

The researcher personally went round the schools to administer the questio..naire to the religious studies teachers and their students. The researcher presented to the pri..cipal, a letter from the Ministry of Education requesting for his permission to use the school for conducting a research work.

After obtaini..g the approval of the principal,to use

HOD (CRS) or his representative in administering the questionnaire. The researcher felt that the students would be more cooperative with their staff in returning the questionnaire than they would be to the researcher who was new to them. The immediate collection of the completed questionnaire from both the teachers and the students helped to avoid unnecessary delay and lost of copies of the questionnaire.

3.8 Data Treatment

Hypothesis I maintain that there is no significant difference in terms of qualification of teachers in their competency in counselling in senior secondary schools. To measure this the total item scores of the respondents were divided into two groups, favourable and unfavourable responses. The one way analysis of variance was adopted in testing for the difference between the two groups.

Hypothesis 2 states that there is no significant difference in the professional training of christian religious studies teachers for counselling services from that of other subject teachers in senior secondary schools. Respondents were divided into two groups on the basis of their subject group areas. The first group was labelled teachers of other subjects. The second group was labelled christian religious studies teachers.

A chi-square test was computed to find out the difference

Hypothesis 3 states that there is no significant difference in the facilities where christian religious studies teachers offer counselling services to students from other professional teachers in secondary schools.

Hypothesis 4 asserts that, there is no significant difference in the perception of the students and that of the teachers as regard the competency of counsellin offered by the teacners in senior secondary schools. Two tail T-test was computed to find out the significant difference between the scores of the respondence.

Hypothesis 5 maintains that there is no significant difference in the methods used by christian religious studies teachers from those used by other subject teachers to find out areas of need for counselling in senior secondary schools. A two tail T-test was computed for the differences between the scores of the responses of the two categories of respondents.

Hypothesis 6 states that there is no significant difference in the competency level of christian religious studies teachers and that of other professional teachers in senior secondary schools. A two tail T-test was computed for the difference between the scores of the respondents as grouped according to where they belong.

The 0.05 level of significance was chosen by the researcher for rejecting the null hypotheses. The 0.05 level of significance means that in rejecting a null hypothesis at that level, the chances of committing the type 1 (one) error implies an error involving the rejection of the null hypothesis when it is true.

CHAPTER FOUR

4.0 PRESENTATION AND ANALYSIS OF DATA

4.1 Introduction

This chapter is the results of the findings obtained from the religious teachers and non-religious teachers who offer counselling services and the students who are the recepients. It is divided into four (4) sections consistingo of an introduction, data analysis, testing of hypotheses and discussions of the results.

Two hundred and twenty (220) copies of the questionnaire were distributed to students randomly selected in different schools in kaduna state. One hundred and ninety seven (197) were duly completed and returned to the researcher.

Sixty (60) copies of the questionnaire for teachers were also distributed. Thirty copies for religious studies teachers and thirty copies for other subject teachers. Twenty six (26) copies were duly completed and returned by the religious teachers while other subject teachers completed (28) twenty eight copies and were duly returned.

The version of the questionnaire termed 'questionnaire for religious studies teachers' and the version for other subject teachers were issued separately, for the two sets of teachers involved

in the study. (See Appendix N1, N2, N3 for the different versions of the questionnaire). However, the responses of the teachers were grouped together for the purpose of analysis. Moreover, the two questionnaires were basically the same. Apart from demographic data on all the questionnaire, the Likert scale was used throughout by the respondents as required.

4.2 Data Analysis

By gender distribution, seventy four point six percent (74.6%) of the total number of students were males while twenty six percent (26%) were females. Ninety two point four percent (92.4%) were between the ages of fifteen (15) and nineteen (19) years. Only eight point six percent (8.6%) were above nineteen (19) years. Ninety eight percent (98.0%) were Nigerians while two percent (2%) were foreigners. Most of the student respondents showed that they started the senior secondary school in the schools where this study was conducted. Only seven percent (7%) were transfered from other schools.

As it could be observed in the Appendix N1, N2, N3, the students' questionnaire is divided into five sections namely: orientation, facilities for counselling, Attitudes of students towards counselling,

to as items in the tables.

Table 4.2.1: Freguences And Percentages on Orientation by Students Respondents

Question No. or Item.No.	Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree	
5	Fre	%	Fr	%	Fre	%	Fre	%	Fre.	%
5	65	33.0	81	41.10	20	10.20	20	10.20	11	5.60
6	48	24.4	109	55.3	20	10.2	16	3.10	4	2.00
7	35	17.8	79	40.1	42	21.3	23	11.7	18	9.10
8	57	2890	74	37.60	32	16.20	29	14.70	5	2.50
9	64	3250	82	41.60	31	15.70	14	7.10	5	3.00

As shown in the table, the percentages of agreement on the various items or questions on orientation clearly indicate that the senior secondary school students usually undergo counselling orientation when they come to the schools.

Having known that students are given counselling orientation, the next issue was to determine the availability of facilities for counselling services. The table below shows the students' perception of the availability of such facilities. The first item on facilities sought to know whether thec christian religious studies teacher uses only his or her office for counselling. The students responses to this item showed a high percentage of diagreement as could be seen from a close examination of the table. Only twenty one percent (21.3%) agreed that offices were used. The rating for indivdual students' counselling in teachers' offices (i.e. item 11) also received

of disagreement is fifty three point eight percent (53.8%). Thirty four (34) or seventeen point three percent (17.3%) did not express their opinion. The rating on item 12, the use of classroom for counselling section had forty seven point seven percent (47.7%) of agreement while thirty nine point one percent (39.1%) disagreed. The percentage of those without opinion was fourteen point two percent (14.2%). The teachers tend to use staff room when there are no people, (item 13) more than any other venue as could be seen from the relatively higher percentage rating of this item by the students.

Table 4.2.2: Frequences And Percentages on Facilities

Question NO or item No.	Strongly Agree		Agree		Neutral		Disagree		Strongly disagree	
	Fre	%	Fre	%		%	Fr	%	Fre	%
10	13	6.60	29	14.70	35	17.80	92	46.70	28	14.20
11	21	10.70	36	18.30	34	17.30	77	39.10	29	14.70
12	36	18.30	56	28.40	28	14.20	52	27.40	23	11.20
13	37	18.80	73	37.10	33	16.80	37	18.80	17	8.60
14	77	39.10	54	27.40	25	12.70	30	15.20	11	5.60
15	28	14.20	44	22.30	32	16.20	53	26.90	40	20.30
16	34	17.30	48	24.40	46	23.40	43	21.80	26	13.20
17	38	16.80	46	23.40	30	15.20	59	29.90	29	14.70
18	44	22.30	47	23.90	43	21.80	31	15.70	32	16.20
19	23	11.70	44	22.30	33	16.80	55	27.9	42	21.30
20	21	10.70	37	18.80	47	23.90	52	26.40	40	20.30
21	58	29.4	74	37.60	41	20.80	13	6.60	11	5.6

From the percentage scores of agreement for item 14, the need for special facilities is de-emphasised as the counsellors were perceived to give their services anywhere they are presented with problems. The low percentage score of disagreement on this item supports the idea that counselling teachers make use of no special facilities. However, the perception of students regarding teachers of other subjects tends to be relatively different. As could be seen from a close examination of the above table, the students tend to disagree that teachers of other subjects do exactly what Christian religious studies teachers do. The percentage of agreement for item 19 is thirty four percent (34%) while forty nine percent (49.2%) disagreed.

Seventeen percent (16.8%) did not express their opinion.

From the percentage rating of item 20 that other subject teachers offer all kinds of counselling services in their offices alone, there is indication that this may not necessarily be so. The percentage of agreement on this item in the table is relatively low while disagreement has a very high percentage rating. As could be seen from the table, the christian religious studies teachers care most in giving counselling services to their students in all aspects of life. This explains the high rating of this item (21) where the students scored sixty seven percent (67%) for agreement as against twelve percent (12%) for disagreement.

