PERCEPTION OF CHURCH OF CHRIST IN NATIONS (COCIN) MEMBERS TOWARDS THE DEVELOPMENT OF ORPHANS IN PLATEAU STATE, NIGERIA

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OCTOBER, 2017

DECLARATION

I declare that the work in this Dissertation entitled "Perception of Church of Christ in Nations members Towards the Development of Orphans in Plateau State, Nigeria." Has been carried out by me, in the Department of Arts and Social Science Education. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this dissertation was previously presented for another degree or diploma at this or any other institution.

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Name of Student	Signature	Date

CERTIFICATION

This dissertation entitled "Perception of Church of Christ in Nationsmembers Towards the Development of Orphans in Plateau State, Nigeria." By Bulus Abetangs YOHANNA meets the regulations governing the award of the degree of Masters in Education (Christian Religious Studies) of the Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This research work is dedicated to my Parents Mr. & Mrs. Yohanna Abetangs, and my wife and children for the love and encouragement they gave me. Also to my beloved family who stood by me, encouraged me to ensure the completion of this academic programme. I must admit that your contributions to the success of this research work cannot be quantified.

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ABSTRACT

The study is an investigation into the“Perception of COCIN Church members Towards the Development of Orphans” against the background that orphans are in a tragic state.The problem is growing with thousands of children left increasingly unattended to and uncared for in the face of the religious crises and increasing activities of insurgency in the country. The main objective of the study is to find out the Perception of COCIN Church members Towards the Development of Orphans in Plateau State, Nigeria. In doing so, four specific objectives were formulated. To investigate if Church of Christ in Nations has laid down policy for orphans moral development; find out the perception of Church of Christ in Nations members on the contribution of the church in the academic development of orphans; examine the perception of Church of Christ in Nations memberson the role of the church in the economic development of orphans; and establish ways in which the Church of Christ in Nations can improve in the development of orphans. Four research questions and null hypotheses were set and tested at 0.05 levels of significance. A survey research method was adopted and the population for the study is 1,323,550. A proportional sampling technique was used to obtain the number of respondents from the sample size of 897 from three senatorial zones of Plateau State. A structural questionnaire and interview techniques were employed to collect data. The researcher with the help of one research assistant administered the questionnaire. A total number of 897 copies of questionnaire were distributed to the respondents and 810 copies representing 90.3% were duly filled and returned. The data collected through the questionnaire was presented and analysed using tables.The interview conducted served as complementary data in the discussion. In the analysis of the data: sex and position in the church were the demographic variables analysed with frequencies and percentages. Also, theitems raised in the study to answer

the four research questions were tested with means, standard deviation and two-sample t-test. The findings of the study were quite revealing. In the test of hypothesis one, the groups involved differed in their opinion on the role of Church of Christ in Nations in the moral development of orphans. Hypothesis two, three and four showed no significant difference in opinion on the role of Church of Christ in Nations in academic and economic development of orphans as well as ways the church can improve in the development of orphans in Plateau State. The Conclusion drawn from the study indicates that the church hassignificant roles to play in the moral development of orphans through periodic visitations, counselling and other programmes organized by the church but there is lack of adequate and official roles in areas of educational and economic development of orphans. The recommendations from the study suggested establishment of special schools, provision of scholarship, building of orphanages, establishment of more skill acquisition centres, establishment of official policies and forming of associations for the protection of orphans right in respect of the properties left by their late parents.

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ABBREVIATIONS

COCIN	-	Church of Christ in Nations
CWF	-	COCIN Women Fellowship
PCC	-	Provisional Church Council
RCC	-	Regional Church Council
LCC	-	Local Church Council
%	-	Percentage
HIV/AIDS	-	Human Immunodeficiency Virus/Acquired Immunodeficiency Syndrome
NGOs	-	Non-governmental Organizations
OVC	-	Orphans and Vulnerable Children
WCC	-	World Council of Churches
CAN	-	Christian Association of Nigeria
REC	-	Reformed Ecumenical Council
WARC	-	World Alliance for Reformed Churches
SUM	-	Sudan United Mission
CMS	-	Church Missionary Society
EKAS	-	Ekilisiyar Kristi a Sudan
CCS	-	Church of Christ in Sudan
EKAN	-	Ekilisiyar Kristi a Nijeriya
TEKAN	-	Tarayar Ekilisiyar Kristi a Nijeriya

DEFINITION OF TERMS

Church: The body or gathering of all believers.

Development: Supervision, care and Support services aiming at ending poverty, inequality suffering and injustice.

Orphans: Are the poor children under the age of 24 who have lost either one or both parents through death.

Perception: The ability to understand the situation of orphans in Church of Christ in Nations.

CHAPTER 1

INTRODUCTION

1.1 Background to the Study

This research focuses on the perception of Church of Christ in Nations memberstowards the development of orphans in Plateau State, Nigeria. Plateau State with Jos as its capital is one of the thirty-six (36) states of Nigeria located in the North-Central geopolitical zone of Nigeria. The State was created out of the then Benue-Plateau state on the 3rd February, 1976 by the Murtala Mohammed regime. The state comprises of seventeen Local Government Areas namely:- Barkin Ladi, Bassa, Bokkos, Jos-East , Jos-North, Jos-South, Kanam, Kanke, Langtang-North, Langtang-South, Mangu, Mikang, Pankshin, Quanpan, Riyom, Shendam and Wase (Adeniran, 2011).The state shares common boundaries with Kaduna state in the North-West, Bauchi State in the North-East, Benue State in the South, Taraba State in the East and Nasarawa State in the West. The population of the state is highly heterogeneous with over fifty ethno-linguistic groups. The major economic activities of the state are trading, mining and farming. The state is endowed with natural resources such as tin and columbine, cassiterite, barites, clay, kaolin, gemstone, galena quartz and feldspar. Agricultural products such as Potatoes, Maize, Groundnut, Rice, Yam, fruits and Vegetables are also available in large scale quantity (John, 2016).

The Church of Christ in Nations (COCIN), formerly known as Church of Christ in Nigeria, came into being through the work of Dr. Karl Kumm, a German, who founded the Sudan United Mission (SUM) in 1904. Dr. Willem Herman Karl Kumm came to Nigeria with Dr. Ambrose H. Bateman, Mr. John Burt and Mr. John Lowry Maxwell for mission work. They arrived Wase town in Plateau state, Nigeria on the 8th October, 1904. This small beginning in Wase led to the foundation of the “Fellowship

of the Churches of Christ in Nigeria (*Tarrayar Ekklesiyoyin Kristi a Nijeriya, TEKAN*), with COCIN as a member. The Headquarters of (COCIN) is at No. 5 Noad Avenue Jos, Plateau state, Nigeria. It is a member of the World Council of Churches (WCC), the Christian Association of Nigeria(CAN), the Reformed Ecumenical Council (REC) and the World Alliance of Reformed Churches (WARC). The Church provides basic services which include education, health and agriculture.

The Church of Christ in Nations today has a total number of Sixty-two (62) Regional Church Councils (RCCs), One (1) Chaplaincy, One (1) Headquarters Church and more than a thousand Local Church Councils (LCCs), with a population of one million three hundred and twenty-three thousand five hundred and fifty (1,323,550) members in Plateau State. COCIN started with the name *Ekilisiyar Kristi a Sudan* (EKAS), Church of Christ in Sudan (CCS) in 1958. In 1975 it adopted the name *Ekilisiyar Kristi a Nijeriya* (EKAN) and later to Church of Christ in Nigeria (COCIN) in 1976. Today,it is known as "Church of Christ in Nations" (COCIN). This was approved during its General Church Council (GCC) meeting of 2012 and became fully registered in 2013, (Datiri, 2015 andDatiri, 2016).

The state of orphans in Plateau State is tragic and a growing problem with thousands of children left increasingly unattended to and uncared for. Robert and Moreland (2001) state that, in the year 2000, Plateau state was home with 75,710 orphans and projected that by 2015, Plateau State would be home with 347,450 orphans. The immediate causes of orphan-hood of children include among others high maternal mortality, Diseases (HIV/AIDS, malaria and tuberculosis), armed conflicts, road accident, natural disasters, and poverty. Plateau state in recent years is marked by violence and security breakdown. For these reasons, many children are left orphans and rendered homeless, thus eventually become beggars in the streets. The limited response

of the government, faith based organizations coupled with low public awareness has left families and communities to bear the brunt of the problem. Children are abandoned to their plight of homelessness to raise themselves. In this way orphans receive double jeopardy because they suffer the emotional burden of losing their parents as well as the economic instability that accompanies that loss.

The plight of orphans is an issue that has received attention in most religions of the world. Notably, the two most popular religions, Christianity and Islam, emphasise the need to help and defend orphans which is considered as very pleasing to God. The main reason for this increasing concern is the rising number of orphaned children due to the death of parents (Bakare, 2013; Folaranmi and Olusegun 2015). The call to care for orphans is both traditional and Biblical. A study of the Scripture shows that orphans were not left out of Gods plan and the need to take care of their welfare present a challenge right from the beginning. That is why in the Old Testament, special laws were made to provide for the needs of orphans (Exodus 22:22; Leviticus 19:9, 23:22). The New Testament also shows that religion that is pure and faultless is looking after orphans in their distress (James 1:27).

Academic, moral and economic developments are fundamental factors of development. No country can achieve sustainable development without substantial investment in human capital. The growth and development of any society depends on the quality of its citizenry morally, academically and economically. There is a common saying that "youths are the pillars and future leaders of tomorrow". Among these youths are children of the poor and the rich including children with single parents or with non-alive. Human development enriches people's understanding of themselves and the world. It improves the quality of their lives and leads to broad social benefits to individuals and society and also raises people's productivity, creativity, and promotes

entrepreneurship and technological advancement. Academic development is important to children's social integration and psychosocial well-being. It helps children affected by trauma to regain a sense of normalcy and to recover from the psychosocial impacts of their experiences and disrupted lives. It is the basic human right for all children, as recognized in the Convention on the Rights of the Child in 1989 (Catholic Relief Services, 2006). It benefits the whole nation as a major instrument for social and economic development, it increases labour productivity, improves health, and enables people to participate fully in the economic development of their societies. In the world today, children and societies who lack access to quality education are disadvantaged in terms of income, health and opportunity (Miller, 2008).

In pre-colonial Nigeria, the development of orphans was not a problem. Learning was informal and practical. Children learn the trade of their parents according to their sexes (males and females). Those left orphans were inherited by close or distant relations and friends and were taught the profession and occupation of the society. The professions and occupations practiced during this period were farming, hunting, knitting, house hold maintenance, black smiting and pot making. These crafts and occupations were defined by sex (males and females). All this did not require any special academic work because it was practical (Ssewamala and Culy, 2005). In line with the above, David (2006) and Kanjanda (2014) state that traditionally, "there is no such thing as an orphan in Africa". Children who lost one or both parents were incorporated into a relative's family. The orphan enjoyed everything in the family including food, clothing and life skills development in preparation for future life. Such efforts by the families helped to maintain social harmony and to keep the family intact for the enhancement of social, economic, cultural and spiritual development. Life at the time was fully characterised by love and respect for each other with the moral values

being the order of each day. Therefore, orphans enjoyed the comfort of the home of relations and the entire society.

The development of orphans became a problem as a result of a myriad of factors including the increase of deaths of parents, poverty, family disharmony and disintegration as well as laxity of the moral values and social stratification. Such changes made the orphan to be treated as an outcast and a second class citizen in the family. Nyamukapa *et al*, (2008) submits that, orphans due to the death of parents are being discriminated against in homes headed by members of the extended family, leading to poor school attendance and academic performance. He also observes that, in some instances, the burden of orphan care falls more on the elderly, many of whom lack the material resources and the necessary health and energy to be able to feed additional mouths. Thus, the situation of orphans in such home environment is even worse. Life became unbearable for the orphan who then would choose to make life in the street (Kanjanda, 2014). The problem became worse during the missionary period in which Christianity objected to this heredity of the wife and children. Children that have lost their parents were left hanging. Either they were taken care of by a benevolent relation or a church organization. The introduction of western education also contributed to the plight of orphans. Western education needs funding and requires being in a school environment for some years. This became a problem because orphans at this period needed somebody that will pay for their school fees, uniforms and books. As of this time, many family ties have been broken. The practice of monogamy as upheld in Christian marriage, modern economic and social changes weakened the traditional way of caring for orphans which added to the plight of the orphans because the idea of inheritance of the orphans was relegated to the background. However, missionaries established schools and made provision for orphans by way of charity. With this, their

development was relatively taken care of, even the colonial government offered some assistance to orphans that have distinguished themselves academically (Nyambedha, 2001).

At independence in Nigeria, the condition of orphans was still a little better because the country was not yet corrupt as it is today. Government then provided so many services for the general populace. Apart from good educational services provided, there was the Udoji Commission of 1972 that was set up to meet up the economic demand of the unemployed and the indigent citizens of the nation. With this, the number of orphans was reduced because the life expectancy of Nigerians was higher due to good health services and security. However, corruption increased in the leadership of the nation leading to the decay of the colonial as well as missionary structures of the development of the orphans and as Nigeria gets older the worse the situation became (Ayodeji, 2012).

In Nigeria, orphanhood has consistently affected the development of very many children. Poverty is wide spread and dominant, many families cannot afford three square meals a day not to talk of sending their children to school. For this reason, many of these orphaned children end up homeless, and therefore take to begging on the streets without any hope of going to school or learning any trade. They are often left to fend for themselves. In this way, orphans are exposed to risks because of the emotional burden of losing their parents and suffer the economic instability that accompanies that loss. Furthermore, in the year 2005, an estimated 48 million children aged 0-18 years were orphans, these children are often vulnerable to abuse and exploitation and many have to leave school and therefore have little or no vocational opportunities and these children sometimes are stigmatized and discriminated against (Engle, 2008).

Today, the plight of the development of the orphans is acute. Their number is increasing at a geometrical progression, largely due to armed conflicts ravaging different parts of the state. Apart from land squabbles, political and ethnic conflicts that have left a lot of children orphans. Government does not have a concession for children in that condition, the traditional way of caring for orphans through the extended family system is overwhelmed by the increased number of orphans coupled with poverty. As a result, a considerable number of orphaned children who would otherwise have been cared for within the extended family system have dropped out of school in order to either farm the family land to take care of themselves and their siblings, or in desperation, migrated to large urban areas in search of employment opportunities (child labour), or forced into marriage (Orodho, 2004). The upsurge of independent church movements makes the situation worse. The churches are interested in receiving and not to give out anything to augment the development of orphans. Even though some mainline churches still operate orphanages to cater for the development of the orphans. The prosperity gospel that accepts giving in exchange for economic prosperity through prayer wishes is gradually weakening such foundations making the future of the orphans bleak. This is the background to this study on "Perception of Church of Christ in Nations Memberstowardsthe Development of Orphans in Plateau State".

1.2 Statement of the Problem

The family being the cradle of a child's development provides the child with emotional, economic, moral, spiritual and educational support. However, increase in the number of orphans is steadily overwhelming the extended family systems which have been known to take up the burdens of orphans due to economic challenges. Over a decade Plateau state has witnessed violent communal clashes across ethnic and religious lines such as the Appointments of lay leaders in 1994 which prompt protest and counter

demonstration that led to the death of four people and places of worship destroyed. Appointment of local administrator of welfare allowances in 2001 leads to weeks of demonstrations, tension rise resulting to violence leading to the death of about 3000 people and 72 villages destroyed. National election held in 2004 but postponed in the state, Local officials were appointed resulting in disputes leading to the death of about 1000 people and 250,000 people displaced. Disputes over party nominees and results in 2008 leads to the death of 800 people. In 2010, dispute erupted over reconstruction of a home destroyed by clashes in 2008 causes violence and reprisals attack leads to the killing of over 500 people in four days. Disputes between farmers and herdsmen in 2011 over farmland leads to the killing of over 100 residents and Land-related communal conflicts between Berom ethnic group and Hausa/Fulani Herdsmen in 2012 leads to attack on over 10 villages killing over 300 people including a serving Senator Gyang Dantong, and the majority leader of the Plateau State House of Assembly, Hon. Gyang Fulani(Osaretin and Akov, 2013).

These clashes have claimed thousands of lives, displaced hundreds of thousands of people and fostered a climate of instability throughout the surrounding region and this in effect have left a lot of children orphaned as well as creating an upsurge in a number of homes that are headed by orphans, who are experiencing starvation, poor health and lack of education. As such, orphans are seen in different strategic locations on the streets, various church entrances begging for alms and soliciting for help. Without adequate support, orphans are exposed to different societal ills or vices such as prostitution, child trafficking, child labour, child abuse, pick pocketing, stealing, robbery, street life, acute malnutrition as well as short life expectancy and living in overcrowded and poorly ventilated houses. Furthermore, some orphans in search for identity are also exposed to cultism (Samuel, 2003).

In academics, orphans continue to face many challenges ranging from trekking long distances on foot to the nearest school, inability to pay school fees, inability to pay for uniforms and books. Orphaned children due to lack of parental care, love and supervision are sometimes deprived of quality education, they experience delay in enrolment into school and many do not attend school at all which would have been instrumental in protecting them from vulnerabilities and engagement into different social vices which exposed them to more risky conditions leaving them with little or no vocational opportunities. Economically, orphans are at a high disadvantage, the basic necessities of life such as adequate medical care, food and shelter becomes a problem. Some of them are denied of their rights to the property left behind by their late parents. At moral level, orphans suffer abuse and deprivation because of absence in parents' diligent guidance which leads to psychological problems of inferiority complex, they become subject to higher risk of dangerous sexual behaviours and pregnancy, higher chances of drug and alcohol abuse due to lack of guardians that will supplement the role of parents in their moral upbringing. As a result, orphans are left to do whatever they feel like doing whether right or wrong, no one cares (Lekule and Clinton, 2013).

It seems the plight of the orphans has not received the needed attention by both church organizations as well as governmental organizations. This is the problem that this study on "Perception of 'Church of Christ in Nations'Members towards the development of orphans" sets out to investigate in Plateau state, Nigeria.