The teachers perception of preparation for counselling services in the schools and the availability of facilities were the next to be examined. The table below shows the teachers' perception of christian religious studies teachers perception.

Table 4.2.3 Frequences and Percentages on Religious Studies TeachersPerception For Counselling

Question No. or Item No.	Strongly agree		Agree		Neutral		Disagree		Strongly disagree	
	Fre.	%	Fre	%	Fre	%	Fre	%	Fre	%
6	17	31.5	35	64.8	1	1.9	0	0	1	1.9
7	16	29.6	34	63.0	2	3.7	2	3.7	-	-
8	11	20.4	34	63.0	9	16.7	-	-	-	-
9	19	35.2	25	46.3	6	11.1	4	7.4	-	-
10	22	40.7	25	46.3	4	7.4	2	3.7	1	1.9
11	15	27.8	26	48.1	9	16.7	2	3.7	2	3.7

A close examination of the table reveals that christian religious studies teachers receive professional training as C.R.S. teachers to equip themselves even for the task of counselling services. Apart from prayers they try to impress on the student the need for counselling services and also make themselves approachable to all students. This may probably be one of the attributes that enable students to perceive them as the best for this services. Another attribute is the concern expressed by the Christian religious studies teachers in everything that affects the students negatively. Coupled with the above is the life style of the teachers which tends to give the students confidence in them. All these could be seen from the high percentages of agreement scored in all the items in the table.

This assertion is supported by eighty three percent (83.3%) of the teachers as against nine percent (9.3%) who disagreed. The religious studies teachers give counselling anywhere (item 15). This is indicated by the high percentage of agreement in the table.

The method of finding areas of counselling services by the teachers was examined next. Fifty nine percent (59.3%) of the teachers agreed that the christian religious studies teachers go through individual student identification cards to determine the area of needs. Sixty five percent (65.2%) of the total number of respondents agreed that the teachers studied the school performance records of the students to find out areas to give counselling services. Twenty two percent (22.2%), twenty percent (20.9%) disagreed with these items respectively. However, most respondents in this category did not agree with the idea that counsellors discussed with pastors in finding areas of need for counselling services. The idea that counsellors discussed with parents and the community were similarly rated very low. An observation made in these items is that the 'no opinion' rating was very high. This seems to suggest lack of certainty on the part of counselling teachers on whether or not such consultations as suggested in these items were necessary for effective

The percentages scores on facilities by the teachers was a clear indication that there were no facilities for counselling in senior secondary schools in Kaduna state. This collaborates with the students' perception of this subject as seen earlier.

Table 4.2.4: Frequency and Percentages on Facilities By Teachers

Question No or item No.	Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree	
	Fre.	%								
12	18	1.9	5	9.3	10	18.5	29	53.7	9	16.7
13	2	3.7	5	9.3	6	11.1	31	57.4	10	18.5
14	12	22.2	33	61.1	4	7.4	1	1.9	4	7.4
15	22	40.7	29	53.7	1	9.9	2	3.7	-	-
16	15	27.8	7	13.0	14	25.9	15	27.8	3	5.6
17	11	20.4	19	35.2	15	27.8	7	13.0	2	3.7
18	2	3.7	6	11.1	20	37.0	16	29.6	10	18.5
19	3	5.6	29	53.7	10	18.5	10	18.5	2	3.7
20	3	5.6	32	59.3	8	14.8	9	16.7	2	3.7
21	4	7.4	18	33.3	18	33.3	9	16.7	5	9.3
22	6	11.1	21	38.9	15	27.8	9	16.7	3	5.6
23	2	3.1	14	25.9	27	50.0	8	14.8	3	5.6
24	23	42.6	21	38.9	7	13.0	3	5.6	-	-
25	8	14.8	15	27.8	26	48.1	5	9.3	-	-
26	3	5.6	12	22.2	24	44.4	14	25.9	1	1.9
27	11	20.4	26	48.1	13	24.1	3	5.6	1	1.9

As shown in the above table, christian religious studies teachers do not use their offices for counselling services nor the classroom. The staff common room tends to be used commonly to give counselling services.

This assertion is supported by eighty three percent (83.3%) of the teachers as against nine percent (9.3%) who disagreed. The religious studies teachers give counselling anywhere (item 15). This is indicated by the high percentage of agreement in the table.

The method of finding areas of counselling services by the teachers was examined next. Fifty nine percent (59.3%) of the teachers agreed that the christian religious studies teachers go through individual student identification cards to determine the area of needs. Sixty five percent (65.2%) of the total number of respondents agreed that the teachers studied the school performance records of the students to find out areas to give counselling services. Twenty two percent (22.2%), twenty percent (20.9%) disagreed with these items respectively. However, most respondents in this category did not agree with the idea that counsellors discussed with pastors in finding areas of need for counselling services. The idea that counsellors discussed with parents and the community were similarly rated very low. An observation made in these items is that the 'no opinion' rating was very high. This seems to suggest lack of certainty on the part of counselling teachers on whether or not such consultations as suggested in these items were necessary for effective

counselling of the affected students.

Behavioural observations and uses of continuous assessment records were mostly used by the teachers as could be seen from a close examination from the table of items 24 and 27.

The third section of the students questionnaire was designed to test the students' perception of teachers' attitudes towards counselling services. The table below shows the frequencies and percentages of their perceptions.

Table 4.2.5: Frequencies And Percentages on Teachers' Attitudes by Students

Qustion No. or Item No.	Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree	
	Fre.	%	Fre.	%	Fre.	%	Fre	%	Fre	%
22	26	13.2	42	21.3	47	23.9	52	26.4	30	15.2
23	23	11.7	29	14.7	58	29.4	51	25.9	36	18.3
24	21	10.7	56	28.4	45	22.8	51	25.9	24	12.2
25	35	17.8	65	33.0	55	27.9	27	13.7	15	7.6

As shown in the table above, the teachers' attitudes towards counselling is generally low as rated by the students. There is however fifty one percent (51.8%) agreement by the students that both christian religious studies and other subject teachers were serious in giving counselling to students.

The students' attitudes towards counselling services was then examined. The table is presented below. From the table it could be seen that students have high regard for counselling as shown by their high rating of the

various items in this section. This shows that they have the knowledge of the importance of counselling services.

Table 4.2.6: Frequencies and Percentages on Attitudes Of Students Towards Counselling

QUESTION.NO. Or ITEM.NO.	Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree	
	Fre	%	Fre	%	Fre	%	Fre	%	Fre	%
26	76	38.6	82	42.6	30	15.2	8	4.1	1	0.5
27	44	22.3	100	50.8	31	15.7	17	8.6	5	2.5
28	53	26.9	95	48.2	33	16.8	11	5.6	5	2.5
29	53	26.9	92	46.7	36	18.3	13	6.6	3	1.5
30	37	18.8	61	31.0	39	19.8	40	20.3	20	10.2
31	26	13.2	35	17.8	72	36.5	46	23.4	18	9.1
32	33	16.8	78	39.6	56	28.4	23	11.7	7	3.6

Teachers' perception of the students' attitudes towards counselling services was also examined. The rating and the corresponding percentages are tabulated below.

Table 4.2.7: Frequencies And Percentages on Students' Attitude by Counselling Teachers

Question.No. or item.No.	Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree	
	Fre.	%	Fre	%	Fre	%	Fre	%	Fre	%
28	7	13.0	23	42.6	8	14.8	10	18.5	6	11.1
29	4	7.4	28	51.9	8	14.8	8	14.8	6	11.1
30	4	7.4	22	40.7	18	33.3	8	14.8	2	3.7
31	7	13.0	4	7.4	26	48.1	11	20.4	6	11.1
32	6	11.1	15	27.8	14	25.9	17	31.5	2	3.7
33	8	14.8	17	31.5	18	33.3	8	14.8	3	5.6

A close examination of the above table shows that fifty six percent (56.6%) of the teachers agreed that students have high regard for counselling in schools.