1.3 Objectives of the Study

The general objective of the study is to access the "Perception of Church of Christ in Nations Members Towards the Development of Orphans in Plateau State, Nigeria".

The specific objectives are to:

1. Investigate if Church of Christ in Nations has laid down policies for orphans moral development;
2. find out the perceptions of Church of Christ in Nations members on the contribution of the church in the academic development of orphans;
3. examine the perceptions of Church of Christ in Nations members on the role of the church in the economic development of orphans;
4. establish ways in which Church of Christ in Nations can improve in the development of orphans;

1.4 Research Questions

The study seeks to answer the following questions.

1. What are the perceptions of Church of Christ in Nations members on the laid down policies of the Church in the moral development of orphans?
2. What are the perceptions of Church of Christ in Nations members on the contributions of the church in the academic development of orphans?
3. To what extend has Church of Christ in Nations responded to the economic development of orphans?
4. How can Church of Christ in Nations improve the services rendered to orphans?

1.5 Research Hypotheses

The following null hypotheses are stated.

1. There is no significant difference between the opinions of pastors and members on the laid down policies by Church of Christ in Nations in the moral development of orphans.
2. There is no significant difference between the opinions of orphans and members on the contributions of Church of Christ in Nationsin the academic development of orphans.

3. There is no significant difference between the opinions of male and female members on the roles played by Church of Christ in Nations in the economic development of orphans.
4. There is no significant difference between the opinions of pastors and members on the ways in which the Church of Christ in Nations can improve in the services rendered to orphans.

1.6 Significance of the Study

It is believed that the findings from the study will help the Church of Christ in Nations to be aware of the challenges facing orphans and the effects of those challenges in the lives of orphans which truncate their academic pursuits. Some of these challenges include inability to pay school fees, pay for uniforms and books, homelessness, lack of food, inadequate medical care due to poverty.

The study will help enlighten people as regards the plight of orphans and this in effect will be an eye opener thereby improving the quality of moral, economic and academic services offered to Orphans by establishing skill acquisition centres, self-empowerment programmes for orphans which will lead to reducing the various vices Orphans are exposed to such as prostitution, stealing, alcoholism and child trafficking.

The study will also serve as an important reference material and the findings will also be helpful to individuals who may wish to undertake further research in this area in the future. The study will also bring to light the suffering of orphans and the possible ways the church will improve its support services rendered to them.

The study will help orphans overcome the feeling of inferiority and stigmatization and bring into light sufferings of orphans among their peer groups by providing ways of making them realize how relevant their input can be among their peers. Furthermore, the study will help sensitized religious bodies, social workers,

government and non-governmental organizations on the moral, economic and educational plight of orphans and ways of helping them realize their worth and potentials.

1.7 Scope of the Study

The study covers COCIN congregations in Plateau State. Because of proximity, its headquarters is in the State and it has adequate number of population that will be used for the study, compared to other states in Nigeria.The focus is on Orphans within COCIN in Plateau State, because for over thirteen years the state has been ravaged by different conflicts in recent times that have resulted in the increase of the number of orphans who are faced with moral, academic and economic challenges due to the death of their parents. This is the main reason for choosing Plateau State for this study.

CHAPTER 2

REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter deals with the review of related literature. The literature is reviewed under the following sub-headings: The Conceptual Frame work, The moral, economic and academic plight of orphans, the positive effects of orphans development, Biblical view of God's care for orphans, the Church And the Development of orphans, Factors that render children orphans, review of empirical studies and the summary of the chapter.

2.2 Conceptual Framework

This study focused on the perception of Church of Christ in Nations Members on the Development of Orphans. This section reviewed literature on Church of Christ in Nations and its welfare policy, the concept of perception and the concept of orphan.

2.2.1 Church of Christ in Nations and its Welfare Policy

The Church of Christ in Nations (COCIN), formerly known as the church of Christ in Nigeria (COCIN), came into existence as a result of the work of the Sudan united Mission (SUM) British Branch, which came into Nigeria in 1904 through the first four (4) missionaries, Dr. Herman Karl Wilhelm Kumm, Dr. Ambrose H. Bateman, Mr. John Burt and Mr. John Lowry Maxwell. This small beginning in Wase led to the foundation of the fellowship of the Churches of Christ in Nigeria "Tarrayar Ekklesiyoyin Kristi a Nigeria" (TEKAN), with COCIN as a member.

The Cambridge University Mission Party took the gospel to Panyam in 1907 and to Kabwir in 1910. By mutual agreement, their Members and work was later handed over to the Sudan united Mission, British branch, between 1930 and 1934. The aim of the Sudan united Mission, British branch, was to establish an indigenous Nigerian

church, which would be self-supporting, self-propagating and self-governing. This aim of the Mission was achieved in 1948 when the Mission gave the Nigerian church the freedom to administer her affairs. In 1958, this church was incorporated in the name Ekklesiyar Kristi a Sudan (EKAS), plateau da Bauchi ta Yamma, under the land perpetual Succession Act, Cap. 98, Laws of the federation of Nigeria, 198 (as amended) and Registered as No. 493 at the company Registry, Lagos, Nigeria (EKAN) Plateau da Bauchi (Plateau and Bauchi Church of Christ in Nigeria).

The Church duly changed her name to the Registered Trustees of the Church of Christ in Nigeria (COCIN) in 1977 and the Sudan United Mission handed over all property and administration of mission affairs to COCIN. The first Constitution of COCIN was written in 1958 and amended in 1978, 1983, 1995, 2001 and 2008. Pursuant to the provisions of the Companies and Allied Matter Act, Cap C. 20, Laws of the Federation of Nigeria, 2004, the said Constitution was amended and duly adopted by the General Church Council meeting of 2012 and fully registered in 2013 with a resolution that the Constitution be published in English and other Languages (Datiri, 2015).

The church generates its income through Offerings, thanksgiving, tithes. Gifts, grants, donations and any other sources as may be approved by the Church. The funds of the Church shall be for the propagation of the gospel of Jesus Christ in promoting the aims and objectives of the Church. The Church has two hospitals, the famous Vom Christian Hospital (VCH) and a Hospital in Sabon Layin, Mangu LGA of Plateau state which specializes in treating physical disabilities. The church has clusters of schools in Gindiri and it allow individuals of all religious and other socio-cultural backgrounds to benefit. There is currently an effort by COCIN to establish a University in the locality of Vom, Plateau State, Nigeria (Datiri, 2016).

The church has a welfare policy for training, provision of shelter and soft loan for its workers. The training is categorized under scholarships, in-service, study leave without pay, book/project allowances and part time studies (COCIN Constitution, 2013 Section 15). The church also has a body known as COCIN Community Development Programme (CCDP). This body is one of the arms of the church coordinating her work of spreading the gospel by delivering health and social services in line with the early missionaries. The body provides care for members, non-members and even unbelievers (care for the total man). The body helps communities in sinking of bore holes, digging of wells, construction of culverts, building of clinics and provision of health facilities. The body also provides self-empowerment equipment's like sowing and knitting machines for those who have handwork to put to practice their trade (Manasseh, 2013).

2.2.2 The Concept of Perception

Perception is an act of being aware of one's environment through physical sensation, which denotes an individual's ability to understand. It is a process which involves seeing, receiving, selecting, organizing, interpreting and giving meaning to the environment. Rahul (2010) asserts that perception is a process of attainingawareness or understanding of sensory information. Michener, De-Lamater and Myers, (2004) opines that, perception is constructing an understanding of the social world from the data we get through our senses. Thus, perception refers to the process by which we form impressions of other people's traits and personalities. According to Nelson and Quick (1997) perception is the process of interpreting information about another person. The assertion of Nelson and Quick shows that the opinions you form about another person depends on the amount of information available to you and the extent to which you are able to correctly interpret the information you have acquired. Rao and Narayan (1998)

views perception as the process whereby people select, organise, and interpret sensory stimulations into meaningful information about their work environment.

From the above assertions, all the definitions share the same characteristics. They emphasise that perception ranks among the important cognitive factors of human behaviour or psychological mechanism that enable people to understand their environment. It is a complex phenomenon that derives from the characteristics of the environment, the perceiver, and the perceived. The perceptual process consisting of inputs, process and output. For this study, the researcher viewed perception as the ability to understand the situation of orphans in Church of Christ in Nations.

2.2.3 The Concept of Orphan

The term “orphan” is used and understood differently by different people. Some people regard an orphan as a child who has lost both parents whichothers consider an orphan to be a child who has lost one parent. Beasley (2006) uses a number of definitions for orphans; depending on which of the parents has died. He identifies three groups of orphans; paternal, maternal, or double orphans. He defined **paternalorphans**as children younger than 18 years whose fathers have died. **Maternal orphans** as children younger than 18 years whose mothers have died. **Double orphans**as children under 18 years whose mothers and fathers have died. Hashim (2010) defines an orphan as a child under the age of eighteen (18) years whose mother (maternal orphan), father (paternal orphan) or both (double orphan) are dead. Anthony (2008) defines an orphan as a child who has lost one or both parents or one parent is unknown or has abandoned and failed to provide for the child. He states further that the child must also be under the age of eighteen (18). David (2006) states that, an orphan is a child, who because of the death of parent(s) through poverty, disease, or some other circumstance, is seeking to fend or care for himself whether through roaming and

surviving on the streets or finding care and support through an orphanage. Orphanhood refers to a state whereby a child has his/her parent(s) dead and is left either alone to fend for his/her life, or depend on a relative, friend or care givers/care takers (Beegle, 2006). The Nigerian constitution (2009),defines an orphan as a child (0-17 years) who has lost one or both parents. Tagurum (2015) states that, an orphan is vulnerable, because of the circumstances of birth or immediate environment, he/she is prone to abuse or deprivation of basic needs, care and protection and thus disadvantaged relative to his or her peers. According to Edelman (2010), an orphan is a child under the age of eighteen who has lost one or both parents because of death.

For this work, Orphanscan be defined as children under the age of twenty-four (24) who have been abandoned or who have lost one or both parents, irrespective of the cause of death and are left to fend or care for themselves whether through roaming and surviving on the streets, depending on relatives, friends, care givers/care takers or finding care and support through an orphanage. Therefore, orphans between the ages of fifteen to twenty-four (15 – 24) will be used as respondents. This is because, it is perceived that they will have better understanding of the church treatment for orphans than the younger once, they will have more confidence to discuss with the researcher and those who are in school can be able to read and write.

2.3 Biblical Teaching on Orphans

The teaching of the scriptures shows that God cares for orphans. The scripture reveals that special laws were made for the Israelites urging them to care for the needs of the poor. In the Old Testament, anyone who oppresses the poor show contempt for his maker and whosoever is kind to the needy honours God. The New Testament also has special treatment for Orphans. The New Testament shows that disregard for the poor is a sin. This accounts for the condemnation of the rich man in Matthew 19:23 – 24

and in Luke 18:23 – 24 not because of his riches but because of his disregard for the poor man by his gate. Under this biblical survey, the researcher will treat the Old Testament and the New Testament separately.

2.3.1 Old Testament Teaching on Orphans

Orphans are a group of people in the lower social class described in the Old Testament as the poor.They need legal protection from the rich and the powerful who sometimes abused them as shown in Job 24:3-4 which states that "they drive away the orphan's donkey in pledge, they thrust the needy from the path and force them into hiding." God's promise of care for orphans was a tremendous source of hope during times of difficulty. Deuteronomy 14:24; 24:19; 26:12 classified orphans as those to be pitied. This shows that orphans deserve special care in the church since they depend on others for their livelihood.

In The Old Testament, care for orphans was old time practice. The first reference to orphans in the Bible is found in the earliest law code of ancient Israel, the Covenant Code (Exodus 22:21-24). This text, which was given to a group of liberated slaves, the Lord passionately, desired the protection of the orphans.

According to Exodus 22:22

> Do not take advantage of a widow or an orphan. If you do and they cry out to me, I will certainly hear their cry. My anger will be aroused, and I will kill you with the sword; your wives will become widows and your children fatherless.

To have compassion on the powerless, represented by the orphan, is to have the same zeal as God, who is known especially as "the helper of the fatherless" (Psalm 10:14), the helper of the helpless (Job 29:12). Consequently, the yardstick by which Israelite society is measured in the prophetic critique is its concern to protect and provide for the totally dependent, a prime example of which was the orphan (Isaiah 1:23 ; 10:2 ; Jeremiah 5:28 ; Ezekiel 22:7 ; Mal 3:5). True repentance meant justice for the

orphan (Isa 1:17 ; Jeremiah 7:6 ; 22:3 ; Zechariah 7:10). Israel used the metaphor of an orphan to describe its own origins. A fatherless Israel was adopted by Yahweh and became his firstborn son (Exodus 4:22). Ezekiel described Israel as an infant abandoned to die by its parents; Yahweh, however, had mercy and adopted her into his family (Exodus 16). If Yahweh judged the people, it was as if they had become orphans without a father (Lamentation 5:3). But they could at the same time hope for salvation, for in Yahweh "the fatherless find compassion" (Hosea 14:4) (Dempster, 2014).

According to Smith (2014), among the poor, orphans are the most vulnerable group that every mature male figure could defend against unscrupulous persons who would wish to defraud them of their inheritance. In the same vein, Nash (2000) also states that, in a social system where the male head of the family safeguarded the welfare of the members, orphans were particularly vulnerable. Thus, without a voice to advocate on their behalf within the class, these fatherless children were outsiders and their property an easy mark for the greedy. Consequently, Biblical legal codes provide for the protection of the rights of orphans (Exodus 22:22; Deuteronomy 10:18; Deuteronomy 24:17-22). The prophets were particularly concerned with the injustice done to the orphans (Isaiah 1:17; Jeremiah 5:28; Micah 2:9; Malachi 3:5). God declared that He would be a Father to the fatherless and provide justice for them (Deuteronomy 10:18; Psalm 68:5).

Gwamna (2008) states that, the Old Testament shows that Israel was conceived as “poor”, the oppressed lot, the exploited, the dehumanized ones both in captivity in Egypt and the Babylonian exile. This accounts for the reason why the obligation to care for the poor and the weak dominated Israelites legislation and the preaching of the prophets. It was not just a humanitarian reflex or a simple reaction to social justice and human goodness but exemplifies the mercy of God towards the weak and the oppressed

which further was a reflection of YHWHs attitude to Israel. God promised Israel prosperity if they would simply obey him before they went into the Promised Land. Deuteronomy 15:3 says, "There shall be no poor among you…" Also, in the same Deuteronomy 15:11 God says, "There will always be poor people in the land". Therefore, I command you to be open handed towards the poor and the needy in your land. These two passages are somehow contradictory but a critical look shows that God intended to feed the poor through the rich people in the land of Israel. The rich were also prohibited from exacting interest on loan given to the poor, and if a poor man's cloak has been taken as a pledge, that he will repay a cloak, such must be returned to him before the sun goes down (Exodus 22:25; Leviticus 25:36; Deuteronomy 23:20).

The Old Testament shows God's care for Orphans as seen in the law of gleaning in Leviticus 19:9 which require the Israelites to leave part of their harvest for gleanings. This is to be left deliberately for the poor and the aliens (Leviticus 23:22). In the Old Testament, Orphans always find favour in the sight of God. Psalms 82:3-4 shows that God always defend the cause of the fatherless (Orphans) and delivers them from the hands of the wicked. To oppress the orphan is to incur divine displeasure. Proverbs 14:31 says "he who oppresses the poor shows contempt for his maker". If a man shut his ears to the cry of the poor, he too will cry out and not be answered (Proverbs 21:13). However, when a man responds positively to the plight of orphans, he will reap God's blessings for he shares his food with the poor (Proverbs 22:9).

Job a prominent man in the Old Testament emphasized the fact that he has helped the fatherless that had no one to assist them (Job 29:11-12). The Old Testament shows that God cares for the orphans and so desire his own people to care for them too. Ekpo (2014) states that, the condition of the 'poor' in the Torah (Legal code) is regulated and provisions are made for their protection and welfare. Among those

categorized under this class include the orphans or fatherless. They are called afflicted, poor, or needy'. In Leviticus 19:9-10 they are to be considered during the harvest. In Deuteronomy 24:17-22, in a similar reference, poor or afflicted are clearly identified as orphans or fatherless. They could benefit from the left-over's and the fallen fruits of the land. In Leviticus 19:15, the poor is not to be a victim of injustice to the advantage of the great and strong. "Do not practice injustice in judgment; you shall not be partial before the poor and you shall not defer before the great; but in righteousness you shall judge your neighbour".

It must be noticed here that the 'poor' or 'weak' is not to be a victim of injustice to the advantage of the 'great' or 'mighty' and justice is not to be perverted in favour of either. This is also expressed in Exodus 23:3 "Nor must you be partial to a poor man in his dispute". That is to say, Justice must not be perverted by giving in to majority pressure (Exodus 23:2), not even to favour the rich. However, the poor must not be deprived of justice as recorded in Exodus 23:6-7 "You must not pervert the judgment due to your needy one in his dispute. Stay afar off from word of falsehood (i.e. bearing false witness or giving false testimony); and you must not murder a pure and righteous person, for I will not justify the wicked"

The legislation in Exodus 23:8 prohibits the collection of bribe to avoid perversion of justice. For those who perverted justice against the orphans were cursed (Deuteronomy 27:19). Along with aliens, widows and orphans were to benefit from the collective tithes paid for the welfare of the Levites every three years (Deuteronomy 14:28-29). This was a form of social welfare package for the Levites from which the orphans could partake every three years. The blessings of YHWH were to be invoked as a result of their faithful obedience to the command to bring their tithes for the welfare of the Levites, strangers, widows and orphans (Deuteronomy 26:12-15).