Though thirty percent (29.6%) disagreed, this is relatively low. Similarly, fifty nine percent (59.3%) agreed that students go on their own to seek for counselling services. The low rating of agreement on item 31 further proves the importance attached to counselling by stucents. However, the teachers tend to agree, though relatively low, that students show no interest in vocational counselling and referal services. (items 32 and 33) and the percentages for agreement were thirty nine percent (38.9%) and forty six percent (46.3%) respectively.

The last section on the two sets of questionnaire dealt with the competency of christian religious studies teachers in counselling in senior secondary schools in Kaduna state. The students perception is tabulated in frequency and percentages below:

Table 4.2.8: Competency Perception of Students

Question.No. Or item.No.	Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree	
	Fre.	%	Fre	%	Fre	%	Fre	%	Fre	%
33	24	12.2	47	23.9	46	23.4	57	25.9	29	14.7
34	15	7.6	34	17.3	46	23.4	70	35.5	32	16.2
35	19	9.6	36	18.3	48	24.4	60	30.5	34	17.3
36	23	11.7	33	16.8	42	21.3	52	26.4	47	23.9
37	16	8.1	16	8.1	40	20.3	54	27.4	71	36.0

The table above shows that christian religious studies teachers often find it difficult to counsel students on any problem apart from spiritual and doctrinal ones.

Though forty one percent (40.6%) disagreed with this notion, this percentage is relatively low as could be seen from the table. However, fifty two percent (51.7%) of the respondents believed that the teachers were competent. Apart from the low rating in items 33 and 35 which dealt with vocational counselling the christian religious studies teachers have no other problem in discharging their counselling services to the students. And they are prefered by the students to other subject teachers. Sixty three percent (63.4%) of the students felt that christian religious studies teachers counsel the students better than other subject teachers.

The teachers' perception on this competency was then examined. The teachers' rating of christian religious education teachers' competency were very high as would be seen on the table below. Though they agreed that not all christian religious studies teachers were trained on how to counsel students in schools, they agreed that some christian religious studies teachers were competent even to counsel their colleagues in the schools. There was disagreement as could be seen from the table on the fact that some christian religious studies teachers cannot render any help to students. As could be observed from the table under close examination, the percentages of

no opinion was relatively high, that christian

Table 4.2.9: Competency of Christian Religious Teachers as perceived by the Teachers

Question.No. Or item.No.	Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree	
	Fre	%	Fre	%	Fee	%	Fee	%	Fee	%
34	15	27.8	31	57.4	3	5.6	3	5.6	2	3.2
35	27	50.0	19	35.2	6	11.1	1	1.9	1	1.9
36	30	55.6	17	31.5	5	9.3	1	1.9	1	1.9
37	8	14.8	8	14.8	17	31.5	7	13.0	14	25.9
38	7	13.0	4	7.4	14	25.9	16	29.6	13	24.1
39	23	42.6	15	27.8	7	13.0	5	9.3	4	7.4
40	8	14.8	7	13.0	6	11.1	7	13.0	26	48.1

religious studies teachers were not competent to give vocational counselling was also disputed by the teachers as shown in the table. However, seventy percent (70.4%) of the teachers agreed that some christian religious studies teachers need professional training. About sixty one percent (61.1%) disagreed that christian religious studies teachers were only competent in leading prayers. Though twenty eight percent (27.8%) agreed, this is relatively low.

One of the questions that this study set out to answer was whether or not christian religious studies teachers render counselling services to students in senior secondary schools. The findings have confirmed that christian religious studies teachers render counselling services to students. It was also discovered during the course of this study that many

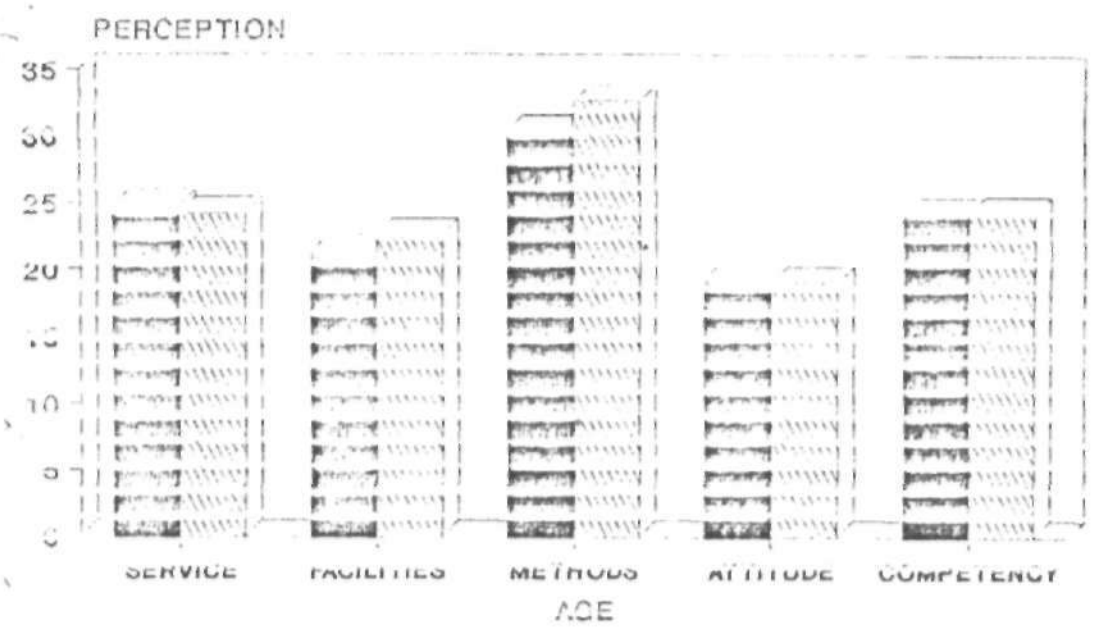
christian religious studies teachers have acquired some professional counselling training which enables them to render the counselling services in their schools. The study revealed however that the christian religious studies teachers do not have particular offices designated to them for counselling services.

Among the methods used to discover areas of need for the counselling services in school were reading individual identification record cards, continuous assessment of students academic performance and general school performance records. The study also revealed that the students attitudes towards counselling was generally high, see table 4.2.5. It was also discovered that most christian religious studies teachers were competent as perceived by students in table 4.2.8 and teachers in table 4.2.9.

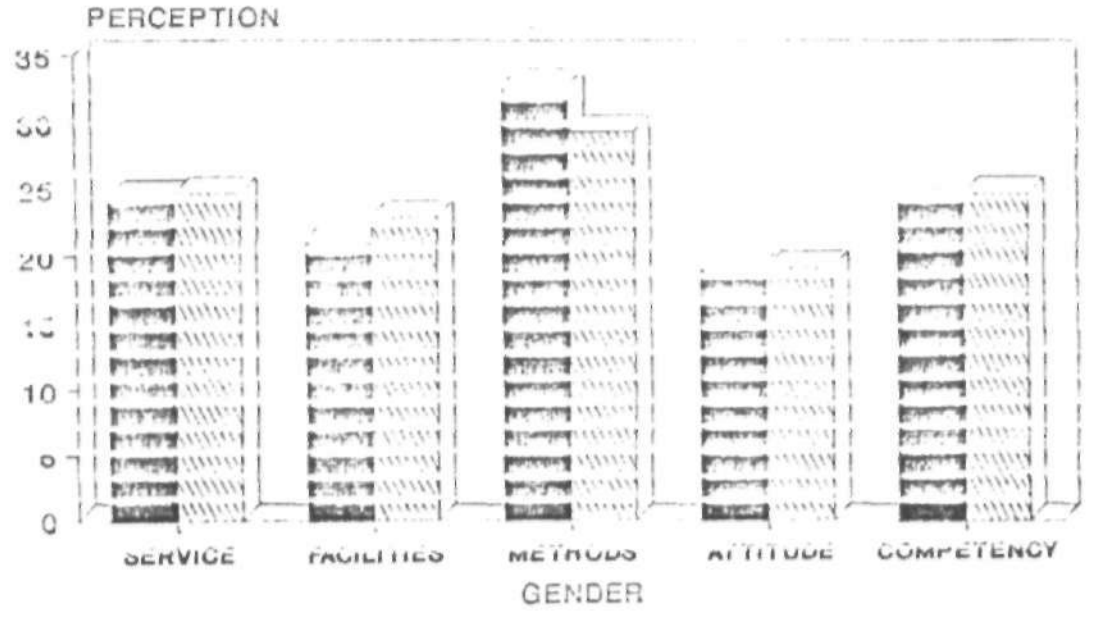
Though, demographical data were not too necessary here, a graphical illustration was however made to show the students gender perception of the five components. The figure below shows the gender rating in bar chart. A similar illustration was made for age of teachers.