From the above, there are three main areas within the Torah that concern for the poor and needy, especially orphans; remains from the harvest, the administration of justice, and tithes brought for the Levites every three years. In spite of this, the basis for the legislation for the protection and welfare of orphans lies in their experience in Egypt, where, as aliens, they were oppressed and brutalized and YHWH came to their deliverance when they cried to him (Exodus 22:21-23; Deuteronomy 10:17-19). It is this redemptive act that defines the divine character and also establishes the basis of the moral imperative. The implication of this is that Israel is always to keep in view the redemptive act and experience from Egyptian bondage as the basis for protecting and caring for the poor.

In the prophetic literature, the prophets show serious concern for those economically exploited (Orphans). They protest the oppression of the poor in the hands of the greedy. Isaiah attacks those landowners who amass vast property at the expense of the weak and oppressed (Isaiah 5:8), and condemns the denial of rights of the poor (Isaiah 10:2). Isaiah called for justice for orphans, (Isaiah 1:17). Jeremiah declares that to know YHWH is to know that he is the judge of the cause of the orphan for their well-being (Jeremiah 22:16). In Ezekiel, God finds 'Sodom' guilty for not caring for the poor and needy in spite of her abundance and prosperity (Ezekiel 16:49). Amos draws attention to the oppression of the poor within the context of social injustice (Amos 2:7; 4:1; 5:11). Metaphorically, Amos ridicules northern Israelite women, the wives of the rich aristocrats, when he calls them 'cows of Bashan' for their oppression of the 'poor' and 'needy'. (Amos 4:1). Literally, these women are addressed as "The oppressors of the poor and crushers of the needy.

The fact that bribery became a way the rich and mighty or powerful used to oppress the 'poor' and 'needy' in Israel is evident in the prophets' crying out for

justice (Amos 6:12). The poor were charged heavy house rents and made to pay taxes of grain at the expense of their rich landlords who took undue advantage of them (Amos 6:11). The righteous poor and needy persons were sold for money even in exchange for a pair of sandals in Israel and for this reason, the judgment of YHWH will not be revoked or fail to come upon the people (Amos 2:6). In Zechariah, God advocates for justice and care for orphans: "Thus says the Lord of hosts, Render true judgments, show kindness and mercy to one another, do not oppress the fatherless or the poor, and let none of you devise evil against another in your heart." (Zechariah 7:9-10).

The Wisdom tradition reflects the same concern as the Law and Prophets for the orphans. Job observed that the wicked drove away the orphans' donkeys and snatched orphans from their mother's breast and made them slaves (Job 24:3, 9). He argues his innocence through his defence of the poor (Job 29:12, 16; 30:25; 31:16). In Psalms, God is presented as the defender of the poor, especially orphans. He is the advocate of and does advocacy for the poor (Psalm 22:26; 35:10). YHWH expects those he has placed in authority as Judges to plead their cause and give them justice. This was not the case in Israel and for this reason, the judgment of YHWH will come against the corrupt judges (Psalm 82) who judge unjustly and show partiality to the rich or wicked (Psalm 82:2) at the expense and to the detriment of the weak, fatherless, afflicted, destitute, and the needy (Psalm 82:3, 4) (Chery, 2015).

The presentation above demonstrates that orphans in the Old Testament and particularly in Israel belonged to a 'social class' that was afflicted, marginalized and deprived of justice. A once classless society under YHWH that acknowledged the presence of the poor and needy within the brotherhood with equal rights before YHWH had gradually become a society where the rich and powerful not only looked down on the poor but took advantage of their plight. Kuntz (1994) states that "Once Israel had

been a cohesive and classless society, but social stratification was building up at an ever-increasing pace".

2.3.2 New Testament Teaching on Orphans

The New Testament also gives concern and attention to the needs of the poor (orphans). The poor had a prominent role throughout the life and ministry of Jesus Christ on earth. A look at Jesus' parables shows compassion and care for the needy in most of his key parables. For instance, the rich man was condemned for neglecting the poor Lazarus by his gate (Luke 16:19-31). The story of the rich man and the poor man in Luke 14:10-24 is a clear indication that the rich have the responsibility of caring for the poor (orphans).

Mary sang a song in Luke 1:51-53 that "He has filled the hungry with good things but has sent the rich away empty". This is a revelation of God's good intention for the poor and on another occasion, Jesus told the rich young ruler to sell all his possessions and give some to the poor (Orphans) as a sign of his conversion (Luke 18:22, Mark 10:21) like Zacchaeus promised to sell his possession and give some to the poor as a sign of his conversion (Luke 19:1-10). God's ultimate desire is that orphans should be properly cared for, for it is ungodly to accumulate wealth only for an individual use/personal satisfaction.

In the New Testament, James says that taking care of the needs of orphans is part of "pure and faultless" religion. James 1:27 says, "*Religion that is pure and faultless is to look after orphans in their distress and to keep oneself from being polluted by the world*" (Dave, 2016). Therefore, caring for those in distress (Orphans) is not optional for followers of Christ for it is clear that God is very much concerned about the condition of the needy (Orphans).Therefore, He demands his people to see to the plight of the orphans as portrayed in the New Testament.

2.4 The Church and the Development of Orphans

Where society's standards and Biblical standards differ, it is the responsibility of the church to facilitate the needed changes in the society. This implies that, the tradition of the people should not in any way prevent the church from carrying out her responsibility in the development of orphans (Danfulani, 2007). A study of the scripture shows that orphans were not left out of God's plan, and the need to take care of orphans welfare presents a challenge right from the beginning (Exodus 22:22; Deuteronomy 16:11; 24:17; 26:12; James 1:27). Opeyemi *et al* (2010) reports that the Synagogue Church of all Nations have a humanitarian ministry with the responsibility caring for the needs of orphans and other less privileged people. He states further that the church provides scholarship for orphans with educational support from primary to tertiary level. The need to care for orphans in the church and outside the church is quite enormous and Christians must shun selfishness and greed and face the reality of the gospel and provide for the need of the orphans.

The Catholic Church is also playing a significant role in helping orphans. Onwuliri (2010) states that, the Owerri Archdiocese of Catholic Church established a farm at Agbala through the interdict of Eu-care charity which provides food and employment opportunities for the poor. He states further that the Archdiocese also established a pineapple Orchard at the Maria Assumpta Podium as part of its strategies for poverty alleviation and the diocese has over one hundred and twenty (120) schools and hospitals which are affordable to the poor people especially orphans and the rural poor.

Klotz (2015) states that, the Church in Ethiopia is responding to the challenges of Orphans through the effort of Bethany Christian Services (BCS) using the power of God's word to support Ethiopian Christians to provide loving homes for orphans. She

further states that in January, 2015, Faith to Action featured Bethany Christian Services (BCS) initiative tagged Foster-to-Adopt programme which is working at taking children out of institutions and place them in families that are committed to adopting them permanently. She points that within a short period of time, the programme succeeded in placing over eighty five (85) orphaned children into the homes of foster or adoptive parents.

Galadima (1998), is of the view that the response of the Church to the needs of orphans depends on the Church. He further asserts that the Church should establish a communication line with people.So that when the inevitable happens, the communication line already established would make comforting of one another easier. Galadima (1998), further states that the church should plead the case of the orphans and seeks justice for them in obedience to Gods word (Isaiah 10:1-2 and James 1:27). Gaiya (2004) states that, the early church was deeply concerned with the origin, accumulation and distribution of wealth equitably. He states further that the church fathers considered material possession as good in themselves since they were created by God but their superfluous accumulation and an inordinate attachment to them became evil. He also observes that the early Church social concern was in accordance with the scripture which was to liberate the poor and the oppressed. They quite understood that God intended all wealth for the common good of all and therefore should be shared among his people.

Individuals are not left out of the struggle to put smiles in the face of orphans. Osagier (2009), reports that in Nasarawa state, a woman named Mrs Joseph adopted three orphans in addition to her six children and provided them with formal education. The Nation newspaper (2008) reports that, Mr. Okediran the National President of Association of Nigerian Authors offered some orphans in Nasarawa state scholarship

for their education.Skhosana, Schenck and Botha (2014), states that the church has been rendering assistance to orphans, but there are still factors that have hindered the church from excelling in its responsibility of orphans development. Among these factors are:-

i. **Excessive desire for wealth (Greed):** The church is so much attached to materialism thereby overlooking the plight of the orphans.
ii. **Prosperity gospel**: Prosperity gospel message dominates most of the church preaching today. Church leaders nowadays believe that God created all human beings to be materially rich and this makes them to offer only prayers to the orphans with little or no material support.
iii. **Hypocrisy**: Hypocrisy is another factor that hinders the church from caring for orphans. Most of the church leaders see the church as a personal property meant for them and their immediate family.
iv. **Lack of stable workforce:**There are clearly not enough social workers to deal with the demands of social services in the church, which impacts significantly on the delivery of prevention and early intervention services to orphans. It is difficult because social workers seek to move either into the government sector where workloads are not only slightly lighter but salary packages are also considerably better.
v. **Ineffective legal restrictions:** The church social workers have no right to remove a child from the street, they must pass through a court order in accordance with children's Act No. 38 of 2005 which is only good on paper. The social worker has to call social development to remove the child from the street. These social workers take long before responding and sometimes they never show up.
vi. **Poverty:** Most churches are not financially buoyant to sponsor orphans.

vii. **Suspicion:**Some youths parade themselves as orphans while they are not. The church finds it difficult to identify those who are really orphans especially those that are not in the orphanage homes.

From the above, it is understood that the church hasthe responsibility to develop orphans.The call to care for orphans is Biblical therefore, it is important for the church as well as individual members to play a complementary role to alleviate the suffering of orphans for the Church is Christ's presence in the world, so the church remains the hope of the hopeless, helpless and the needy.

2.5 The Moral Plight of Orphans

Moral plight is a difficult and sad situation that is against the standard of behaviour considered acceptable and right in a society. Austin (2012) states that, moral plight is an experience of frustration and failure in fulfilling the norms and acceptable standard of behaviour considered as right in a society. Orphans suffer abuse and deprivation in terms of guidance that will supplement the role of parents in their moral upbringing and as such orphans are left to do whatever they feel like doing whether right or wrong, no one cares (Lekule and Clinton 2013). In the same vein Andal (2014), notes that orphaned children, due to single parenting and absence of parent diligent guidance become subject to higher risk of dangerous sexual behaviours and pregnancy, higher chances of drug abuse and alcoholism.

Orphans, due to the death of parents especially the girls heading their households are the most vulnerable to various kinds of problems. They are overburdened by shouldering adults responsibilities of care giving to siblings and as such engage immorality such as prostitution, arm robbery, stealing and hazardous labour in exchange for food (Togom, 2009). Similarly, Hashim (2010) points out that, orphaned children are exposed to many problems that harm them and the society.Some

of them engaged in promiscuous sexual behaviour and some are often exposed to sexual abuse, exploitation and social exclusion leading to psychological feelings of inferiority.

It is perceived that some orphaned children particularly girls heading their homes, in order to provide care for their siblings are engaged in commercial sex. This has caused grave consequences on their health and the health of others. Some of them have contracted HIV/AIDS and STDs (Andal, 2014).

2.6 The Academic Plight of Orphans

Parental death affects the academic pursuits of children. This is because parents' involvement in academic development of children is important in contributing to their success in the society. Some orphans, due to the death of parents faces difficulties such as dropping out of school, delay in enrolment into school,and irregular school attendance as a result of non-payment of school fees, lack of school uniforms, discrimination and lack of guidance (Tagurum, 2015 and Kakulu, 2008). In the same vein, Tadzie (2013) opines that conflicts affect mostly women and children and as a result the children are not able to have sound education as they should when their parents were alive and as such orphans are more likely to have higher school absenteeism rate than non-orphans. Aside from the emotional and psychological effects that losing a parent can have on the child, there is the clear evidence that orphaned children drop out of school is at higher rate than the non- orphaned. In line with this, Bennell & Swainson (2002), opine that orphans are more likely to have higher school absenteeism rates than non-orphans due to lack of support.

According to Kelly, (1998:39)

> Many orphaned children of primary school age must carry responsibilities well beyond their capabilities as children, finding food and earning money. One estimate that two- thirds of orphans in rural areas do not attend school because of the costs and because of the family responsibilities they have had to assume. Those who do attend may not derive the expected benefits. Children's poor educational performance has been linked to the trauma in coping with the

> sickness or death of parents and close relatives. In many parts of the country, teachers say that orphans in class stand out because of their under- nourished condition and lack of writing materials (pencils and books) and other simple resources.

From the above, it is clear that some orphans drop out of school to assume adult responsibilities of care to their siblings either by farming the family land and engagement in child labour to cater for their younger once. This calls for the need for caregivers/guidance, and the church to be committed in the education of these children to alleviate their suffering.

According to Ignatius (2012), students who are orphans face financial challenges with regards to paying the extra incentives demanded by teachers, extra lessons as well as money for buying school uniforms. These challenges are so serious that some orphans are slowly being pushed out of school.Oyedele *et al* (2016) report that orphaned children are disadvantaged in areas of parental love, inadequate learning materials and school uniforms. They often struggle to concentrate during lessons due to stress and experienced higher levels of stigma and bullying at school.

Orphans are victims of deprivation and discrimination in accessing education. They stand a greater risk of being denied education than children who have parents to look after them. They also may be the first to be denied education when extended families cannot afford to educate all the children of the household (Kelly, 1998). More often, orphans have fallen victims of child labour. They are made to work long hours with less schooling.These children face stigma and discrimination, Economic hardship and reduced parental care and protection which put orphans in a position where they are more susceptible to abuse and exploitation than others (UNICEF, 2006). Kingsley (2013) opines that, maternal orphans are more than twice as likely to report being treated worse than other members of the household. Lower prioritisation of orphans' education over other children within the household and lack of homework support or

household encouragement of education are issues that orphans grappled with. Spencer (2010), argues that the best strategy for sustaining the lives of orphans is by giving them education with supportive guardian involvement.

Based on the above, it is incumbent upon the church, individual members and charity organizations to take up the responsibility of raising these children to help cushion the exploitation, discrimination and suffering that these children are subjected to by way of committing themselves to the education of these children.

2.7 The Economic Plight of Orphans

The economic plight of orphans is highly demonstrated in their effort to get food, shelter, clothes and health services which are hard to come by if such orphans do not have good relations to support them (Tadzie, 2013). According to Togom (2009), orphans, especially the girls heading their household are the most vulnerable to various kinds of problems.They are overburdened by shouldering adults' responsibilities of care giving to the siblings. He states further that some Orphans feed on low quantity food and others survive on rotten and thrown away food stuff. Some Orphans engage in hazardous labour and prostitution in exchange for food. Mijah and Daboh (2014) capture such a scene very well when they narrated the ordeal of an orphan found under a tree by Mother Theresa. He had lost his parents and was staying with his uncle and aunt. He was doing all the work in the house but would be given the smallest quantity of food to eat. He ran away and was begging and stealing before Mother Theresa met him under the tree.

Tagurum (2015) reports that most orphans are exposed to abuse and exploitation experience food insecurity live in households with no source of income. This is particularly the case with most girls aged 12-17 years who are regularly trafficked from villages to the cities to work as maids for an average monthly wage of 1,500 naira

which they usually send back to their grandparents who are caring for several of their siblings. Some of these girls most times are not paid. Apart from being denied access to education, these girls are in many cases raped and beaten by their employers. Hashim (2010) is of the view that Orphaned children are exposed to many immediate and long-ranging problems that cause harm to them and the society for they are less likely to enrol in school, more likely to drop out of school, engage in risky sexual behaviour and often exposed to abuse, exploitation and social exclusion in their effort to get food.

Orphans after the death of their parentsexperience loss of income.Treatment costs for illnesses and funeral expenses often leave orphaned children impoverished. They are easily dispossessed of their inheritance which increases the economic plight of orphans. As a result, they engage in different social vices such as robbery, picking pocket stealing and young orphan girls between the ages of 14 to 18 years engage in sexual activities for economic reasons (Mijah and Daboh, 2014).

2.8 The Positive Effects forthe Development of Orphans

If orphans are given the opportunity to maximize their potentials, they have something positive to add to the Church, the society, the nation and the world at large. Haruna (2011) presents the positive effects for developing orphans as follows:-

1. Reduction in the rate of destitutes in our society.
2. Training orphans can be beneficial to the church in the area of evangelism as many youths will be involved in the act of winning souls.
3. The development of orphans can lead to Church growth. They can contribute meaningfully to the development of the church through decision making and even render material support to those in need.
4. The incessant cases of armed robbery will drastically reduce because some orphans are involved in armed robbery. If they are properly trained either in

formal education or given a vocational training, they can become useful to themselves, the church, the society and the nation at large.

5. The orphans can help to increase the needed manpower in the society.
6. Some orphans, especially the femaleswho may have taken to prostitution as a means of livelihood thereby spreading sexually transmitted diseases like HIV/AIDS can be restored and if given proper training by the church, their lives could be transformed. Through the training, they could get job to better their lives or even be self employed by setting up small scale businesses.

2.9 Factors that Render Children Orphans

Below are some of the major factors that render children orphans. They include arm conflicts, poor access to health care, HIV/AIDS, natural disasters and poverty.

2.9.1 Arm Conflict

Arm conflicts claim millions of lives every year. Kilou (2010) observed that recent armed conflicts resulting in humanitarian crisis, include the Darfur conflict, the Israeli-Palestinian conflict and the Iraq war. She stress further that many children became orphans as a result of armed conflict are left destitute (without food or shelter). According to Mutemba (2014), during the last two decades, twenty five countries in Africa have experienced armed conflicts. Fourteen experience on-going conflicts in 2014. West and Central Africa have been ridden by lengthy armed conflicts that have left many soldiers and civilians dead or maimed. Majority of estimated 22.1Million orphans in 2012 are as a result of conflicts. Mutemba (2014), states further that, many atrocities committed against civilians in rural Sierra Leone in the late 1990s to early 2000s when the pro and anti- government forces let out their anger on civilians: men were killed in front of their families, women raped in front of their children, families separated as some were killed and others, especially women, taken by soldiers to act as

carriers and 'bush wives. Children were captured, boys as soldiers, girls as sex slaves, while others were left to fend for themselves.