The gender rating of the teachers was also done and the years of experience and teacher's age was graphically illustrated. The teacher

TEACHERS' PERCEPTION OF THE
FIVE COMPONENTS BY AGE



TEACHERS' GENDER PERCEPTION OF THE
FIVE COMPONENTS



4.3 Testing of Hypotheses

There were six hypotheses involved in this study. These hypotheses were directed at finding out if any significant difference exist among the respondents in the perceptions of the components of the questionnaire.

Hypothesis 1: There is no significant difference in terms of teachers qualifications in regard to their competency in counselling in senior secondary schools.

The one way analysis of variance statistical method was adopted in testing this hypothesis. The analysis of variance table is presented below:

Table 4.3.1A: One Way Analysis of Variance Competency on Teachers' Qualification

S.O.V.	DF	SS	MS	F	P
QUALIFICATION	5	125.7214	25.1443	2.51	0.042
ERROR	48	480.1490	10.0031		
TOTAL	53	605.8704			

S.O.V. = Source of Variance

DF = Degree of freedom

SS = Sum of square, MS = Means square

F = F ratio.

P = Probability level of significance.

In the table above, the computed F value or P ratio is 2.51 at an error degree of freedom of 48.5. The critical value of F at the same degree of freedom is 2.418 at 0.418 at 0.05 probability level of significance The computed probability level is 0.042 indicating that computed P is less than the accepted P (P 0.05). This implies that there was significant difference in the competency of the teachers in the counselling services they offer in senior secondary schools. Since qualification tends to affect the counselling, post hoc test was performed on the means score of the different levels of qualification using the Duncan multiple range test and the least significant method. The use of the Duncan multiple range test and least significant test was informed by the unequal distribution of the respondents

Scheffe test or other post hoc methods. The table is presented below:

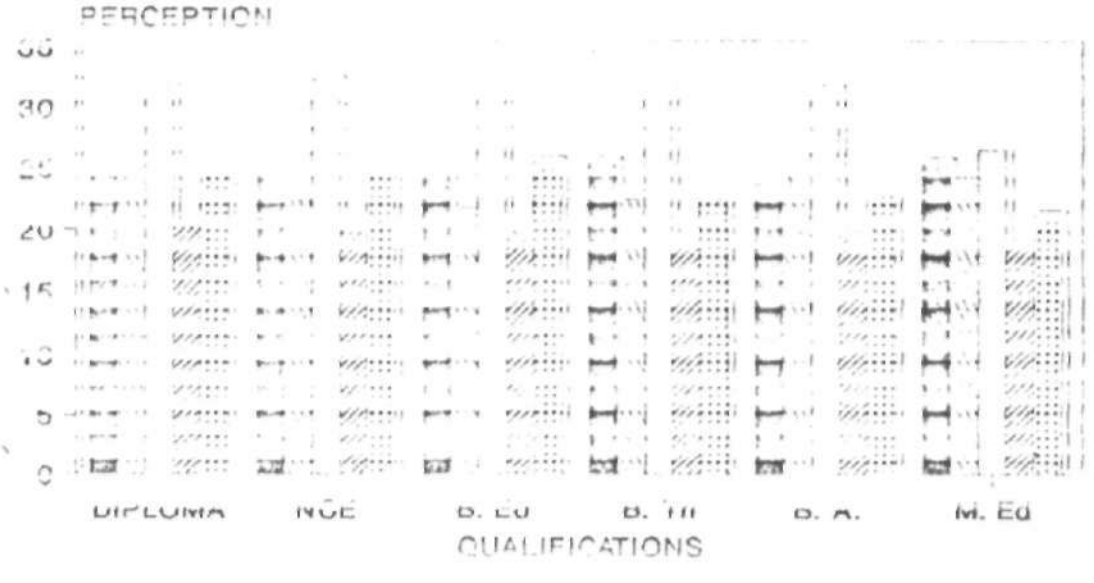
Table 4.3.1B: Means on Competency by qualification

QUALIFICATION OF TEACHERS	NO. OF TEACHERS	MEANS
Diploma	6	25.000a
N.C.E.	15	25.000a
B.ED	17	25.353a
B.TH	6	22.333ab
B.A.	4	23.000ab
M.ED	6	21.000ab

In the table above the letters at the right of the means indicate classes that were significantly different from each other. As could be seen from the table, teachers with higher qualification scored lower than those with lower qualification. Teachers with B.Ed tends to top the table followed by NCE graduates and diploma. The M.Ed scored the least. The low scores of the teachers with masters may be due to their pessimistism of the system and their low regard of students performance. Since the test proves the existence of significant difference, the null hypothesis is thus rejected. A graphical illustration of the five components based on qualification is presented next page.

G 1

PERCEPTIONS OF THE FIVE COMPONENTS BY TEACHERS QUALIFICATIONS



Hypothesis II: There is no significant difference in the professional training of christian religious studies teachers for counselling services from that of other subject teachers in the senior secondary schools.

The statistical procedure used in testing this hypothesis is the chisquare methods. The table is presented below:

Table 4.3.2: Chisquare Analysis of Qualification On Status of Teachers

STATUS	DIPLOMA	N.C.E.	B.ED.	B.TH.	B.A.	M.ED
Teachers of other subj.	3	9	6	4	2	4
C.R.S. Teachers	3	6	11	2	2	2

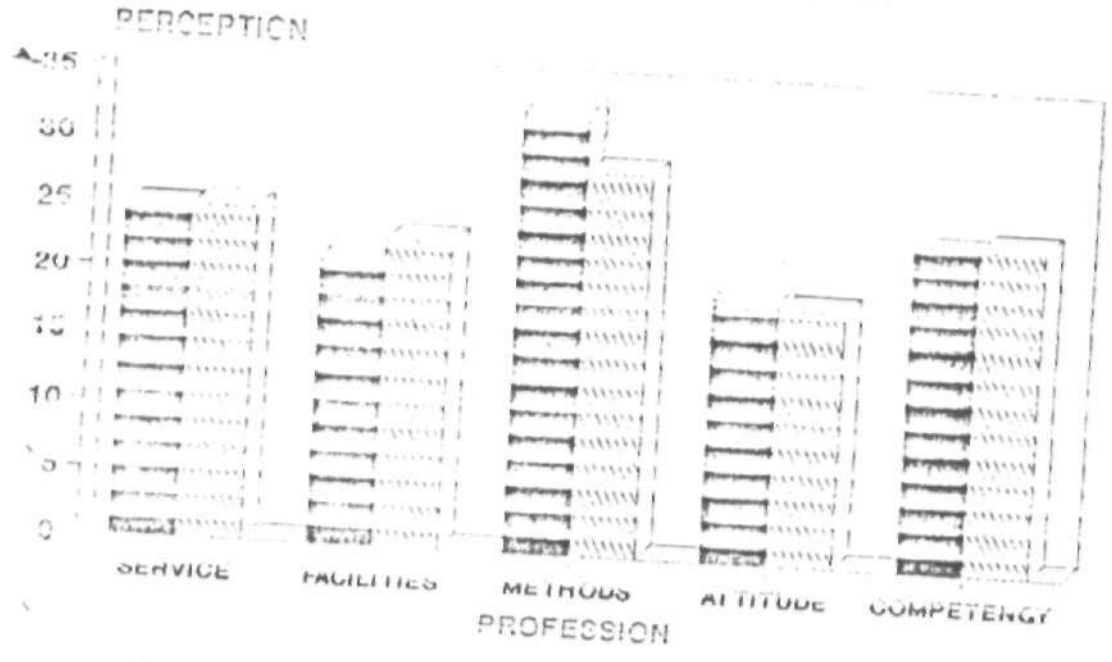
CHISQUARE VALUE = 3.334 DEGREE OF FREEDOM = 5