Survivors have told stories of how, later, the child soldiers, some as young as eight (8) terrorized and captured women and other children. Children who did not escape were killed, but those who got away wandered around the countryside without parents or adult family members whilesome managed to reach the safety of the capital city, Freetown, where they ended up on its streets. Others found their way to refugee camps in neighbouring countries, as unaccompanied minors.

The horrors of the 1994 Rwanda genocide separated many children from their parents. Memories of what happened lingered in the consciousness of many children, some of whom were babies at the time. Some women who were raped got pregnant and gave birth to children that were hated because of what they reminded them of. These women were known in their communities as having been raped and worse more as carrying the children of those who perpetrated the massacres. They were shunned; their children were not only hated by their mothers but also held in contempt in their communities and schools, while other children avoided them. Their families did not get any help of funds from the Government allocated for assisting orphans. Indiscriminate and brutal sex activities of the soldiers as weapons of war was observed in countries like Sierra Leone and Democratic Republic of Congo (Phelan, 2014).

Many African countries have experienced brutalities from State security forces. Citizens have resorted to peaceful protests as the only non-violent way to express their discontent. In many cases, these have resulted in deaths as armed forces opened fire on them, killing many adults thus rendering many children orphans. A case in point is Guinea where after protracted politically driven conflict, citizens resorted to demonstrations. Ethnic and religious battles have also taken their toll in the country.

Around 1998-2000 Ethiopia and Eritrea engaged in armed conflict that led to the diversion of Millions of dollars to war effort, leaving citizens in both countries without much support. One hundred thousand (100,000) deaths from starvation were recorded in Ethiopia. In Eritrea about seven hundred and fifty thousand (750,000) people fled their homes and an unspecified number of people died from malnutrition and starvation (Shimwaayi, 2014).

In Nigeria, ethno-religious and civil conflicts have taken many forms: armed ethnic- driven conflicts and conflicts in the Niger Delta where both government organs and oil companies have unleashed destruction on the communities who have protested over many issues, such as environmental pollution. Over the years, many people have been killed during protests. The military has been used to suppress communities, and they have been accused of destroying houses/villageskilling thousands. Some reports have put the death of civilians in the Niger Delta to about one thousand (1,000) each year since 1994. The Yar'adua led Government had a more democratic stance, giving citizens of the Delta Region some hope for peace.

Nigeria has also suffered from religious-based conflicts. The North in particular has been in the news in the last few years with regard to religious- driven strife: villages and schools have been burned, people and school children killed and kidnapped by Boko Haram insurgents. In 2012, Nigeria was home to 11.5Million orphans with 2Million of them being orphans of AIDS (UNAIDS 2013).

2.9.2 Poor Access to Health Care

In many of the world's poorest countries, people often have little or no access to drugs or healthcare facilities. This means that preventable and curable diseases are left untreated and often become serious and life-threatening. Ahmed (2010) opines that Malaria which is preventable and curable leads to approximately one million deaths

each year. He further asserts thatPeople living in developing countries are the most vulnerable. According to Martin (2010), inadequate access to healthcare leads to maternal death during childbirth and that unsanitary condition in hospitals sometimes lead to infection of the mother giving birth and some infection during childbirth often leads to death. Furthermore, he points out that another cause of maternal death during childbirth is unqualified or untrained doctors. Based on the above, once a parent dies from a disease that could have been prevented or treated, the child/children become orphans and when a mother dies during childbirth, the child is sometimes instantaneously orphaned. This implies that both the new born child and his/her siblings become orphans.

2.9.3 Hiv/Aids

One of the major causes of children becoming orphansworldwide is HIV.This disease progressively destroys the immune system; and AIDS epidemic which is the advanced stage has killed uncountable number of people especially adults. A child becomes an orphan when one or both parents' dies from the virus and the child may or may not contract the virus. According to Avert (2005) AIDS is one of the leading cause of death in Africa, and the death toll continues to rise. He affirms that since the beginning of the epidemic, fifteen (15) million people have died, specifically 2.3 million of those people died in 2004. In the same vein, Ebersohn and Eloff, (2002) observes that HIV*I*AIDS is the main reason for orphanhood in South Africa' and it has been responsible for more child-headed households than any other phenomenon and that the epidemic is an emotional pressure suffered for a prolong period of time in which an individual perceives he has little or no control of it.

From the words of Giese (2002), many adolescents who are orphans as a result of AIDS have to take charge of their households, they are compelled to take on adult

roles and positions of caregivers and breadwinners. They often have to take care of their younger siblings. Sahara, (2002) notes that HIV/AIDS orphans are forced to fend for themselves, abandon their studies and are most vulnerable to stigma and discrimination, abuse, malnutrition, illness, child labour and sexual exploitation and many of these adolescents have to seek for work to survive. These problems affect their social and educational development. Orphans of AIDS are less likely to attend school than those who have not lost a parent. Those who do attend often find it difficult to pay attention to their teachers. Many also complain that they are shunned and discriminated against and do not enjoy the support of their teachers and peers (Bellamy, 2003). These problems invariably impact negatively upon the cognitive, physical, emotional, moral, social, educational and connotative development of adolescents orphaned by AIDS in child-headed households.

According to Martin (2010) HIV/AIDS epidemic is especially devastating in Sub-Saharan Africa, where an estimated 6.1 percent of adults are infected with the HIV virus thereby leaving many children as orphans. He notes that often times, orphaned children are also HIV positive because AIDS can be transmitted from mother to child during childbirth, so if a mother has AIDS, it is likely that her children will be infected with the disease. This explains why the disease continue to spread. Martin (2010) maintains that AIDS lowers life expectancy of adults, leading to a vicious cycle with parents dying young leaving more orphans. Also, he states that since 2007, an estimated fifteen million (15m) children have been orphaned by AIDS. Gutsa (2012) points out that fifteen million (15m) children have been orphaned by AIDS in the world with 12.1 million of these orphans are in Africa. He further points out that in every 30 seconds, a child in Africa loses a parent to HIV and AIDS. Onyebuchi (2013),notes that, in Nigeria

alone out of the estimated seven (7) million orphans in 2003, 1.8 million were affected by HIV/AIDS.

From the above, HIV/AIDS epidemic is one of the major causes of children becoming orphaned in the world. When one or both parents die from the disease, there is a possibility that the child may contract the disease. As the flood of aids infections continues unchecked, the number of AIDS orphans also continues to rise.

2.9.4 Natural Disasters

Natural disaster occurs when a severe natural hazard results in environmental destruction and significant human losses. Natural disasters can result from earthquakes, volcano eruptions, tsunamis, floods, droughts, hurricanes and other severe natural hazards. Natural disasters often lead to mass orphaning of children. For instance Destruction and devastation caused by the Haiti earthquake in 2010 claimed more than 217,000 lives (Kilou, 2010). Natural disasters have hit almost every sub-region of Africa. The Sahel region has experienced persistent droughts, subjecting many citizens to untold suffering. The Sahel dryness has expanded, the West African region has experienced fluctuating weather patterns, the year 2009 experienced irregular rains and drought conditions which resulted in food shortages and intense malnutrition. The year 2010 experienced heavy rains, leading to improved food supplies in some areas, but generally resulting in serious floods with 1.8Million households being affected. Against this background of poor governance, trans-boundary animal diseases, socio-economic crises, the effects of natural disasters continue increase leading to death affecting many families and children in many ways. These disasters have intensified poverty, forcing many young women and girls to prostitution in order to provide for their families (Mutemba, 2014).

In the year 1998-2000, droughts hit Ethiopia and Eritrea, striking at a time of armed conflict between the two countries. 100,000 deaths from starvation were recorded in Ethiopia while in Eritrea about 750,000 people fled their homes leading to the death of an unspecified number of people from malnutrition and starvation. Earlier in 2006, the East African sub-region was hit by drought where 11Million people were affected. Between 2008-2009 another severe food crisis occurred because of irregular rain and 10Million people were affected and some children were rendered orphans. Between 2010-2011, the Horn in Eastern Africa had suffered another drought. A total of 13Million people were affected, including 2Million in Ethiopia, 850,000 in Kenya, and 455,000 in Somalia where 150,000 were children and mothers and tens of thousands died. The UN declared the food crisis in Somalia as famine, the first in the 21st century (Shimwaayi, 2014).

From the above, natural disaster is a scourge that requires co-ordinated action from government, faith and non-governmental organizations including advocacy and awareness integrated across all programmes that work with orphans and their families and communities on the need to respond quickly to the need of orphans.

2.9.5 Poverty

Poverty is a state of existence in which one lacks many of life's basic necessities. Oliver (2011) observes that a poor person is someone who lacks what he needs to survive and this affects the dignity and self-worth of an individual. He explains further that poverty impedes the exercise of individual liberty, it threatens the security of one's existence and undermines personal development thereby leading to the death of many people. Mutemba (2014) avers that, poverty has aggravated many internal conflicts, well off people in influential positions engineer the conflicts and many inhabitants join the struggle because of poverty. Some feel that they have nothing to

lose since they are poor, others are led to believe that by supporting a conflict instigator, they might benefit once that person is in a leadership position.

AIDS has been linked with poverty because poverty has pushed especially young women and boys into relationships that have exposed them to the virus. Poverty has also affected the impact of antiretroviral treatment for Poor people because they are not able to afford the nutritious diet required for the treatment. Shimwaayi (2014) observes that Poverty and wealth determine which side in the dual health system one ends up. Poor people cannot afford the money required to run tests for many of the diseases and the implication is that they easily give up.

The discussion aboveshows that the growing number of result from different factors some of which are man-made. Many of these children are deprived of parental/adult care, love and supervision. Orphans who lack parental or adult support are exposed to conditions in which they are deprived of their social and economic rights including the right to quality education. Likewise, as noted by some scholars, orphans may be particularly vulnerable, because they do not have the emotional and physical maturity to bear with the nature of the suffering they face in their tender age and so they fail to address adequately the psychological trauma associated with their vulnerable conditions such as loss of a parent (Lekule and Clinton 2013). In the same vein, UNICEF (2007) found out that orphans are frequently deprived of quality education, which would have been instrumental in protecting them from other vulnerabilities such as the possibility of contracting HIV/AIDS. In addition, orphans when in school are less likely to be at their correct grade compared to those who are not orphaned. Orphans have been noted as having multiple disadvantages, which lead them to experience more serious problems jeopardize their lives and increase their vulnerability. For example in a study comparing the educational status of orphans and non-orphans in Tanzania and

Burkina Faso, Lekule and Clinton (2013) observe that there was delayed enrolment of orphaned children and many did not start school at all.

2.10 Review of Empirical Study

In relation to the topic of this study, several studies have been conducted by various authorities. Their views seem to agree with one another even though they wrote to different audiences.

Togom (2009) carried out a survey research on "Challenges Facing Aids Orphans in Nairobi Kibera Slums". The study aims at achieving the following objectives:- to find out the challenges faced by HIV orphans in Kibera slums, to create awareness and sensitization on these problems the AIDS orphaned children are facing and to give some recommendations on the care and support of orphans and vulnerable children (OVCS). The researcher conducted a field work study using literature review and semi structured interview with opened ended questions designed and administered randomly with the help of a community Social worker in Kibera slum.A sample population of ten HIV/AIDS Orphans were interviewed during the research work.

After carrying out the research work, he discovered that AIDS/HIV orphans children and their families are facing economic, psychological and social problems, which are hindering them from accessing basic needs and services; AIDS orphans especially the girls heading their household are the most vulnerable to various kinds of problems and they are overburdened by shouldering adults' responsibilities of care giving to the siblings and other members of the family; most Aids Orphans in Kibera slums suffer from low quantity food and often others survive on rotten and thrown away food stuffs;Orphans often engage in hazardous labour and prostitution in exchange for food andthe affected children find it hard to attend school because of lack of money for buying reading materials.Even if they do, majority of them do not attend school

regularly because of frequent illness, tiredness and insufficient food to sustain them during school days.

The researcher recommends the following support services and care, in supporting the needs of orphans and children made vulnerable by HIV/AIDS.

1. The State should support orphans and vulnerable children in education, health, food security are very important. Support from the state can be in many forms such as exemption from paying school fees, provision of school meals and free health care services.
2. The Government should make provision of anti-retroviral drug therapy. Antiretroviral drugs can reduce the number of orphans and prolong the capacity of caregivers. Affordable antiretroviral drugs and other appropriate therapies should be made available to people living with HIV/AIDS especially pregnant girls and women to promote safe motherhood and lower mother-to-child-transmission rates and promote social and economic support to improve incomes of caregivers through income generation activities.

The study is similar to this research because it concerns orphans and the problems they face especially lack of food and non-enrolment into school, inability to pay school fees, lack of reading materials and the inability to attain school regularly. The study differs from this research because it only focused on Aids orphans and the challenges facing them without considering orphans of other circumstances while this study aims at finding out the perception of COCIN memberstowards the development of orphans generally, irrespective of causes of their parents death, the study was carried out in Kibera Slums, Nairobi and this study is carried out in Plateau State, Nigeria.

A research was also conducted by Hashim (2010) on the topic “Societal Responses to the State of Orphans and Vulnerable Children in Kano Metropolis,

Nigeria". The objectives of his study was to: identify and discuss the conditions and challenges facing Orphans and vulnerable children (OVC) in Kano metropolis; examine societal response to OVC situation specifically through the activities of Nongovernmental Organizations (NGOs); identify the strategies that the associations adopt in identifying the OVC's needs, as well as intervening; explore the methods and strategies the associations adopt in mobilizing resources to run their activities; examine the relationships between the caregivers and the children cared-for; and explore the major challenges facing grass roots associations in achieving their desired objectives. He used Focus Group Discussions (FGDs) and In-depth Interviews (I.D.Is.) as methods of gathering data.

The population of his study was the executive members of the studied grass root associations (NGOs) that have programmes for Orphans and Vulnerable Children in Kano metropolis (covering eight local governments: Kano Municipal, Dala, Fagge, Gwale, Nassarawa, Kumbotso, Ungoggo, and Tarauni). Using a sample population of fifty four (54) respondents. Forty two (42) of these respondents participated in eight (8) Focus Group Discussion (FGD) sessions; whereas the remaining twelve were engaged in In-depth interviews (I.D.Is).

After carrying out the research, he discovered that Orphaned children are less likely to enrol in school, more likely to drop out of school, engage in risky sexual behaviour and are often exposed to abuse, exploitation and social exclusion; communities through the activities of Non-Governmental Organizations adopt many different methods and strategies for intervention in responding to the conditions of Orphans and Vulnerable Children in Kano metropolis. These include conducting census of widows, orphans, and vulnerable children in the communities in order to have a reliable data base; buying medicines and picking medical bills of Orphans and

Vulnerable Children, their parents, and other needy members of the families; sponsoring the children to certain levels of education; providing shelter and clothing to Orphans and Vulnerable Children and widows; visits to orphanages and homes, hosting Orphans and Vulnerable Children; and raising awareness at all levels through advocacy and social mobilization to create a supportive environment for Orphans and Vulnerable Children.

The researcher made some recommendations on how to improve societal responses to Orphans and Vulnerable Children's conditions in Kano metropolis as follows:

1. The government at all levels should be realistically more committed to support Orphans and Vulnerable Children. This can be achieved through making available adequate funds and their timely release for supporting and integrating Community-Based Associations in identifying Orphans and Vulnerable Children and addressing their immediate needs through utilization of existing family networks, development agendas, plans or programmes should recognize and incorporate the associations, families, communities, and societies involved.
2. Government should utilize holistic community-based interventions by collaboration with the NGOs to provide family support, education, vocational training and employment, counselling, etc., to home-caregivers and widows. This would go a long way in addressing the root causes of the massive problems associated with Orphans and Vulnerable Children and their families.
3. Philanthropists, donors, and the public should learn to appreciate the role of NGOs in responding to the needs of Orphans and Vulnerable Children. To do this, the information ministry should discharge its duties of educating the populace on the necessity for assisting the needy, especially Orphans and

Vulnerable Children, as well as the dangers of neglecting the children. Community and opinion leaders should be made part of the campaigns, to enable the crusade gain acceptability.

The study above is similar to this research on the basis that it reveals societal response to the needs of orphans and this study also aims at presenting the perception of COCIN members and the ways the Church can improve on its services renderedto orphans. The study differ from this research on the ground that it addresses the societal responses to Orphans and Vulnerable Children, with specific concern on the activities of NGOs while this study focuses on the role of a Faith-based Organization (COCIN) on the development of orphans, the study was undertaken in Kano State while the present study was undertaken in Plateau State.

Tagurum (2015) also carried out a research on the topic "Situational Analysis of Orphans and Vulnerable Children in Urban and Rural communities of Plateau State". The objectives of the study were:- to obtain baseline information on the needs of OVC in Plateau State as a basis for provision of relief services; to assess the socio-demographic characteristics of Orphans and Vulnerable Children in Plateau State; to find out how Parental death affect the schooling status of orphaned children in Plateau state and to find out the condition of Orphans and Vulnerable Children in urban and rural communities of Plateau State. He uses a cross-sectional descriptive survey method to assess the socio-demographic characteristics and needs of Orphans and Vulnerable Children in the selected communities. The study population was 825 Orphans and Vulnerable Children below the age of Eighteen (18) in four (4) Local Government Areas of the state.

From the study, the researcher discovered that out of the 825 Orphans and Vulnerable Children studied, Three hundred and seventy-one were aged between 0-9

years while 454 were aged 10-18 years. 535 of them lived in households headed by women out of which 426 were widows. Six hundred and one household heads were farmers. Paternal orphans made up 493 of the respondents and 100 children had lost both parents. One hundred and fifty-one had never been to school while 88 of them were out of school. Four hundred and fifty-three Orphans and Vulnerable Children had minimal health problems. Majority of them about 497 lived in dilapidated shelter and 27 were living on the street. Prevalence of abuse/exploitation was 146 and 550 experienced household food insecurity. Four hundred and seventy-eight Orphans and Vulnerable Children lived in households with no source of income. The Findings also show that most of the Orphans and Vulnerable Children in the area of study are cared for by mainly widowed subsistent farmers.

The researcher recommended that efforts to care, support and protect Orphans and Vulnerable Children should not only focus on their immediate survival needs such as food, education, water, shelter and clothing, but also on long-term developmental needs that reduce children's vulnerability such as life skills, child protection, vocational training, food security, and household economic strengthening.

The study is similar with this research because the study presents the numerous challenges facing Orphans and Vulnerable Children in areas of education, shelter, health, protection and nutrition while this research also presents the challenges facing orphans and the way out. The study differs from this research because it presents the conditions of Orphans and Vulnerable Children while this study aims at finding out the perception of COCIN memberstowards the development of orphans in the church, the study covers only four Local Government Areas while this study covers the whole state, the population of the study was orphans and vulnerable children but this study’s population is all members of COCIN in Plateau State.

Nsagha and Thompson (2011) carried out a survey research on "Integrated Care of Orphans and Vulnerable Children in Ekondo Titi and Isangele Health Areas of Cameroon". The research aimed at achieving the following objectives; to identify and census orphans and vulnerable children and determine their medical, educational, nutritional, housing, employment, and legal needs. The method used for the study was a participative approach involving public and traditional authorities consisted of a door-to-door search of orphans and vulnerable children from village to village in the Ekondo Titi and Isangele Health Areas using eight trained interviewers and a local guide. A standardized questionnaire and vulnerability scale were used to identify these children and their needs. Field supervision and validation were carried out by the social workers of the Ministry of Social Affairs. The population used for the study was 581 respondents.

The research work finds out that many of these orphan and vulnerable children lack birth certificates, most of them have health problems and some have HIV infection, Few have three meals a day, Most of them attend schools, About half of the studied orphans and vulnerable children live with foster families and about one-third of these families need income-generating activities to support these children.

Based on the findings, the researchers recommended that:-

1. Government should provide birth certificates, medical treatment, nutritional needs and improve on the provision of basic education for the orphans and vulnerable children in Cameroon.
2. Government Ministries such as Public Health, Basic Education, Social Affairs, Agriculture, Justice, Finance, Youths Affairs, External Relations, Fisheries, Livestock and Animal Industry, Higher Education, Employment and Vocational Training, Small and Medium Size Enterprises, Forestry and Wildlife, Women's

Empowerment and the Family, Environment and Nature Protection, and Labour and Social Security should be involved in OVC care as they all have something to offer in terms of child survival and youth development.

3. The country should establish continuous, strong and sustainable working collaborations with international bodies such as UNICEF, USAID, UNAIDS, WHO, UNESCO, ILO, Save the Children, bilateral and multilateral organizations, and NGOs who have proven their worth in the fight against HIV and AIDS pandemic which is one of the major cause of orphanhood and children vulnerability in Cameroon.

The study is similar to this research because it concerns orphans and the care of orphans in areas of education, housing, nutrition, employment and legal needs but differ from this research in the following ways; the study was conducted in Cameroon in 2011 while this study is conducted in plateau state Nigeria in 2016, the study considers vulnerable children while this study focused on orphans, the objective of the study was to identify and census orphans and vulnerable children and determine their needs in Ekondo Titi and Isangele health areas in Cameroon while this study aims at accessing the role of a faith based organization towards the development of orphans in plateau state Nigeria, the population of the study was 581 orphans while the population of this study is 897.

Summary

The discussion in this chapter focused on the review of literature related to the study. It discussed the care and development of orphans from Biblical origin. The scripture shows that special laws were made urging the people of God to take care of the orphans and provide their needs. The Old Testament described orphans as the poor, afflicted and the needy. They are a group of people in the lower social class that

needlegal protection from the rich and powerful of their time and were being considered during the harvest as grains were to be left deliberately for them. Studies of the Old Testament show that anyone who oppresses the poor shows contempt for his maker and incur divine displeasure and anyone who responds to the plight of orphans honour God and will reap God's blessings. Studies of the New Testament also show concern to the needs of orphans, it shows that religion that is pure and faultless is to look after orphans in their distress. Jesus throughout his ministry on earth showed compassion and care for the poor and needy.

The chapter discussed the concept of orphan as conceived by people in different ways. Some argue that orphans are children below eighteen years who have lost one or both parents while others were of the view that orphans are children who have lost one or both parents or one parent is unknown or has abandoned and failed to provide for the child who is under the age of eighteen. Others argue that an orphan is a child who has little or very restricted access to basic needs including education, family care and support, sufficient food and basic nutrition, protection from maltreatment and neglect as well as those who do not have access to appropriate health care and good hygiene.

The chapter discusses the factors that render children orphans as armed conflict, poor access to health care, HIV/ADIS, natural disaster and poverty. The chapter shows that these factors including unmet basic needs, exposed orphans to more risky conditions depriving them of their social and economic rights including the right to quality education which would have been instrumental in protecting them from Vulnerabilities such as the possibility of contracting HIV/AIDS, gonorrhoea, syphilis, prostitution, child trafficking, child labour, child abuse, picking pocket, stealing, robbery, street life, acute malnutrition as well as short life expectancy and living in

overcrowded and poorly ventilated houses due to deprivation from parental care, love and supervision.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

This chapter focuses on the research methodology and procedures that will be used for the study. The chapter deals with the following sub-headings: Research Design, Population of the Study, Sampling and Sampling Procedure, Instruments for data collection, Validity of the Instrument, Pilot Study, Reliability of the Instrument, Procedure for data collection and data analysis.

3.2 Research Design

This research used a survey research method because it allows the use of a systematic collection of data from a sample of a population through interviews, questionnaires and observation techniques.It determines the quality of a research, the significant results measure from the overall population and it is an efficient way of gathering data to help address a research question. Nkocha (2007) is of the view that, survey research design is a study which is carried out on a careful selected representative of the population under survey through the use of interviews, questionnaires and observation techniques. Rick (2014) asserts that, information gathered allows the researcher to measure the significance of the results on overall population he is studying, as well as the challenges of his respondents' opinions.

3.3 Population of the Study

In this study, all COCIN members in Plateau state are the target population with the population of 1,323,550 (Datiri, 2015). COCIN in Plateau State has sixty two (62) Regional Church Councils (RCCs) with numerous Local Church Councils (LCCs). Olaofe (2010) opines that, population is the area or total number that the research is expected to cover going by the area specified in the topic of the study.

Table 1: Population of Church of Christ in Nations in Plateau State

S/NO.	SENATORIAL ZONE	RCCs	POPULATION
1	Northern Senatorial Zone	21	448,308
2	Central Senatorial Zone	30	640,414
3	Southern Senatorial Zone	11	234,828
TOTAL		**62**	**1,323,550**

Sources: **Datiri (2015) and Datiri(2016)**

3.4 Sample and Sampling Procedure

Sample is a small number selected from a large population. Webster (2015) defines sampling as "a small group of people or things taken from a larger group and used to represent the larger group". For the purpose of this study, a sample of 897 respondents was used representing 0.61% of the total population. This is arrived at using Roscoe (1975) who states that, there is seldom justification in a research when a sample size of 500 and above is used. Gert (2013) also states that a minimum of 384 respondents can be used for a population size of 500,000 to 1,000,000.

The researcher used proportional sampling technique. Ihemeje, Umeh and Ogbanje (2011) define sampling procedure as the process of drawing a sample from a population. Wimmer and Dominick (2006) submit that, this technique includes strata with sizes based on their proportion in the population. This is so because the population is divided into three groups, it is therefore obvious that this technique ensures that each subgroup is fairly represented in the sample and proportional to the population of the study.

3.4.1 Sample and Sampling of Regional Church Councils (RCCs)

The researcher used purposive and random sampling technique in the selection of Regional Church Councils for the study. This is because armed conflict is one of the

major causes of orphanhood in plateau state and it is not evenly distributed. It is believed that areas that are mostly affected by armed conflict (Northern senatorial zone and southern senatorial zone) will likely have more number of orphans than areas that are less affected (central senatorial zone).

The state is made up of three (3) Clusters corresponding to the senatorial zones. The RCCs in each senatorial zone forms the Strata. The researcher selected ten percent of the number of RCCs in each senatorial zone. The reason for using ten percent is because minority opinion can express majority believe. Philips (2011) asserts that once ten percent is committed to an idea, it is inevitable that it will eventually become the prevailing opinion of the entire group.

To get representative RCCs for the two senatorial zones that are mostly affected by armed conflict (Northern and Southern senatorial zones), the researcher selected the most affected RCCs in the Zones. The Northern senatorial zone has 21 RCCs (Bakin Kogi, Fan, Foron, Ganawuri, Garshish, Heipang, Rahei-Fan, Ra-Hoss, Rim, Ropp, Dadin Kowa, Du, Fobur, Gigiring, Gyel, Jos, Jos Jarawa, Kuru, Maijuju, Turu and Vwang) and 2 RCCs were selected from the zone. The Southern Senatorial zone has 11 RCCs (Kwalla, Namu, Shendam, Dadur, Garkawa, Langtang, Mabudi, Pil-Gani, Sabon Gida, Wase and Yelwa Nshar) and one RCC was selected. To get representative RCCs from the zone that is less affected by armed conflict (Central senatorial zone). The zone has 30 RCCs (Ampang East, Amper, Bwarak, Dawaki, Garram, Nyalleng, Kabwir, Kanam, Pankshin, Wokkos, Bokkos, Bot, Daffo, Ik'ngwakap, Mbar, Maikatako, Richa, Ampang West, Chip, Jing, Kerang, Mangun, Panyam, Pushit Bwai, Gindiri, Halle, Jannaret, Kombun and Mangu) and to arrive at 3 RCCs for the study in the zone, the researcher wrote the names of all the RCCs in the zone on pieces of paper, folded and mixed. The procedure was random sampling without replacement. That is, after each picking, the

remaining pieces of papers were mixed before the next person would pick. When the exercise was completed, six (6) RCCs emerged as the representative RCCs for the study. RCC Daffo was not included in the exercise because a pilot study was carried out in the RCC.

Table 2. Sample Population and Sample Size of Church of Christ in Nations

Senatorial Zone	No. of RCCs	Sampled RCCs	Sample Population	Sample Size			
				Pastors	Members	Orphans	Total
Northern	21	Jos	29555	21	124	55	200
		Gigiring	18500	13	78	34	125
Central	30	Gindiri	23230	17	97	43	157
		Mangu	24600	18	104	45	167
		Pankshin	14200	10	60	26	96
Southern	11	Langtang	22500	16	94	42	152
Total	**62**	**6**	**132585**	**95**	**557**	**245**	**897**

Roscoe (1975)

3.5 Instrumentation

Research Instrument is a structure and strategy of investigation concerned with obtaining answers to research questions. Ihemeje, Umeh and Ogbanje (2011) maintain that research instrument is a data collection tool that is used to elicit information in order to achieve the desired research objectives. For this study which is focused on respondents' opinion, structural questionnaire and interview was used to gather information necessary for the test of the hypotheses raised in chapter one, because questionnaires and interviews are the most popular and important instruments of collecting data through utilization of questions that focus on the issue being investigated (Aksu, 2009).

3.5.1 Questionnaire

The researcher's choice to use structural questionnaire is because questionnaire consist of straight forward written questions requiring an answer by ticking the appropriate box and are very effective ways of collecting facts (Hannan, 2007). Questionnaire gives reliable information, if it is carefully and well-constructed and it is relatively effective and easier to score and administer.

The questionnaire used in collecting data on the role of COCIN in the development of orphans in Plateau State was made up of two parts.Part one (1) required the bio-data of the participants which include: Gender and position in the church. Part two (2) of the questionnaire contains the items that elicited the opinion of the respondents. It was divided into four sections (A, B, C and D). Section "A" focuses on the laid down policies by COCIN in the moral development of orphans in Plateau state, Nigeria. Section "B" seeks responses on the perception of COCIN members on the contribution of the churchin academic development of orphans in Plateau state, Nigeria. Section "C" dwells on the perception of COCIN members on the role of the church in the economic development of orphans in Plateau state, Nigeria. Finally, section "D" centres on the ways in which COCIN will improve in its services rendered to orphans in Plateau state, Nigeria.

The questionnaire was framed based on the modified four-point Likert rating scale that requires the respondents to indicate their levels of agreement or disagreement on the questions asked on the topic under study as Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD). The researcher used the modified four-point Likert rating scale options of SA, A, D and SD carrying points of 4, 3, 2, and 1 respectively for scoring. The modified Likert scale contain a list of statements that

haverelationship with the issue in the question, it also allows the respondent to state the degree of agreement or disagreement with every statement (Osuala, 2007).

3.5.2 Interview Schedule

The researcher also used a standard and planned scheduled interview to obtain more data for the study because interview offers a level of flexibility that is not available in the questionnaire to enable the researcher find out more on the understanding of the respondents. Interview is a purposeful conversation in which one person (interviewer)elicits information from another person (interviewee) (Nordquist, 2016). A structured interview consists of oral questions rather than a written questionnaire in order to obtain a higher response rate. it was useful in obtaining other relevant information from the literate as well as the illiterate subjects of the study. It also gathers data from those who may not be capable of correctly completing a complex questionnaire (Hannan, 2007).

Structured interview was used for the study. It was given due consideration because in it, social cues such as voice, intonation and body language of the interviewee can give extra information to the interviewer that can be added to the verbal answers of the interviewee on a question (Opdenakker, 2006). Interview enables the interviewer to observe as well as listens and ask more complex questions and also establish a report with the interviewee.The researcher interviewed the Pastors, members and orphans of the church.

The schedule of interview consists of two (2) parts. Part one (1) seeks the bio-data of the respondents such as: Age, position in the church, gender and senatorial district. Answers to part one (1) help in arranging, organizing and establishing patterns of difference from the data in part two (2) of the interview schedule.

Part two (2) of the schedule of interview consist of items designed to elicit verbal information from the respondents. The items were a rephrase of those in the questionnaire to make them suitable for face-to-face question and answer interaction. Like the questionnaire, there were four (4) sections in the schedule of interview. In sections one (1) to three (3), there was one main question with one (i) attached to it, while in section four (4) one question was asked making a total of seven (7) questions in the schedule of interview on the role of COCIN in the development of orphans in Plateau State, Nigeria.

3.6 Validity of the Instruments

Validity of the instrument is the ability of the instrument to measure what it is designed to measure. Nkocha (2007) defines validity of an instrument as the degree to which it measures what it is designed to measure. Olaofe (2010) also defines validity as the ability of the research instrument to measure, as adequately as possible the variables purported to be measured. In order to establish the validity of the questionnaire designed based on literature reviewed, the researcher submitted a draft of the questionnaire to the supervisors; Rev.Fr. Prof.Peter B. Tanko and Dr. Oliver I. Bongotons. After going through the work, they advised the researcher to see a statistician who scrutinized the objectives of the study, research questions, research hypotheses as well as the methodology of the study.

The research got the help of two senior lecturers from faculty of Education Ahmadu Bello University Zaria who are statisticians who made necessary corrections to validate the work and these are: Dr. Maruf who advised that a table for sample should be included and Mallam Haruna Kaita who helped in modifying the hypotheses. Finally a pilot study was conducted and its result was used to further ascertain the validity of the questionnaire.

3.7 Pilot Study

Pilot Study is a mini version of a full-scale study (also called feasibility studies), as well as the pre-testing of a particular research instrument such as questionnaire or interview scheduled (Polit, Beck and Hungler, 2001). Furthermore, Arain*et al*(2010) states that, pilot study is a 'small study for helping to design a further confirmatory study.Pilot study was carried out to assess the effectiveness and the appropriateness of the research instrument. The questionnaire was responded to under the same condition as would be done for those in the sample of the study. The essence is to give an opportunity for testing the validity and reliability of the research instrument. In the course of the study, where discoveries of some items were not properly responded to, probably because of their ambiguity, such complex and ambiguous words were either modified or eliminated.

Pilot study was carried out in COCIN RCC Daffo Plateau state. The instrument was tested using sixty respondents in the RCC. The researcher used sixty (60) copies of questionnaires. The data was collected and analysed using Cronbach's Alpha method to determine the reliability coefficient of the designed instrument.The result of the test gave a reliability coefficient of 0.873, with the internal consistency coefficient of 0.927. By this coefficient, the instrument is reliable for the study because both can be approximated to 1 respectively showing that the instrument is fit for this study.

3.8 Reliability of the Instrument

The data collected from the pilot study was statistically analysed for the purpose of reliability co-efficient. Cronbach's Alpha method was used to test the reliability coefficient of the respondents. Weiner (2007) views reliability as the degree to which a measurement technique can be depended upon to secure consistent results upon repeated application. Olaofe (2010) is also of the view that reliability is the consistency

of the instrument in measuring what it is meant to measure. Olayiwola (2010) states that an instrument is considered reliable if it lies between 0.5 and 1, and that the closer the calculated reliability coefficient is to 0, the less reliable is the instrument, and the closer the calculated reliability co-efficient is to 1, the more reliable is the instrument. The reliability coefficient that was obtained in the pilot survey is 0.873 making the instrument reliable as Ekeh (2003) asserts that when an instrument has a coefficient of between 0.68 to +1, the instrument is reliable.

3.9 Procedure for Data Collection

To administer the validated instruments of the study, an introductory letter was collected by the researcher from the Head of Department and presented to leaders of COCIN in Plateau state for their permission to administer the questionnaire to the targeted population. The cooperation of leaders and members of the church was solicited for easy administration. The researcher administer the questionnaire with the help of research assistants who waited and collected the filled copies immediately.

3.10 Method of Data Analysis

The analysis of data for this study was carried out based on the hypotheses formulated and the data collected was subjected to statistical analysis using descriptive statistical method, frequencies and simple percentages was used for bio-data presentations. Mean and standard deviation was used to answer all research questions and the hypotheses was tested using two sample t-test at 0.05 alpha level of significance as done in other social science. The reason for adopting these statistical tools is to test whether there will exist some significant differences or not and either to retain or reject the null hypotheses formulated.