From the table the computed chisquare value is 3.334 at 5 degree of freedom. The table value at the same degree of freedom is 11.070 at the probability level of 0.05. As could be observed by comparison the computed value of chisquare is lower than the table value indicating that expected probability level is higher than the accepted level ($P > 0.05$). This means that there is no significant difference in the qualifications of the two sets of

teachers (the Christian religious studies teachers and other subjects teachers) in terms of professional qualification.

A point observed in the conduct of this study is that most Christian religious studies teachers were not appointed mainly to teach religious studies. It is the school that decides whether to give religion or another course to the employed teacher. In almost all cases such teachers were assigned such roles after having been appointed. This accounts for the non-significance obtained in this test. The null hypothesis is thus accepted. A graphical illustration showing the five components by the two sets of teachers is presented next page for easy understanding.

TEACHERS' PERCEPTION OF THE FIVE COMPONENTS BY THEIR PROFESSION



Hypothesis III: There is no significant difference in the facilities where Christian religious studies teachers offer counselling services to students from those of other professional teachers in senior secondary schools.

The mean scores on facilities by Christian religious studies teachers and teachers of other subjects were used in this hypothesis.

A Two Tail T-test was applied to the means. The table below showed the result of the test. The application of the two tail T-test was informed by unequal numbers of respondents in the two sets of teachers.

Table 4.3.3: Two Tail T-Test of Facilities on Status of Teachers

STATUS OF TEACHERS	N	MEANS	STD.DEV.	STD ERROR	T	DF	P
C.R.S. Teachers	26	22.034	4.247	0.8329	0.035	52	0.972
Other Subjects Teachers	28	28.22.071	2.324	0.4392			

The computed T value is 0.036 at 52 degree of freedom. The computed probability level of significance is 0.05. Thus the computed probability value is greater than the accepted level ($P > 0.05$). This is an indication that no significant difference exists in the facilities used

by the hristian religious studies teachers and those used by other professional teachers. This corresponded with the observation noted earlier in the perception of the teachers on usage of facilities. The Null hypothesis is thus accepted.

Hypothesis IV: There is no significant difference in the perception of the students and of the teachers as regards the effectiveness of counselling offered by CRS teachers in senior secondary schools.

Teachers' perception and the students' perception means were computed with a Two tail T-test statistical procedure. The result showed that the teachers' mean score was significantly higher than that of the students. This is shown in the table below:

Table 4.3.4: Two Tail T-Test of Competency on Students And Teachers

VARIABLE	N	MEANS	STD.DEV.	STD.ERROR	T	DF	P	C.T
TEACHERS	54	21.9074	2.9026	0.595	15.397	249	0.000	1.96
STUDENTS	197	13.2081	3.8614	0.2751				

The computed T value was 15.397

This is higher than the critical T value which is 1.96. The computed probability level of significance is 0.000. This is lower than the accepted probability level of 0.05 ($P < 0.05$). This showed that significant difference existed in the perception of the students and the teachers.

This difference may not be surprising since it is expected that the teachers would perceive their role better than the students who were the recepients. As earlier noted in the discussion on frequency distribution on competency it was observed that teachers were compentent. However, the degree of competency as rated by the students is lower. In any case the null hypothesis is hereby rejected since there is significant difference in their mean perception or competency ($P < 0.05$).

Hypothesis V: There is no significant difference in the methods used by christian religious studies teachers from those used by other subjects teachers to find out areas of need for counselling in senior secondary schools.

The two set of teachers' perception and rating of the methods used in finding out areas of need were used in testing this hypothesis. The two tail T-test was applied and the table is presented below:

Table 4.3.5: Two Tail T-Test of Methods on Teachers

STATUS	N	MEANS	STD.DEV	STD ERROR	DF	T	P
RELIGIOUS	26	32.269	5.348	1.049	52	2.108	0.040
NON-RELIGIOUS	28	29.607	3.862	0.730			

From the table the computed T value was 2.108 at 52 degree of freedom. The critical value of T is 1.96. Thus the computed T is higher than the critical T. The computed probability level of significance is 0.040. This is higher than the accepted probability level of 0.05 (P 0.05). The table revealed that the means score of Christian religious studies teachers in methods is higher than the non religious studies teachers. This further strenghtens the earlier observation that Chritian religious studies teachers were better of in the method of seeking areas of need for counselling students in senior secondary schools. Based on the data before us, the null hypothesis is thus rejected.

Hypothesis VI: There is no significant difference in the competency level of Christian religious studies teachers and that of other professional teachers in senior secondary schools.

The teachers' competency score was used in testing this hypothesis. The statistical method applied is the two tail T-test. The result as shown in the table

below revcals that there is no significant difference in the mean scores.

Table 4.3.6: T-Test of Competency on Teachers Status

STATUS	N	MEANS	STD.DEV	STD.ERROR	DF	T	P
RELIGIOUS	26	25.038	4.476	0.878	52	1.703	0.095
NON-RELIGIOUS	28	23.500	1.644	0.311			

The computed T value is 1.7003 at 52 degree of freedom. The computed probability level of significance was 0.095. This was higher than the accepted probability level which is 0.05. This implied that there was no significant difference since the computed level was ($P > 0.05$). The null hypothesis is thus accepted. The issue here seemed that no group wanted to accept an inferior position. It has already been established in pp. 67 above that Christian religious studies teachers were prefered by the students in terms of counselling services offered to senior secondary schools.

4.4 Discussion

In the course of this study, it has been established that Christian religious studies teachers are actively involved in counselling students in senior secondary schools in Kaduna State. Another interesting observation revealed in the study was that, though other subject teachers might be involved in the counselling services, but the students who were the beneficiaries

of the counselling services indicated that they enjoyed the services of the christian religious studies teachers more than teachers of other subjects in their schools. The claim of the students was supported by other subject teachers who submitted that the christian religious studies teachers render good counselling services in their respective institutions. Lots (Op cit) opined that any trained christian religious instructor by the nature of his training is a counsellor to mankind whereever he finds himself. That he is a co-worker with God against anything evil, and anything that(its repercution) will rub man/ woman of his or her God's giving happiness.

Though counselling is very vital to students academic, social, moral and spiritual development, this study revealed that not much attention is given to it in terms of necessary facilities. There was no doubt that students attitudes to counselling can be affected by the surounding environment. Certainly the idea of offering counselling services in the staff common room is not an encouragement in the right direction. Bello (1967) asserted that if a school wants to have an effective counselling, it should provide specific office for it and the position of the

office should not be too open to the school population. The office should also be equipped with the necessary facilities to enable the counsellee relax when meeting the counsellor. This shows then that provision of facilities for counselling services is a thing that should be taken seriously if the goal of counselling is to be achieved.

The poor state of the nation's economy was partly blamed for this lack of necessary facilities. But the researcher was convinced that lack of proper attention rather than poor economy was responsible.