The responses tape-recorded of the interview from the respondents were transcribed and analysed. However, most of the respondents declined the recording of

their voices. Therefore notes were written down as they spoke. The responses of 16 interviewees were not subject to statistical analysis. They were used when discussing the items from the questionnaire as supplementary data.

CHAPTER 4

RESULTS AND DISCUSSIONS

4.1 Introduction

The questionnaire (see Appendix III) developed for the study was issued to 897 respondents from six RCCs spread across the three Senatorial zones of Plateau State on the Perception of Church of Christ in Nations Members towards the development of orphans. Of the total administered 810 representing90.3% were found to be successfully filled and were used for the study. The data are statistically analysed with interpretations along the research questions and objectives in this chapter. The research hypotheses are tested along with a discussion of the findings at the end of the chapter.

4.2 Bio-Data Information

Only sex and designation of the respondents were selected along their expressed opinions on the investigated variables for the development of orphans in the state. Table 3 presents the sex distribution of the respondents.

Table 3: Classification of Respondents by Sex

Gender	Frequency	Percent
Male	409	50.5
Female	401	49.5
Total	810	100.0

From the classification of the respondents in table 3, 409(50.5%) were male while 401(49.5%) were female. This classification reveals that the opinions of male and female members of the churches could be said to be fairly represented. This helps to take off any gender bias from the conclusion that would be arrived from the study and is more so since all decisions would be based on weighted mean scores which will be devoid of numbers.

Table 4: Classification of Respondents by their Positions in the Churches

Position	Frequency	Percent
Pastors	86	10.6
Members	504	62.2
Orphans	220	27.2
Total	810	100.0

By designation, 86(10.6%) of the respondents were pastors, 504(20.9) were members (Laity) while 220(27.2%) of the total respondents were orphans. The classification implies that the opinions of all categories of the respondents within the churches are represented in the study as they relate to the investigated variables.

4.3 Research Questions

The major objective of this study is to assess the perception of Church of Christ in Nations memberstowards the development of orphans in Plateau state. This main objective was divided into sub-objectives and investigated with research questions. The results of the data from the questionnaires are presented below following the analysis of the responses of the respondents. The frequencies of Strongly Agree, Agree, Disagree and Strongly Disagree are presented in tabular form alongside the mean of each variable.

Research Question One: What are the perceptions of Church of Christ in Nations members on the laid down policies of the church in moral development of orphans? The aim here is to investigate whether Church of Christ in Nations has laid down policies on the moral development of orphans in the churches within the state. The assessment among others concerns the awareness of the church responsibility to orphans within the church through her actions like periodic organization of programmes to boost the morale of the orphans, visitations, institutional training, counselling and such other

moral boosting assistances. Table 5 shows the opinions of the respondents on the selected items used for the assessment. The mean scores for the items are based on a four point scale and the midpoint average for decision is therefore fixed at 2.5. Mean score of 2.5 and above implies that the respondents agreed with the suggested notion of the item while mean score lower than 2.5suggests that the respondents did not agree with the notion.

Table 5: Opinions of the Respondents on the laid down Policies of Church of Christ in Nations in the Moral Development of Orphans in Plateau State.

Sn	Perception of COCIN Members on laid down Policiesof the church on Moral Development of Orphans	SA Freq. (%)	A Freq. (%)	D Freq. (%)	SD Freq. (%)	Mean	Remark
1	The church has a moral code of conduct.	200 (24.7)	303 (37.4)	246 (30.4)	61 (7.5)	2.8	A
2	The church periodically organized moral programmes like films for viewing and seminars for orphans.	120(14.8)	323(39.9)	288(35.6)	79(9.8)	2.6	A
3	The Church has surveillance theme to check the conduct of orphans	67 (8.3)	270 (33.3)	388 (47.9)	85 (10.5)	2.4	D
4	The pastors and elders of the church visit orphans periodically to contribute to the moral upkeep of the orphans	234(28.9)	328(40.5)	204(25.2)	44(5.4)	2.9	A
5	The Church makes provision for guidance that will supplement the role of parents of orphans in moral upbringing.	123 (15.2)	342 (42.2)	294 (36.3)	51 (6.3)	2.7	A
6	The church has institutions for moral training of the orphan	90 (11.1)	201 (24.8)	331 (40.9)	188 (23.2)	2.2	D
7	The church has personnel for moral instructions of orphans	99(12.2)	257(31.7)	355(43.8)	99(12.2)	2.4	D
8	The church has experts on orphans' related moral problems.	86(10.6)	229(28.3)	396(48.9)	99(12.2)	2.4	D
9	The Church has counselling units for orphans	99(12.2)	310(38.3)	295(36.4)	106(13.1)	2.5	A
10	The church makes special provision for the moral upbringing of orphans.	126(15.6)	264(32.6)	317(39.1)	103(12.7)	2.5	A
	Aggregate Mean Score					2.5	A

From table 5 above, not all the respondents agreed that the church has moral code of conduct for orphans but from the 200(24.7%) and 303(37.4%) of the respondents who strongly agreed and agreed respectively. Only 246(30.4%) and 61(7.5%) of the respondents disagreed and strongly disagreed with the suggested notion of the item and with a mean score of 2.8, the church could be said to have a moral code of conduct for orphans. This is affirmed by the response to the next item in the table where 120(14.8%) and 323(39.9%) of the respondents strongly agreed and agreed respectively that the church periodically organizes moral programmes like films for viewing and seminars for orphans. The mean score for the item is 2.6. But the respondents did not agree that the Church has surveillance theme to check the conduct of orphans. For this suggestion, 388(47.9%) and 85(10.5%) of the respondents disagreed and strongly disagreed respectively and the mean score is 2.4 which was found to be lower than the midpoint average (2.5).

The respondents agreed with the suggestions as indicated by 234(28.9%) and 328(40.5%) who strongly agreed and agreed respectively that the church pastors and elders visit orphans periodically to contribute to their moral upkeep. Only 204(25.2%) and 44(5.4%) of the respondents disagreed and strongly disagreed with this opinion. The mean score is 2.9 which clearly shows that most respondents agreed with the suggestion of the item. A further attestation to this conduct is shown in item 5 of the table where 123(15.2%) and 342(42.2%) of the respondents strongly agreed and agreed respectively that the Church makes provision for guidance that will supplement the role of parents of orphans in their moral upbringing. The mean score for the item is 2.7. But the respondents did not agree that the church has institutions for moral training of the orphans or personnel for moral instructions of orphans and experts on orphans' related moral problems. These are clearly indicated with high percentages of disagreement and

lower mean scores for items 6, 7 and 8 in the table. But 99(12.2%) and 310(38.3%) of the respondents strongly agreed and agreed respectively that the Church has counselling units for orphans. Only 295(36.4%) and 106(13.1%) of the respondents expressed a divergent opinion on the item and 126(15.6%) along with 264(32.6%) of the respondents strongly agreed and agreed respectively that the church makes special provision for the moral upbringing of orphans. Though from observation in the table, there is no indication that the church has an official organization responsible for the moral development of the orphans who are members but with an aggregate mean score of 2.5 for the table, it could be said that, the respondents were of the view that the laid down policies for moral development of orphansin the church include among others periodic organization of moral programmes like films for viewing and seminars, periodic visitation, moral code of conduct and provision of guidance and counselling for moral upbringing.

Research Question Two: What are the perceptions of Church of Christ in Nations members in the academic development of orphans? The objective here is to find out the perception ofCOCIN members in the academic development of orphans. A number of academic related items were suggested on which the respondents expressed their views as they relate to the church in Table 6. These included the provision of scholarship by the church for orphans, provision of learning materials like books pens, pencils, uniforms and papers for orphans. Provision of opportunities for vocational skills acquisitions, enlightenment campaign for the academic support by the members of the church and other such educational assistance. Apart from the frequencies and percentages, the decision on each of the items was based on the midpoint average of 2.5 for the four point measurement used in the instrument. The frequencies and percentages were used as appendage for decision on each of the items.

Table 6: Opinions of the Respondents on the Perception of Church of Christ in Nations Members in the Academic Development of Orphans in Plateau State

Sn	Perception of COCIN Members on Academic Development of Orphans	SA Freq. (%)	A Freq. (%)	D Freq. (%)	SD Freq. (%)	Mean	Remark
1	The Church periodically organizes offerings or free will donations to support the education of orphans.	234 (28.9)	404 (49.9)	124 (15.3)	48 (5.9)	3.0	A
2	The Church provides scholarship for orphans in its schools.	66 (8.1)	191 (23.6)	350 (43.2)	203 (25.1)	2.1	D
3	The Church has orphanages where orphans are taken care of academically and materially.	43 (5.3)	136 (16.8)	394 (48.6)	237 (29.3)	2.0	D
4	The Church provides materials like books, pens, pencils, uniforms and papers for orphans.	108 (13.3)	297 (36.7)	283 (34.9)	122 (15.1)	2.5	A
5	The Church has schools where orphans are trained in different technical works.	15 (1.9)	136 (16.8)	442 (54.6)	217 (26.8)	1.9	D
6	The church has a body or follow-up committee that reaches out to orphans academic needs.	36 (4.4)	273 (33.7)	313 (38.6)	188 (23.2)	2.2	D
7	The Church creates awareness for the need to support orphans educationally.	237 (29.3)	432 (53.3)	100 (12.3)	41 (5.1)	3.1	A
8	The church organized guidance and counselling for orphans on the importance of education.	136 (16.8)	414 (51.1)	222 (27.4)	38 (4.7)	2.8	A
9	The Church organizes enlightenment programmes for orphans on the importance of education.	163 (20.1)	452 (55.8)	159 (19.6)	36 (4.4)	2.9	A
10	The Church establishes special schools for orphans.	29 (3.6)	114 (14.1)	351 (43.3)	316 (39.0)	1.8	D
	Aggregate Mean Score					2.4	D

The respondents agreed that the Church periodically organizes offerings or free will donations to support the education of orphans as indicated with a mean score of 3.0 for item 1 in the table but 350(43.2%) and 203(25.1%) of the respondents disagreed and strongly disagreed respectively that the Church provides scholarship for orphans in its schools. The mean score for the item is 2.1 in table 6 clearly showed that most respondents did not agree that the Church provides scholarship for orphans in her

schools. In the same vein, the respondents did not agree that the Church has orphanages where orphans are taken care of academically and materially. The mean score for the item is 2.0 and 394(48.6%) along with 237(29.3%) of the respondents disagreed and strongly disagreed respectively with the suggested item in the table.

Opinion was however divided among the respondents on the provision of school materials like books, pens, pencils, uniforms and papers for orphans; while 108(13.3%) and 297(36.7%) of the respondents strongly agreed and agreed respectively that the church provides such assistance to the orphans 283(34.9%) and 122(15.1) disagreed and strongly disagreed respectively. But the respondents disagreed with the suggestion that the Church has schools where orphans are trained in different technical fields. In the table only 15(1.9%) and 136(16.8%) of the respondents agreed with the suggestion. But 442(54.6%) and 217(26.8%) of the respondents disagreed and strongly disagreed with the item. The mean score is 1.9 which clearly means that such assistance is not available in the church for the orphans. The respondents did not agree that the church has a follow-up committee that reaches out to orphans academic needs.The mean score for the item in the table is 2.2 which means that most respondents did not agree with the suggestion. And in the table, 313(38.6%) and 188(23.2%) of the respondents disagreed and strongly disagreed with the suggestion.

The respondents however agreed that the church helps in the creation of awareness on the need to support orphans educationally. In the table, 237(29.3%) and 432(53.3%) of the respondents strongly agreed and agreed with the suggestion. But 100(12.3%) and 41(5.1%) of the respondents disagreed and strongly disagreed respectively. But with a mean score of 3.1, the expressed divergent opinion could be negligible. The respondents agreed that the church organizes guidance and counselling for orphans on the importance of education. This is indicated by 136(16.8%) and

414(51.1%) of the respondents who strongly agreed and agreed respectively and with a mean score of 2.8 for item 8 in the table. But 222(27.4%) and 38(4.7%) of the respondents did not agree with this opinion. This opinion is further reflected in item 9 of the table where the respondents agreed with a mean score of 2.9 that the Church organizes enlightenment programmes for orphans on the importance of education. But the respondents did not agree that the church has special schools for orphans. The mean score for item (10) is 1.8 which means that most of the respondents did not agree with this suggestion. With an aggregate mean score of 2.4 for the table, the church could not be said to have viable roles for the academic development of orphans within her membership.

Research Question Three: To what extend have Church of Christ in Nations responded in the economic development of orphans? The examination here concerns the perception ofCOCIN members on the economic development of orphans. Areas considered included the provision of food, shelter, self-empowerment programmes, loan scheme and other such economic assistance. The opinion of the respondents on the items used for this assessment are classified in frequencies and percentages along mean scores computed on the four point scale in Table 7. Decision on any of the item is based on the midpoint average score of 2.5. Mean of magnitude 2.5 and above would therefore imply agreement while mean lower than 2.5 would imply disagreement.

Table 7: Opinions of the Respondents on the Perception of Church of Christ in Nations Members in the Economic DevelopmentofOrphans in Plateau State

Sn	Perception of COCIN members on Economic Development of Orphans	SA Freq. (%)	A Freq. (%)	D Freq. (%)	SD Freq. (%)	Mean	Remark
1	The Church has self-empowerment programmes for orphans.	199 (24.6)	295 (36.4)	247 (30.5)	69 (8.5)	2.8	A
2	The Church has a foundation for their shelter.	61 (7.5)	244 (30.1)	382 (47.2)	123 (15.2)	2.3	D
3	The Church has skill acquisition centres were orphans are trained in different technical and vocational works.	77 (9.5)	304 (37.5)	340 (42.0)	89 (11.0)	2.5	A
4	The Church provides take off funds and equipment's for orphans to put to practice their learned vocational work or trade.	35 (4.3)	206 (25.4)	419 (51.7)	150 (18.5)	2.2	D
5	The Church provides loaning scheme for orphans to set up a trade.	40 (4.9)	144 (17.8)	419 (51.7)	207 (25.6)	2.0	D
6	The Church makes provision of land for farming by orphans.	29 (3.6)	114 (14.1)	436 (53.8)	231 (28.5)	1.9	D
7	The Church has sporting facilities to discover talents among the orphans.	75 (9.3)	218 (26.9)	394 (48.6)	123 (15.2)	2.3	D
8	The church has a structure to protect the rights of orphans in respect of the property of their late parents.	140 (17.3)	171 (21.1)	350 (43.2)	149 (18.4)	2.4	D
9	The Church makes periodic support for orphans' welfare especially in the aspect of food and clothes.	331 (40.9)	373 (46.0)	97 (12.0)	9 (1.1)	3.3	A
	Aggregate Mean Score					2.4	D

Table 7 is on the perception of COCIN members in the economic development of orphans in Plateau State, Nigeria. Item 1 seeks opinion of respondents on whether the church makes provision for self-empowerment programmes for orphans as indicated with a mean score of 2.8. The responses indicate that 199(24.6%) and 295(36.4%) of the respondents strongly agreed and agreed respectively that the church makes provision of self-empowerment programmes for orphans. Though 247(30.5%) and 69(8.5%) of

the respondents disagreed and strongly disagreed but the mean score of 2.8 suggested that this provision exist in the church. It is further reflected in item 3 of the table, theopinion was divided among the respondents on skill acquisition centres where orphans are trained in different technical and vocational skills by the church. The responses indicates that 77 (9.5%) and 304 (37.5%) of the respondents strongly agreed and agreed respectively with the existence of such a programme in the church, 340 (42.0%) and 89 (11.0%) of the respondents disagreed and strongly disagreed respectively but the mean score of 2.5 suggested that this provision exist in the church. Item 9 focuses on the Church periodic support for orphans welfare especially with respect to food and clothes. The responses indicate that 331(40.9%) and 373(46.0%) of the respondents strongly agreed and agreed respectively. The mean score for the item is 3.3 which clearly implies a consensus among the respondents.

In item 2 of the table, 382(47.2%) and 123(15.2%) of the respondents disagreed and strongly disagreed respectively that the church has provision of shelter for the orphans. Though 61(7.5%) and 244(30.1%) of the respondents strongly agreed and agreed with the suggestion but the mean score of 2.3 means that the church does not really have this provision for the orphans.The respondents did not agree that the church provides take off funds and equipment's for orphans to put to practice their learned vocational skills or trade. In item 4 of the table, only 35(4.3%) and 206(25.4%) of the respondents strongly agreed and agreed with the suggested item but 419(51.7%) and 150(18.5%) of the respondents disagreed and strongly disagreed with the item. The mean score was 2.2. In response to the provision of loan scheme in item 5, 419(51.7%) and 207(25.6%) of the respondents disagreed and strongly disagreed with the suggestion and the mean score is 2.0. item 6 is on the provision of land for farming, 436(53.8%) and 231(28.5%) of the respondents disagreed and strongly disagreed with

the suggestion that the church makes provision of land for farming by orphans with a mean score of 1.9.

In item 7, the responses indicate that 394 (48.6%) and 123(15.2%) did not agree that the church has sporting facilities for identifying sports talents among orphan. And in item 8, 350(43.2%) along with 149(18.4%) of the respondents disagreed and strongly disagreed respectively with the suggestion that the church hasa structure to protect the rights of orphans in respect of the property of their late parents. With an aggregate mean score of 2.4 for the table, it could not be said that the church has some provisions for economic needs of orphans.

Research Question Four: What are the ways in which Church of Christ in Nations can improve its services rendered to orphans? The examination here is on ways in which the Church of Christ in Nations can improve the services rendered to orphans within her membership in the state. Among the considerations are the establishment of official counselling units, educational scholarship, building of orphanages and establishment of professional organization within the church for proper training of orphans. Others considered include provision of loan scheme for entrepreneurial skills and provisions of sports facilities and equipment. The opinions of the respondents on the selected items are presented in Table 8 with mean scores based on a four point scale and midpoint average of 2.5 for decision.

Table 8: Opinions of the Respondents on Ways in which the Church can Improve in the Services Rendered toOrphans in the State

Sn	Ways the Church can Improve in the services rendered to Orphans	SA Freq. (%)	A Freq. (%)	D Freq. (%)	SD Freq. (%)	Mean	Remark
1	Establishment of orphans counselling units.	452 (55.8)	318 (39.3)	32 (4.0)	8 (1.0)	3.5	A
2	Establishment of orphans' charity foundations for the wellbeing of orphans.	398 (49.1)	342 (42.2)	51 (6.3)	19 (2.3)	3.4	A
3	Offering of educational scholarship.	378 (46.7)	356 (44.0)	47 (5.8)	29 (3.6)	3.3	A
4	Building of more orphanages.	337 (41.6)	391 (48.3)	48 (5.9)	34 (4.2)	3.3	A
5	Training of personnel in orphaned related matters.	419 (51.7)	302 (37.3)	66 (8.1)	23 (2.8)	3.4	A
6	Forming of association for the protection of the right of orphans.	390 (48.1)	359 (44.3)	29 (3.6)	32 (4.0)	3.4	A
7	Train experts in guidance and counselling.	453 (55.9)	306 (37.8)	35 (4.3)	16 (2.0)	3.5	A
8	The church should organize orphans teaching programmes through firms and seminar.	428 (52.8)	352 (43.5)	22 (2.7)	8 (1.0)	3.5	A
9	The church should establish skills acquisition centres for self-empowerment of orphans.	600 (74.1)	189 (23.3)	5 (.6)	16 (2.0)	3.7	A
10	The church should organize loaning scheme to assist orphans to start up a trade.	461 (56.9)	307 (37.9)	34 (4.2)	8 (1.0)	3.5	A
11	The church should organize sporting programmes to discover talents among orphans in Plateau State.	486 (60.0)	303 (37.4)	13 (1.6)	8 (1.0)	3.6	A
	Aggregate Mean Score					3.5	A

There is a general consensus among the respondents on the suggested strategies for the development of orphans as indicated with mean scores in the table. For example, 452(55.8%) and 318(39.3%) of the respondents strongly agreed and agreed that the establishment of orphans counselling units by the church could be a major step in the right direction and 398(49.1%) along with 342(42.2%) of the respondents were of the

view that the church could establish orphans' charity foundations while 378(46.7%) and 356(44.0%) of the respondents strongly agreed and agreed respectively that the church should be offering educational scholarship to orphan students aspiring for further education. For relatively younger age orphans, 337(41.6%) and 391(48.3%) of the respondents strongly agreed and agreed respectively that there should be need for building of orphanage homes by the church to cater for them.

For effective management of orphan related issues, 41(51.7%) and 302(37.3%) of the respondents strongly agreed and agreed respectively that a programme of training of personnel in orphaned related matters should be evolved by the church such that such trained personnel would be responsible for the management of orphans in the church. These would include producing trained experts in guidance and counselling, organization of orphans teaching programmes through firms and seminars.

For economic development, 600(74.1%) and 189(23.3%) of the respondents strongly agreed and agreed respectively that the church should establish skills acquisition centres for self-empowerment of orphans and loan scheme for prospective orphan entrepreneurship. The respondents strongly supported the formation of an association for the protection of the rights of orphans. And for the physical development, 486(60.0%) and 303(37.4%) of the respondents strongly agreed and agreed respectively that the church should be organizing sporting programmes which could be a system for discovering of talents among orphans in the state.

From the observed opinions table 8, it could be said that the suggested strategies included the establishment of orphans counselling units, orphans' charity foundations, educational scholarship, orphanages and training of special personnel on orphan management. Others include the establishment of skills acquisition centres, provision of loan scheme and regular organization of sporting activities by the church.

4.4 Testing of Null Hypotheses

The null hypotheses formulated to determine significant differences in the expressed opinions of the respondents of different groupings on the investigated perception of the church members in relation to the development of orphans within her folds and the various strategies for improvement are tested here in line with the objective and research questions of the study at 0.05 probability level of significance. The hypotheses are tested as follows:

Null Hypothesis I: There is no significant difference between the opinions of pastors and members on the laid down policies of Church of Christ in Nations in the moral development of orphans.

The mean scores of the respondents in Table 5 where the perception of church members on the laid down policies of the church in moral development of orphans was used as the dependent variable for the test. The opinions of the pastors and those of the members were compared here to determine the significance of the variability between their opinions on the perception of the church members. The hypothesis was tested with the two sample t-test procedure because of the two groups involved. The result of the test is summarized in Table 9.

Table 9: Two Sample t-test on the Perception of COCIN Members on the laid down Policies of the Church in the Moral Development of Orphans within her Folds in Plateau State

Status	N	Mean	Std. Deviation	Std. Error	t-value	DF	P-value	Remark
Pastors	86	2.81	0.569	0.061	4.111	588	.000	Sig.
Members	504	2.52	0.594	.026				

(t-critical = 1.96, P < 0.05)

From the result in table 9, the two groups were significantly different from each other in their opinions on the Perception of COCIN member on laid down policies of

the church in the moral development of orphans in the state. This is indicated with an observed t-value of 4.111 obtained at 588 degree of freedom. The observed t-value is lower than the critical value of 1.96 indicated at the bottom of the table. The observed level of significance is 0.000 ($P < 0.05$). With these observations, there is sufficient evidence to reject the null hypothesis. The null hypothesis that there is no significant difference between the opinions of pastors and members on the perception of Church of Christ in Nations members on laid down policies of the church in the moral development of orphansis therefore rejected. The mean scores show that the pastors were more of the affirmative of such policies than the members by their score of 2.81 compared with that of the members which was 2.52. But the two groups were in agreement that the church has laid down policiesfor moral development of orphans within the church membership.

Hypothesis II: There is no significant difference between the opinions of orphans and members on the perception of Church of Christ in Nations members in the academic development of orphans.

To test this hypothesis, the mean scores in Table 6 where the perception of the church members on the academic development of orphans was used as the dependent variable for the test. The opinions expressed by the orphans and church members were then compared using the two sample t-test procedure. Table 10 presents a summary of the result.

Table 10: Two Sample t-test on Perception of the Church Membersin the Academic Development of Orphans in the State

Status	N	Mean	Std. Deviation	Std. Error	t-value	DF	P-value	Remark
Orphans	220	2.43	0.393	0.026	0.965	722	.335	NS
Members	504	2.47	0.543	0.024				

(t-critical = 1.96, $P < 0.05$)

The result of the test on table 10 reveals no significant difference in the opinions of the members and the orphans on the perception of the church members as it relates to the academic development of orphans. The observed t-value for the test(0.965) obtained at 722 degree of freedom and is lower than the critical value of 1.96. The observed probability level of significance for the test is 0.335 (P > 0.05). These observations did not provide enough evidence for rejecting the null hypothesis. The null hypothesis that there is no significant difference between the opinions of orphans and members on the perception of Church of Christ in Nations members in the academic development of orphans is therefore retained. From the mean scores, the two groups did not agree that the church could be said to have adequate provisions for the academic development of orphans within the church membership in the state.

Hypothesis III: There is no significant difference between the opinions of male and female members on the perception of Church of Christ in Nations members in the economic development of orphans.

The test of this hypothesis is based on the expressed opinion in mean scores of the respondents in Table 7 where the perception of the church members on the economic provisions for orphans were assessed. The test was conducted with the two sample t-test because of the two independent groups (Males and females) involved as indicated in Table 3. The result of the test is summarized in Table 11.

Table 11: Two Sample t-test on Economic Provision for Orphans within her Folds in the State

Gender	N	Mean	Std. Deviation	Std. Error	t-value	DF	P-value	Remarks
Male	409	2.38	0.543	0.027	0.030	808	.976	NS
Female	401	2.38	0.514	0.026				

(t-critical = 1.96, P > 0.05)

From the results in table 11, the male and female respondents did not differ significantly in their opinions on the perception of the church members in the provision of economic necessities for their orphans. The observed t-value of 0.030 obtained at 808 degree of freedom is lower than the critical value of 1.96 indicated at the bottom of the table. The observed level of significance is 0.976 (P > 0.05). With these observations, there is no sufficient evidence to reject the null hypothesis. The null hypothesis that there is no significant difference between the opinions of male and female members on the perception of Church of Christ in Nations members in the economic development of orphans. The mean scores show that the two groups have a consensus agreement that the church has no adequate provisionfor the economic developmentof orphans in her fold within the state.

Hypothesis IV: There is no significant difference between the opinions of pastors and members on the ways in which the Church of Christ in Nations can improve in the services rendered to orphans.

The test of this hypothesis is based on the strategies suggested for improving the lot of orphans in the church assessed in Table 8. The aim here is to test for significant difference in the opinion of the church pastors and that of the members on the suggested strategies. The two sample t-test was used to compare the two groups. The result of the two sample t-test is summarized in Table 12.

Table 12: Two Sample t-test on Strategies for Improving the Development of Orphans in the Church within the State

Status	N	Mean	Std. Deviation	Std. Error	t-value	DF	P-value	Remark
Pastor	86	3.37	0.621	0.067	1.887	588	.060	NS
Member	504	3.47	0.422	0.019				

(t-critical = 1.96, P < 0.05)

The result in table 12 reveals that the pastors and members of the church did not differ significantly in their expressed opinions on the strategies for improving the development of orphans within the church. This is indicated with an observed t-value of 1.887 obtained at 58 degree of freedom. The critical value of t-as indicated at the bottom of the table is 1.96. The observed level of significance is 0.060 (P > 0.05). These are clear evidences for retaining the null hypothesis. The null hypothesis that there is no significant difference between the opinions of pastors and members on the ways in which the Church of Christ in Nations can improve its services in the development of orphans is therefore retained. From the mean scores, the two groups agreed that the suggested strategies could be effective in improving the development of orphans in the church.

4.5 Summary of Findings

The major findings from the study are itemized below:

1. In Table 9, the mean score of the pastors was 2.81 while that of the members was 2.52, the observed t-value of 4.111 is higher than the critical value of 1.96 and the level of significance obtained in the test is 0.000 (P < 0.05). thus the results from the test of hypothesis one revealed that the church have laid down policies for moral development of orphans through periodic visitations, counselling, moral code of conduct and other such programmes organized by the church. The pastors have a significantly higher perception of those policies than the members since they are more involved in doing so.
2. Table 10 indicated 2.43 as the mean score of the orphans, while 2.47 was that of members. There is an observed t-value of 0.965 obtained at 722 degree of freedom and is lower than the critical value of 1.96 and a level of significance for the test is 0.335 (P > 0.05) therefore the result from the test of hypothesis

revealed that the respondents did not agree that the church makes adequate provision for the academic development of orphans. The orphans and the members did not differ significantly in their opinion.

3. In Table 11, the mean score of male members was 2.38, while that of the female members was 2.38 also and the observed t-value is 0.030 obtained at 808 degree of freedom is lower than the critical value of 1.96. The level of significance for the test is 0.976 (P > 0.05). Therefore the results from the test of hypothesis three revealed that the respondents did not agree that the church has official programmes aimed at the provision of economic needs of orphans within her fold in the state. The male and female respondents did not differ significantly in their opinion on the assessment.
4. Finally, in Table 12, the mean showed that Pastors scored 3.37, while the members scored 3.47 and the observed t-value is 1.887 obtained at 58 degree of freedom. The observed level of significance for the test is 0.060 (P > 0.05). Therefore the results from the test of hypothesis four revealed that all the respondents agreed that the suggested strategies which included the establishment of orphans counselling units, orphans' charity foundations, educational scholarship, orphanages and training of special personnel on orphan management, establishment of skills acquisition centres, provision of loan scheme among others would help in orphan development.

4.6 Discussions of Major Findings

From the data collected and interview conducted on the perception of Church of Christ in Nationsmembers towards the development of orphans in plateau state andfrom the eight hundred and ten copies of the questionnaire retrieved from the respondents, the perception is that COCIN as a church has not adequately make provisionfor the

academic and economic development of orphans. This opinion was re-echoed by respondents who participated in the interview.A total of four null hypotheses were tested in line with the research questions and objectives of the study to determine possible differences in opinion on the perception of Church of Christ in Nations members on the development of orphans in plateau state.

From the analysis of data relating to the first research objective and question where the perception of the church members on laid down policies of the church on the moral development of orphans was assessed, it was observed that the respondents agreed that the church havelaid down policies like periodic organization of moral programmes like films for viewing and seminars, periodic visitation, moral code of conduct and provision of guidance and counselling for moral upbringing in the moral development of orphans within the church. In the test of hypothesis I, where the opinion of the pastors on the church policies was compared with that of the church members, significant difference was observed. The null hypothesis was therefore rejected. The observation of the scores reveals that the pastors tended to have higher opinion of the church policies than the members. The findings here contradict the report of Lekule and Clinton (2013) who point out that orphans are left to do whatever they feel like doing whether right or wrong and that no one seems to care. The findings is in line with the report of Galadima (1998) that the Church should establish a communication line with people and should not wait for bereavement so that when the inevitable happens, the communication line already established would make comforting one another easier. Klotz (2015), also reports that the church responds to orphans crisis using the power of the word of God to support Christians to provide loving homes to supplement the role of parents in themoral development of orphans.

In the interview conducted using 16 respondents, the respondents were of the view that some local assemblieshave policies for moral development of orphans. Commenting on this some of the interviewees stated that, Pastors periodically visit orphans to encourage them to avoid participation in immoral activities such as prostitution, alcoholism, drug addiction, robbery and stealing (Interviewee, 1, 7, 9, 10 and 12). This contradicts the view of Andal (2014) that orphaned children due to either single parenting and absence of both parents' diligent guidance orphans haverisk of dangerous sexual behaviours resulting to pregnancy, higher chances of drug and alcohol addiction. Some local assemblies organize periodic teachings on moral upbringing of orphans such as film show and seminars at congregational levels (Interviewee 1, 11 and 13). The church as a body organizes a programme once in a year for orphans at Vom Christian Teaching Centre and it has a counselling unit under the administrative department for general upbringing of members (Interviewee 3, 4, 8 and 15). This is the view of the interviewees sampled from the six (6) RCCs sample for the study.

For research question two where the perception of the church members on the academic development of the orphans was evaluated, it was found that the church did not make adequate provision in that perspective of the development of orphans within her fold. In the test of null hypothesis II of the study where the opinion of the members and the orphans were compared, no significant difference was observed. The null hypothesis was therefore retained. The finding of this study is a reflection of the finding by Togom (2009) that orphans,because of frequent sicknesses,lack of money and sufficient food to sustain them during school days, find it hard to attend school regularly.

Tagurum (2015) reports that parental death affects the schooling status of children. Some of them have never been to school while some of them have dropped out

of school due to inability to non-payment of school fees. Among those in school, majority of them have irregular school attendance as a result of non-payment of school fees and lack of school uniforms. Tadzie (2013)affirms that conflicts affect mostly women and children, therefore children are not able to have sound education as they should have if their parents were alive. As such,orphans have higher school absenteeism rate than non-orphans. The findings here contradict the reports of Nsagha & Thompson (2011) on "Integrated Care of Orphans and Vulnerable Children in Ekondo Titi and Isangele Health Areas of Cameroon"where most of the Orphans and Vulnerable Children studied there were found to be in school.Opeyemi *et al* (2010) point out that the church provides scholarship for orphans from primary to tertiary level and Onwuliri (2010) expresses the viewthat the church has schools which are affordable for orphans.

The interview indicated that the church makes periodic offerings to supplement the education of orphans and the church as a body does not make provision for orphans' scholarship and has no special school for orphans. But some individual members of the church have orphans schools. Responding to this research question,(Interviewee 1, 2, 3, 4, 7, 8, 9 and 14) states that the church has no organized programmes for the academic development of orphans but individual congregations periodically organize offerings for orphans supportand this is not enough to cater for their school feesthereby leading to school absenteeism, lack of concentration and eventual dropping out of school. (Interviewee 6 and 13) states that the church neglects orphans' education apart from the little offerings collected once annually which is grossly insufficient for their school fees and other school needs, the church has no single school for orphans and no provision for scholarship. This confirms the report of Tagurum (2015) that parental death affects the schooling status of children. For some of them have never been to school while some of them had to drop out of school,among those in school, majority of them had irregular

school attendance as a result of non-payment of school fees and lack of school uniforms and possibly they are engaged in some economic yielding ventures like farming and hawking. This contradicts the reports of Opeyemi *et al* (2010) that the church provides scholarship for orphans from primary to tertiary level and Onwuliri (2010) that the church has schools which are affordable for orphans.

Individual members of the church are not left out of the struggle to educate orphans since some of them have orphan schools providing free educational training for orphans from primary to secondary level (Interviewee 3, 4, 8, 9, 14, 15, and 16). Tuta Pukat Memorial Orphanage School in Dangbungha Mangu L.G.A has 80 orphaned students (Interviewee 2). Favoured Sisters Christian Foundation behind Building Material Market Jos has 130 orphaned students (Interviewee 3) and Hope for the Hopeless Christian School in Kwergoro Gindiri has 58 orphaned students (Interviewee 15).

Research question three assessed the economic provisions for orphans, it was observed that the church has no official provision for the economic assistance of orphans in the state. In the test of Hypothesis III where the opinions of the male and female respondents was compared, no significant difference was observed. The null hypothesis was therefore retained. The finding here agrees with the report of Togom (2009) that orphans, especially the girls heading their households are the most vulnerable to various kinds of problems, as they are overburdened by shouldering adults' responsibilities of care giving to the siblings. He states further that Orphans suffer from low food quantity and often others survive on rotten and thrown away food stuff and that they often engage in hazardous labour and prostitution in exchange for food.