It is the opinion of the researcher that if Christian religious studies' teachers were officially assigned to handle counselling services as part of their primary duties, the counselling services in the senior secondary schools would be carried out effectively. This opinion is based on the assessment of the christian religious studies' teachers by students and other subject teachers in the schools selected for the purpose of this study. The students clearly indicated that christian religious studies teachers were easily approachable and the students developed more confidence to discuss their problems with them than any other teacher.

McDowell (1972) contended that counselling to a christian religious studies teacher is obligatory. Whether he is employed to serve as a counsellor or not. He has to do that wherever he finds himself, for he cannot let his people perish in their ignorance. He has to be his brother's keeper and lead them in the right direction.

Crabb (1977) stated that counselling is not a discipline like medicine or other subjects that depends fundamentally upon a growing amount of technical knowledge administered by a nighly trained professional. However, Biblical counselling is the responsibility of christians who have a loving and caring attitude with an indepth study and knowledge of the Bible. Crabb stated further that every christian is called to a ministry of encouraging and helping others especially those of the household of faith. This means that christian religious studies teachers who who have studied Bible and trained are expected to functio as Biblical counsellors wherever they serve.

This assertion further strenghtens the fact put accross by the researcher that christian religious studies teachers are more prefered by the students for counselling services. This is because, for them counselling is beyond man's assigned duty. But it is an obligation that they have to fulfil in accordance with the requirement of the divine calling.

Moreso christian religious studies teachers are aware of the fact that, if one stays with somebody who does not know the right way to follow, he who knows has the responsibility of leading the ignorant one to the right path to follow. Otherwise, if he perishes in his ignorance; the blame will be on he who knows and refuses to help.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter contains a summary of the findings of the study. It also contains conclusion strictly based on the findings. Recommendations were also made.

5.2 Summary

In the first chapter the researcher showed how Nigeria today is undergoing a rapid process of socio-econmic changes which has made life difficult for people in the society. As a result of this difficulty the lives of many people are negatively transformed. It was also observed that the difficulty caused by the socio-economic changes has affected many families. It is no longer easy to maintain families. As such many parents no longer have time to discuss matters of common interest with their families because they have to struggle all the time to get what will keep body and soul together. In this situation it is only the children that are lucky to be sent to school that could get proper counselling from the staff.

In chapter two, the researcher made a review of literature which had bearing to the topic of this study. To start with, the investigator examined the different definitions of evaluation as given by scholars. The chapter proceded to discuss different models of evaluation as presented by scholars.

This chapter further considered some functions of evaluation. The literature review showed that one of the functions of evaluation is to enable the evaluator identify the areas of academic weaknesses that could be remedied. Another function is for the purpose of revising the curricular under operation when the need arises. Another could be to identify educational needs which could be done through the collection of data from the school community to see precisely what is needed.

The investigator also briefly considered the Christian religious studies curriculum of the Nigerian secondary schools.

The content and methods of impbementation were looked into. The researcher also examined the religious, moral, social, spiritual, personal and academic objectives of teaching the christian religion in secondary schools.

In the same way, the researcher examined the programme of Bachelor degree of Education of christian religous studies section of Ahmadu Bello University. The objectives of the programme were carefully considered. It was discovered that one of the objectives is to provide christian religious studies teachers with an opportunity for a fuller intellectual appraisal of their faith scripturally, historically and doctrinally. Another objective is to provide religious teachers with basic principles of imparting religious knowledge. The other objective is to enable the learner have a sound and balanced grasp of their own faith as to be able to respect the religion of other persons.

The investigator also reviewed some literature on problems found in schools which have to do with teachers' qualifications. The review on this aspect showed that some teachers in secondary schools were not able to implement the programme before them because they were not professionally qualified.

The researcher reviewed some literature also on the value of counselling in secondary schools. This was done to help him understand why this service is needed in schools. It was discovered that a person's upbringing from childhood influences his behaviours in later life. It means then that if students receive good counsel at

that age, they will likely grow to be good and reliable citizens of the nation. Akin to this, some literature showed that children who do not obtain good counselling grow to be a problem to themselves and the society at large.

The investigator also reviewed literature on the methodologies that are employed in order to identify the areas of student problems to enable the counsellor handle them properly. It was discovered that the easiest wqy to identify areas of need of the students is by going through the individual identification cards, cumulative records of each student and continuous assessment records.

The investigator also briefly considered literature on the process of counselling. This aspect showed that counselling no matter the type - whether academic, social or spiritual has the same basic processes.

An intensive review was made on ethics and morals in counselling, it was discovered that a counsellor must be an ardent listener to what the counsellee has to say; and that it is wrong for a counsellor to have a frequent interruption during the counsellee's narration of his problem. That such interuption frustrates and inhibits the flow of the counsellee's information.

This aspect of the review also showed that it is very necessary for a counsellor to be careful in choosing his words of analysis and his communication with the counsellee. It was discovered also that counsellor should not for any reason start treating any case with blames, criticism, resentment and condemnation for such an attitude destroys the counsellee's self concept which might make him regret going for counselling.

The investigator also discovered from the review on ethics of counselling that it is very bad for any counsellor to gossip with matters arising from the counselling room. That a counsellor should not also misuse stories received from counsellees for illustration elsewhere and that counsellors should know that they are unique persons who should be trusted with human secrets. That they should be careful not to disappoint the Lord who has given them the ministry of counselling fellow human beings.

Chapter three describes the research design and procedure. The study was carried out in the six educational zones of Kaduna state namely Zaria zone, Kaduna zone, Anchau zone, Lere zone, Zonkwa zone and Kafanchan zone. The justification

for studying the six zones is because they all have senior secondary schools and they all belong to the same state ministry of education. Twelve senior secondary schools which is ten percent (10%) of the population were randomly selected from all the six zones for the study. A total of two hundred and eighty subjects were chosen from the selected schools; they were christian religious studies teachers, other subject teachers and students.

The research was carried out by means of a questionnaire which was administered to those who were selected for the investigation. Items of the questionnaire were designed along the Likert scale type and scored on points ranging from 1-5. Three statistical methods namely one way analysis of variance, Chi-square and two tail T-test were used to determine the level of significance. The 0.05 level of significance was chosen for rejection of the null hypotheses.

Chapter four contains the data from the questionnaire with their analysis. A total number of 220 copies of the questionnaire for students was given out. Of these 197 were duly completed and returned to the researcher. 60 copies of the questionnaire were distributed to teachers; 30 copies were given to religious teachers and

30 to other subject teachers. Of these a total of 54 copies was duly completed and returned to the researcher.

One aspect of the data collected was an orientation of students for counselling. From the responses of the students, it is observed that seventy four percent (74.1%) agreed that they were given orientation on counselling when they entered senior secondary school by christian religious studies teachers. However, sixteen percent (16%) disagreed with the opinion while ten percent (10.1%) were neutral, they expressed no opinion. Other part of the orientation included advising the students on how to make good use of their time and the library.

The other aspect of the data collected was on facilities for counselling. The studens opinion concerning the availability of facilities for counselling in schools, fifty five percent (54.8%) indicated that schools lack facilities for counselling. Seventeen percent (17.3%) agreed that they received counselling in offices while thirty four percent (34%) expressed no opinion. From the available data before us it shows that schools need facilities for counselling in Kaduna state.

Another aspect of the data collected was on methods and techniques of finding areas of need for help. In this area fifty nine percent (59.3%) of the teachers agreed that christian religious studies teachers go through the individual students records to determine the area of problem in order to give the necessary assistance. Sixty five percent (65.2%) of the total respondents agreed that the teachers study the academic performance of the students to find out areas of need to give counselling services.

Data was also collected on attitudes of teachers towards counselling in senior secondary schools. The analysis on this aspect revealed that teachers were not too serious about counselling the students. The students scores regarding the zeal of teachers in giving counselling to the students was generally low. Though the teachers tried to rate themselves high.

On the attitudes of students towards counselling in schools fifty six percent (55.6%) of the teachers agreed that students have high regard for the counselling services in schools. Similarly fifty nine percent (59.3%) of the teachers' scores indicated that students do go on their own to seek for counselling. The students themselves indicated in their scores that they have very high regard for counselling services in schools.

Competency of Christian religious studies teachers as counsellors was another area that data was collected. The analysis in this aspect revealed that the Christian religious studies teachers are competent for the scores rated them high. But all the same seventy percent (70.4%) of the teachers agreed that some Christian religious studies teachers need more professional training in Christian counselling. Students' perception on this area also revealed that the Christian religious studies teachers were competent. This was based on the fifty one percent (51.7%) student scores recorded.

Another aspect that followed the data analysis was the testing of hypotheses. A total of six null hypotheses were put forward and tested for a significant difference. The result was that three null hypotheses were rejected because there were significant differences found in them. The remaining three were retained because there was no significant differences found in them.

5.3 CONCLUSION

The summary of the testing of the hypotheses showed that three out of the six were rejected while the remaining three were retained. Based on the research findings of this work, the following conclusion were arrived at.

1. that before any effective Biblical counselling will be achieved, the Christian religious studies teachers must constantly be a student of the Bible, familiar

with current scientific method of interpreting the Bible and the various counselling approaches used in the Bible;

2. that for a Biblical counsellor to be effective, trusted and respected by students, he, (the counsellor must be a true Christian, honest follower of Jesus Christ and a person whose life-style is not contradictory to the teaching of the word of God. Such an effictive Biblical counsellor must not be a person who says do what I say but do not do what I do;

3. that lack of conducive office, good almosphere and motivation or incentive to the Biblical counsellors from the school authority, government and parents hamper the anticipated effectiveness of Biblical counselling in schools;

4. that if National Association of Bible knowledge Teachers of Nigeria will organise a yearly seminar/ workshop for all Biblical counsellors in schools to update their knowledge in Biblical counselling, their effectiveness as counsellors will be increased and greater achievements will be made;

5. based on the research findings, it may be concluded that failure to have at least a Biblical counselling course in CRS curriculum at either college of Educati or University level has eroded the professionalism an confidence expected in Biblical counsellors;

6. that Biblical counselling is attractive and popularly demanded by secondary schools students because they have being exposed by the society and their respective families to the importance of knowing, believing, trusting and relying on God for the solution of all problems.

5.4 Recommendations

The researcher made the following recommendations based on the findings of this study.

First, the revelations gathered from the findings of these studies should be of great concern to the local education authority, ministries of education and private proprietors of schools, even the school principals who often wonder who among the teachers should be appointed as counsellors. It is revealed from the findings of this study that Christian religious studies teachers who were privileged to attend the professional certificate in Christian education (PCCE) seminars which are going on in the country are well equipped to handle counselling matters. It should be noted that apart from being qualified academically, they are also more approachable to the students, so that are better suited for the job. It is recommended therefore that the schools should make maximum use of Christian religious studies teachers as counsellors especially graduates of the PCCE for they have been thoroughly exposed to the principles and methods of Biblical counselling.

Secondly, the research wishes to recommend that each school should organised seven different Biblical counselling seminars for their senior secondary school students before their graduation at the completion of their SSIII year. The seminers should be spelt out thus:

SS I: Supportive counselling
Confrontational counselling

SS II: Educative counselling
Preventive counselling

SS III: Spiritual counselling
Referal counselling
Depth counselling

(1) Supportive Counselling:

The goals of this type of counselling are to undergird, hold up, and stabilize troubled people. To help the individual gain strength and stability so that he can cope with his problems. Sample problems that could lead to the use of this type of counselling could be; severe sickness in the counsellee or his family, death of loved one, failure of any kind, severe disappointment, low intelligence and similar other crises (Mathew: 5:4, 2 Cor. 1:3-4; Ps. 34) etc.

(2) Confrontational counselling:

The goals of this type of counselling is forcing the person to face and deal with sin or difficult situation. Helping him to develop the moral strength to avoid similar problems in the future.

Sample problems that could demand the use of this method. Any illegal or immoral action, e.g. illegal drugs used and possession of illegitimate pregnancy. Any action which the individual, society, or scripture considered to be wrong. Any action which causes guilt feelings, or dissenting faction in the church. (Prov. 28:13; 1 John 1:9; James 5:16a).

(3) Educative Counselling:

The goals of this type of counselling provide information or help the counsellee to find information. Showing him how to find information on any area of his needs in the future.

Sample area of need may include: vocational, premarrital guidance, marriage and family, question about theology or the Bible, social incompetence, troublesome behaviours which the counsellee does not understand, tension, problem and doctrinal diversion in the church.

(4) Preventative Counselling:

The goals of this method are encouraging students to anticipate problems before they arise and assisting them to know how to prevent worsening of existing problems.

Such problems include: Youth with increasing sex drive, students facing university or other tertiary education, facing surgery, serious illness or other crises.

(5) Spiritual Counselling:

The goals of this type of counselling is to clarify spiritual issues and to find solutions to theological problems. To help the counsellee to find meaning and purpose to life.

Sample problems:, Problem of doubt, unbelief, and confusion, problem of emptiness, meaninglessness or lack of purpose in life. Confusion and disagreement in the church over doctrinal issues

(6) Referral Services:

The goals of this method are to provide short time support or other temporary help. To refer the counsellee to another counsellor who is more competent in the counsellee area of problem.

Sample problems: The seriously disturbed, the severely depressed or suicidal. People who need help in managing finances and bugeting

(7) Depth Counselling:

The goals of this type of counselling is to uncover and deal with deep emotional problems. To create counsellee's self awareness and insight. To restructure personality and to create more effective functioning.

Sample Problems: that demand the use of this method is the severely disturbed. People with deep personal problems, insecurities, depressions, social inadequacies

Thirdly, the findings of this research have revealed that the schools lack facilities for effective counselling. For this, the researcher therefore recommends that despite the poor economy of the country, the ministries of education and the school authorities should try to provide office accommodation and necessary furniture for effective counselling. Furtherly, there is an indication in the findings

of this study that some teachers are either not aware of the existence of cumulative records or do not know their use.

And indeed, they are useful documents that teachers need to know and also use to assist the students. For this, the researcher wishes to recommend that the school authorities should always make sure teachers are aware of these documents and also encourage them to use the records for the benefit of the students through counselling those who have the need.

Fifthly, the findings of this study also revealed that some Christian religious studies teachers find it difficult to go about counselling their students because they are not equipped with the technical know-how. For this the researcher wishes to recommend that Christian religious studies departments in faculties of education in all universities, Christian religious studies departments in all colleges of education should include counselling in their curricula to equip the young teachers in preparing for the job ahead.

Sixthly, the researcher wishes to recommend that National Association of Bible Knowledge Teachers of Nigeria should organised yearly workshop on Biblical counselling to refresh the knowledge of the Teachers for more effective performance in the schools.

5.5 Suggestions for Further Studies and Research Related to the Topic

The researcher is of the view that further studies may be carried out on the topic and other related topics, some of which have been suggested below. Since a study like this deals with current relevant issue, the importance of motivating other scholars to carry out similar researches cannot be over emphasised.

Firstly, a study may be carried out to investigate the reason why many Christian religious studies teachers have more concern for the students' welfare than their counterparts in the same institution.

Secondly, a study may be carried out to investigate the impact of counselling services of the christian religious studies teachers in secondary schools.

Thirdly, a study may be conducted to investigate whether other religious studies teachers other than christian religious studies teachers also counsel students in senior secondary schools.

Fourthly, a research may be conducted to find out the causes of students undesirable behavbour in secondary schools.

Fiftily, a research may be conducted to investigate why some other subject teachers are not willing to participate in counselling services.

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DEPARTMENT OF EDUCATION

A.B.U., ZARIA

QUESTIONNAIRE FOR TEACHERS

Dear Respondents,

This researcher is a Ph.D student of the named address. He is carrying out a study on Evaluation of the Role of Religious Studies Teachers as guidance counsellors in Senior Secondary schools in Kaduna state and he is in need of your assistance in responding sincerely to the questions asked in the attached questionnaire.

Feel free to express yourself. The information you supply will be treated confidentially and only for the purpose of this research.

Thanks for your co-operation in advance.

A PERSONAL DATA

Please put a tick ( ) in the appropriate box where applicable.

1. Sex: Male ( ) Female ( )

2. Age: 20-30 years ( ) 31 and above ( )

3. Nationality: Nigerian ( ) Foreigner ( )

4. Qualification:

Diploma	( )	B.A.	( )
NCE	( )	M.Ed	( )
B.Ed	( )	M.A.	( )
B.Th	( )	Ph.D	( )

5. For how long have you been teaching Religious studies in school?

   1-3 years ( )

   4-5 " ( )

   5 years and above ( )

B. TRAINING AND READINESS FOR BIBLICAL COUNSELLING IN SCHOOL

	Strongly agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
6. The religious studies teacher receive professional training to equip himself for the task ahead.					
7. The religious teacher prays the spirit of every discernment every morning for solving every problem that will come his way before going to work.					
8. In school he tries to make students see the needs of counselling services.					
9. The religious teachers make himself very approachable to all students					

	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
10. He shows concern to everything that will affect students negatively.					
11. The way he leads his life gives the students confidence in him.					
FACILITIES FOR GUIDANCE AND COUNSELLING					
12 The religious studies teacher uses only his officer for counselling services					
13. He uses only the classroom for counselling services					
14. The religious studies teachers use even the staff common room to give counselling when necessary					
15. The religious teachers gives counselling anywhere the need arises.					
16. The religious teachers have no office of his own , he uses corridor of staff room to counsel students.					

	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
17. The religious studies teacher gives vocational guidance anywhere in the school.					
18. It is only in classroom that he gives educational information services					
METHODS OF FINDING AREAS OF NEEDS FOR GUIDANCE & COUNSELLING					
19. The religious studies teachers go through individual student indentification data to see area of need for help.					
20 He studies the school performance records of the students to find area to give counselling services.					
21. The religious studies teachers discuss with the imam and pastors of the students to find out area that needs counselling.					
22. He discusses with the parents of the students too for the same purpose.					

	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
23 The religious studies teachers discuss with people in the environment but outside the school community to hear their views concerning the students behaviour for counselling.					
24. He also observes the students' behaviours himself for counselling.					
25. The religious studies teachers use interview too to find area of needs for counselling services					
26. He uses questionnaires and investories too as sources of finding out areas of need for counselling services.					
27. The religious studies teachers also use continuous assessments records for guidance counselling in school					

	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
STUDENTS ATTITUDES TOWARDS BIBLICAL COUNSELLING					
28. Students have high regard for counselling services in schools.					
29. Students go on their own to seek counselling from the teachers.					
30. The students request for educational information services from the religious teachers themselves.					
31. Students regard counselling as a service for the slow learners only.					
32. Students show no interest in vocational					
33. Students do not like referal services at all					
COMPETENCIES OF RELIGIOUS STUDIES TEACHERS AS COUNSELLORS IN SCHOOLS					
34 A religious studies teacher is competent to counsel students in all aspect of life.					

	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
35. Not all religious studies teachers are trained how to counsel students in schools					
36. Some religious studies teachers are competent to counsel even their colleagues.					
37. Some religious studies teachers cannot render any help to student except in matters that have to do with their denominational doctrine.					
38. A religious studies teacher is not competent to give vocational guidance.					
39. Some religious studies teachers need professional training					
40. Religious teachers are only competent in leading prayers only.					

Department of Education
A.B.U., Zaria

QUESTIONNAIRE FOR STUDENTS

Dear Respondent,

This researcher is a Ph.D student of the named address. He is carrying out a study of Evaluation of the role of religious studies teachers as counsellors in Senir Secondary Schools in Kaduna state and he is in need of your assistance in responding s ncerely to the question asked in the attached questionnaire.

Feel free to express yourself. The information you supply will be treated confidentially and only for the purpose of this research.

Thanks for your cooperation in advance.

P.T. Digga

A PERSONAL DATA

Please put a tick in the appropriate box ( ) where applicable.

1. Gender: Male ( ) Female ( )
2. Age: Under 19 years ( )
   20 years ( )
3. Nationality: Nigerian ( )
   Foreigner ( )
4. Did you start your senior secondary education in this school?

	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
RELIGIOUS TEACHERS COUNSELLING STUDENTS ON PROPER ADJUSTMENT TO SCHOOL ENVIRONMENT					
5. Students are advised by the religious studies teachers on how to use their time and library for studies.					
6. Religious studies teachers show students where they can go for counselling when the need arises.					
7. Religious studies teachers introduced students to what counselling is all about.					
8. Religious studies teachers encourage students to make good use of counselling services.					
FACILITIES FOR COUNSELLING SERVICES					
9. The religious studies teacher uses only his office for counselling services					
10. He uses only the classroom for counselling services					

	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
11. It is only in classroom that he gives educational information services					
12. The religious studies teachers uses even the staff room to give counselling services, when necessary.					
13. The religious studies teacher gives guidance and counselling anywhere the need arises.					
14. The religious studies teachers h s no office of his own, he uses the staff room corridor to counsel students.					
15. The religious studies teacher gives voc tional guidance anywhere in the school.					
METHODS OF FIND AREAS OF N ED FOR COUNSELLING SERVICES					
16. The religious studies teacher read through the individual students identification data to see areas of need for help.					
17. He observes the students behaviours for guidance and counselling.					

	Strongly Agreed	Agreed	Neutral	Disagreed
18. He observes the students behaviours for guidance and counselling.				
19. The religious studies teachers use the continuous assessment record to counsel the students accordingly.				
20. The teacher collects some information from the students				
21. The religious studies teacher often interview the students to find out area of problems for counselling services.				
ATTITUDES OF BOTH RELIGIOUS AND OTHER SUBJECT TEACHERS TOWARDS COUNSELLING SERVICES IN SCHOOLS				
22. Religious studies teachers are more in giving and counselling services to their students in all aspect of life than other subject teachers.				
23. In our school other subject teachers guide and counsel students more than the religious studies teachers				

	Strongly Agreed	Agreed	Neutral	Disagreed	strongly Disagreed
24. Both religious studies and other subject teachers careless about counselling in the schools.					
25. Only the school counselling master guides and counsels students.					
26. Both religious studies and other subject t achers are very serious in giving counselling to students.					
STUDENTS ATTITUDE TOWARDS COUNSELLING SERVICES OFFERED BY RELIGIOUS STUDIES TEACHERS					
27. Students have high regard for counselling service offered by religious studies teachers in schools					
28. Students go on their own to religious studies teachers for counselling whenever the need arises.					
29. Students only go to religious studies teachers for educational services.					
30. Students regard guidance and counselling servi es from religious studies teachers as services for the slow					

	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
31. Students only go to religious studies teachers for spiritual and moral problems.					
THE COMPETENCY OF RELIGIOUS STUDIES TEACHERS AS COUNSELLING IN SCHOOLS					
32. Is able to guide and counsel students on how to solve any problem in life.					
33. He finds it difficult to guide and counsel students in any problem apart from spiritual and doctrinal.					
34. He is not competent to give educational information service.					
35. Is not competent to give vocational guide.					
36. When he attempts to guide and counsel, he has problem of language of communication.					
37. Other subject teachers guide and counsel the students better than the religious teachers.					