Hashim (2010) submits that Orphaned children are exposed to many immediate and long-term problems that cause harm to them and the societyfor they are less likely to enrol in school, more likely to drop out of school, engage in risky sexual behaviour and often exposed to abuse, exploitation and social exclusion in their effort to get food.Tagurum (2015) also reports that most orphans are exposed to abuse and exploitation, food insecurity, live in households with no source of income. This is the case with most girls aged 12-17 years who are regularly trafficked from villages to the cities to work as maids for an average monthly wage of 1,500 naira from which they send back part to their grandparents who are caring for several of their siblings. Unfortunately some of these girls most times are not paid. Apart from being denied access to education, these girls are in many cases raped and beaten by their employers. The findings contradict the report of Onwuliri (2010) that the church through Eu-care charity provides employment opportunities for the poor especially orphans.

From the interview, 5 interviewees from the six RCCs were of the opinion that the church play some major roles in this aspect but neglects the aspect of provision of shelter. (Interviewee 3, 4, 5, 7 and 8) observe that the church has a skill acquisition centre for orphans located at Lamingo road opposite Plateau Private School Jos teaching them different skills such as computer training, knitting, catering, hair dressing for both male and female, tailoring, making of soap and pomade headed by the COCIN Women Fellowship leader. The church organizes programmes twice annually at Vom Christian Teaching Hospital for orphans to showcase their abilities on their learnt trade and in line with that the COCIN Women Fellowship through COCIN Light Microfinance Bank which provides soft loans for orphans to start up their learnt trade (Interviewee 3 and 4). Majority of the interviewees opine that the church at congregational levels makes periodic provision for food and clothes, self-empowerment programmes like catering,

hair dressing, tailoring, making of soap and pomade, for orphans. The church neglects the aspect of provision of shelter for orphans and the church has no single orphanage home (Interviewee 5, 6, 8 and 13).

Interviews conducted also reveals that individual members of the church are not left behind in the aspect of economic development of orphans, some of them provide skill acquisitions for orphans in their centres and also make provision for start-up fun for them (Interviewee 2, 3, 14, 15 and 16). Tuta Pukat Memorial Ophanage School Mangu and Favoured Sisters Christian Foundation Building Materials Jos provides self-empowerment programmes such as knitting, tailoring, driving, catering, soap and pomade making by inviting skilled or resource persons from different places to come and teach them during weekends (Interviewee 2 and 3). Hope for the Hopeless Christian School in Kwergoro has 13 orphans enrolled in different skill acquisition such as poultry farming, animal rearing, hair dressing and computer training. After graduation, the school collaborates with people that have interest in helping the orphans and Beacon of Hope Organization in Jos which is an international body to raise take-off funds and rent shops for them for the period of six months to put into practice their learnt trade (Interviewee 15). (Interviewee 16) points out that He was trained on poultry farming in Hope for the Hopeless Christian School Kwergoro Gindiri and he was provided with take-off fund and a place was rented for him to put to practice his learnt trade. Because of that assistance he is now doing well and sponsoring himself in the college of education.

In the analysis of data relating to the fourth research question where the suggested strategies for improving the development of orphans were assessed. The respondents consensually agreed that all the suggested strategies could help improve in orphans' development in the church. In the test of null hypothesis four, the opinions of

the pastors and the church members on the suggested strategies was not found to differ significantly. The null hypothesis was therefore retained. Among the suggested strategies were the establishment of Orphans Counselling Units, Orphans' Charity Foundations, Educational Scholarship, Orphanages and training of special personnel on orphan management. Others include the establishment of skills acquisition centres, provision of loan scheme and regular organization of sporting activities by the church.

The findings here are consistent with Danfulani, (2007) who opines that the tradition of the people should not in any way prevent the church from carrying out her responsibility in the development of orphans.Galadima (1998) states that the church should plead the case of the orphans and seek justice for them in obedience to God.Gaiya (2004) observes that the early church social concern for orphans was in accordance with the scripture which was to liberate the poor and the oppressed. Onwuliri (2010) states that the Owerri Archdiocese of Catholic Church established a farm at Agbala through Eu-care charity which provides food and employment opportunities for the poor. Opeyemi (2010) asserts that the Synagogue Church of All Nations through its humanitarian ministry provides scholarship for orphans from primary to tertiary level. He states further that Christians must shun selfishness and greed and face the reality of the gospel and provide for the needs of orphans. In line with the above Haruna (2011) opines that, orphans if given the opportunity to maximize their potentials will contribute positively to the church and the society by reducing the number of destitutes in the society, participate in evangelism and increase the needed manpower in the society.

From the interview conducted, the popular opinions on the ways the church can improve in its support services rendered to orphans are building of special schools, orphanage homes and provision of scholarship for orphans. (Interviewee 1, 3 and 6)

suggest that the church should set up a special body concerned with support services rendered to orphans and the church as a body should establish a policy for the protection of orphans' rights with regards to properties left by their late parents.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The study is set against the background that orphans in Plateau State are in a tragic state and the problem is growing with thousands of children left increasingly unattended to and uncared for in the face of the religious crises and increasing activities of insurgencies in the country. The upsurge of independent church movements makes the situation worse since they are more interested in receiving instead of giving out anything to augment the development of orphans. Where some effortsare made, the increase in prosperity gospel that encourages giving in exchange for economic prosperity through prayer wishes is gradually weakening such foundations making the future of the orphans bleak. This study therefore, aims at examining the perception of the Church of Christ in Nations members in the face of these inadequacies in orphans development towards better strategies for improvement.

To effectively carry out the assessment, a structured questionnaire and interview techniques were considered the appropriate instruments because of their usefulness in getting the opinions of the literate and illiterate respondents. The questionnaire was developed and validated along with a pilot test. The tested questionnaire was administered to a total of eight hundred and ninety seven (897) respondents in COCIN churches selected through the stratified random sampling procedure across the three senatorial zones of Plateau state. Of the total, eight hundred and ten (810) were found to have provided the required information and were therefore used for the study. Data collected were analyzed using the Statistical Package for the Social Sciences (IBM version 20). The face-to-face interview was used as complementary data in the discussion. The study is structured into five chapters.

In chapter one, the background study was highlighted along with theoretical framework, statement of the problem, the research objectives, questions and hypotheses formulated to establish the statistical significance of the findings. Other aspects of the chapter are significance of the study, Scope. Chapter two featured a review of the related literatures. In chapter three, the methodology employed in the selection of the respondents across the COCIN churches, the process of questionnaire administration, the instrument for data collection and method of data analysis were stated. Chapter four consisted of the statistical analysis of the data. Four research questions were addressed in line with the study's objectives using frequencies and percentages and means scores. Four null hypotheses were tested at $P \leq 0.05$ level of significance using the two sample t-test procedure. The major findings from the tests and analysis of the data are summarized below.

5.2 Conclusions

Based on the findings of the study, the researcher concludes that:

1. The church haslaid downpoliciesfor moral development through periodic visitation, counselling, moral code of conduct, periodic teachings and programmes such as films for viewing and seminars.
2. The church does not make adequate provision for theacademic development of orphans within her fold.
3. The church does not have definite official policies in areas of economic development of orphans.
4. The respondents have a consensus opinion that the suggested strategies if adopted by the church could help in the development of orphans in the state.

5.3 Recommendations

Based on the findings of this study, the following recommendations are made:

1. The church should establishmore official policies on the moral development of orphans. This should include provision of institutions for moral training of orphans, training of experts in orphans' related matters and provision of orphans counselling units.
2. The church should encourage orphansin their educational pursuits. In this respect, provision of scholarship, learning materials and establishment of special schools for orphans could be steps in the right direction.
3. Provision of economic assistance for orphans should be incorporated as a policy of the church such that periodically, collection is made in material and cash, organizing self-empowerment programmes, provision of shelter for orphansand establishment of sporting facilities to discover talents among the orphans.
4. The church should establish more skills acquisition centres where orphans will learn different vocational skills, build orphanage homes, provision of land for farming and also make provision for loaning scheme and materials to put to practice their learned trade. Furthermore, the church should make provision for a structure that protects the right of orphans in respect of the properties left by their late parents.

5.4 Suggestions for Further Studies

This study focused on the role of the Church of Christ in Nations on orphan development in Plateau state. It is hereby suggested that:

1. The study could be replicated in other states where the church has membership towards better orphans' management.

2. Similar study could be carried out on the role of the church in the spiritual, emotional and sociological development of orphans.
3. Similar study could be conducted on the role of mainline churches and Pentecostal churches on the development of orphans.
4. Similar study could be carried out on the effects of orphans' development on the society.

5.5 Contributions to Knowledge

1. The study discovered that COCIN as a church does not provide educational development like scholarship and special schools for orphans. However particular churches and individual members do.
2. The study has revealed the fact that the provision of shelter and orphanage homes has been ignored and given no attention by COCIN church as a body.
3. The study has also discovered the fact that COCIN as a church has no policies to ensure the rights of orphans in respect to the properties left by their late parents.

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APPENDIX I: RESULT OF PILOT STUDY

Reliability Coefficient Test Result

Scale: ALL VARIABLES

Case Processing Summary

		N	%
Cases	Valid	60	100.0
	Excluded[a]	0	.0
	Total	60	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.873	.927	41

Item Statistics

	Mean	Std. Deviation	N
The church has moral code of conduct for orphans.	2.7500	.93201	60
The church periodically organized moral programmes like films for viewing and seminars for orphans.	2.6500	.89868	60
The Church has surveillance theme to check the conduct of orphans	2.4667	.76947	60
The pastors and elders of the church visits orphans periodically to contribute to the moral upkeep of the orphans	3.0167	.89237	60
The Church makes provision for guidance that will supplement the role of parents of orphans in moral upbringing.	3.3333	5.40140	60
The church has institutions for moral training of the orphan	2.3000	.99660	60
The church has personnel for moral instructions of orphans	2.5500	.87188	60
The church has experts on orphans' related moral problems.	2.4167	.84956	60
The Church has counselling units for orphans	2.5333	.91070	60
The church makes special provision for the moral upbringing of orphans.	2.5000	.89253	60
The Church organizes special contributions to support the education of orphans.	2.8833	.86537	60
The Church provides scholarship for orphans in its schools.	2.3833	.88474	60
The Church has orphanages were orphans are taken care of academically and materially.	2.1000	.79618	60
The Church provides materials like books, pens, pencils, uniforms and papers for orphans.	2.4333	.87074	60
The Church has schools were orphans are trained in different technical works.	2.1167	.76117	60
The church has a body or follow-up committee that reaches out to orphans academic needs.	2.3000	.74333	60
The Church creates awareness for the need to support orphans educationally.	3.0667	.79972	60
The church organized guidance and counselling for orphans on the importance of education.	2.6500	.75521	60
The Church organizes enlightenment programmes for orphans on the importance of education.	2.7000	.74333	60
The Church establishes special schools for orphans.	2.1000	.83767	60

The Church has charity organization for the provision of food to orphans	2.8667	.89190	60
The Church has a foundation for their shelter.	2.4000	.84773	60
The Church has self-empowerment programmes for orphans.	2.4667	.83294	60
The Church has skill acquisition centres were orphans are trained in different technical and vocational works.	2.4167	.96184	60
The Church provides take off funds and equipment's for orphans to put to practice their learned vocational work or trade.	2.2667	.77824	60
The Church provides loaning scheme for orphans to set up a trade.	2.2000	.79830	60
The Church makes provision of land for farming by orphans.	2.0000	.78113	60
The Church has sporting facilities to discover talents among the orphans.	2.4500	.79030	60
The church has a structure to protect the rights of orphans in respect of the property of their late parents.	2.3833	.90370	60
The Church makes periodic support for orphans welfare especially in the aspect of food and clothes.	3.1333	.79119	60
Establishment of orphans counselling units.	3.4500	.67460	60
Establishment of orphans' charity foundations for the wellbeing of orphans.	3.3500	.70890	60
Offering of educational scholarship.	3.3167	.74769	60
Building of more orphanages.	3.2667	.79972	60
Training of personnel in orphaned related matters.	3.4000	.78546	60
Forming of association for the protection of the right of orphans.	3.2833	.82527	60
Train experts in guidance and counselling.	3.4167	.76561	60
The church should organize orphans teaching programmes through firms and seminar.	3.5000	.62436	60
The church should establish skills acquisition centres for self-empowerment of orphans.	3.6833	.65073	60
The church should organize loaning scheme to assist orphans to start up a trade.	3.5333	.67565	60
The church should organize sporting programmes to discover talents among orphans in Plateau State.	3.5833	.61868	60

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	2.771	2.000	3.683	1.683	1.842	.247	41

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
113.6167	375.935	19.38905	41

APPENDIX II: INTRODUCTORY LETTER

Department of Arts and Social Sciences,
Christian Religious Studies Section,
Faculty of Education,
Ahmadu Bello University Zaria,
Kaduna State.
Date_____

Dear Respondent,

QUESTIONNAIRE

The researcher is a Post-graduate student of the above named institution, undertaking a research on the topic: "The Perception of COCIN Members Towards the development of orphans in Plateau State." For the award of Master's Degree in Christian Religious Studies. You are kindly requested to attend to the under listed questions based on your personal conviction. The information sought is strictly for academic purpose. Your response will be highly appreciated and treated confidentially.

Thanks for your consideration.

Yours faithfully

Bulus Abetangs YOHANNA
P13EDAS8082

APPENDIX III: QUESTIONNAIRE

LEVEL OF UNDERSTANDING OF THE PERCEPTION OF CHURCH OF CHRIST IN NATIONSMEMBERSTOWARDS THE DEVELOPMENT OF ORPHANS IN PLATEAU STATE, NIGERIA

Instruction: Please tick (√) in the appropriate column that suits your response.
The key to the columns are as follows:

SA = Strongly Agreed 4

A = Agreed 3

D = Disagreed 2

SD = Strongly Disagreed 1

PART ONE: Personal Bio-Data

1. Gender: Male [ ]; Female [ ]

2. Position in the Church: Pastor [ ]; Member [ ]; Orphan [ ]

PART TWO: Questions on Perception of Church of Christ in Nations MembersToward the development of orphans.

SECTION A. The Perception of Church of Christ in Nations members on laid down policies of the churchin the Moral Development of Orphans in Plateau State.

S/NO	ITEM	SA	A	D	SD
1.	The church has moral code of conduct for orphans.				
2.	The church periodically organized moral programmes like films for viewing and seminars for orphans.				
3.	The Church has surveillance theme to check the conduct of orphans				
4.	The pastors and elders of the church visit orphans periodically to contribute to the moral upkeep of the orphans				
5.	The Church makes provision for guidance that will supplement the role of parents of orphans in moral upbringing.				
6.	The church has institutions for moral training of the orphan				
7.	The church has personnel for moral instructions of orphans				
8.	The church has experts on orphans' related moral problems.				
9.	The Church has counselling units for orphans				
10.	The church makes special provision for the moral upbringing of orphans.				

SECTION B. The following are the Contributions made by Church of Christ in Nations on the Academic Development of Orphans in Plateau State.

S/NO	ITEM	SA	A	D	SD
1.	The Church periodically organizes offerings or free will donations to support the education of orphans.				
2.	The Church provides scholarship for orphans in its schools.				
3.	The Church has orphanages where orphans are taken care of academically and materially.				
4.	The Church provides materials like books, pens, pencils, uniforms and papers for orphans.				
5.	The Church has schools where orphans are trained in different technical works.				
6.	The church has a body or follow-up committee that reaches out to orphans academic needs.				
7.	The Church creates awareness for the need to support orphans educationally.				
8.	The church organized guidance and counselling for orphans on the importance of education.				
9.	The Church organizes enlightenment programmes for orphans on the importance of education.				
10.	The Church establishes special schools for orphans.				

SECTION C. The following indicates that Church of Christ in Nations has made enough Provision for the Economic Needs of Orphans in Plateau State.

S/NO	ITEM	SA	A	D	SD
1	The Church has charity organization for the provision of food to orphans				
2	The Church has a foundation for their shelter.				
3	The Church has self-empowerment programmes for orphans.				
4	The Church has skill acquisition centres were orphans are trained in different technical and vocational works.				
5	The Church provides take off funds and equipment's for orphans to put to practice their learned vocational work or trade.				
6	The Church provides loaning scheme for orphans to set up a trade.				
7	The Church makes provision of land for farming by orphans.				
8	The Church has sporting facilities to discover talents among the orphans.				
9	The church has a structure to protect the rights of orphans in respect of the property of their late parents.				
10	The Church makes periodic support for orphans welfare especially in the aspect of food and clothes.				

SECTION D. The ways Church of Christ in Nations can improve its services rendered to Orphans

S/NO	ITEM	SA	A	D	SD
1	Establishment of orphans counselling units.				
2	Establishment of orphans' charity foundations for the wellbeing of orphans.				
3	Offering of educational scholarship.				
4	Building of more orphanages.				
5	Training of personnel in orphaned related matters.				
6	Forming of association for the protection of the right of orphans.				
7	Train experts in guidance and counselling.				
8	The church should organize orphans teaching programmes through firms and seminar.				
9	The church should establish skills acquisition centres for self-empowerment of orphans.				
10	The church should organize loaning scheme to assist orphans to start up a trade.				
11	The church should organize sporting programmes to discover talents among orphans in Plateau State.				

APPENDIX IV: INTERVIEW SCHEDULE

LEVEL OF UNDERSTANDING OF THE PERCEPTION OF CHURCH OF CHRIST IN NATIONS MEMBERS TOWARDS THE DEVELOPMENT OF ORPHANS IN PLATEAU STATE, NIGERIA

INTERVIEWEE 1

How long have you been in COCIN – 25 Years.
Position – Pastor
Gender – Male

Sir, do you have an idea on how COCIN in Plateau State takes care of the moral development of orphans? Yes.

> Expatiate, as a church, there is no institutionalized policy guiding the development of orphans in COCIN. What she does is that words of encouragement are always sounded to spirited individuals. At congregational level, Pastors and elders visits orphans periodically to encourage and caution them on how to live a good life avoiding immoral activities like alcoholism, prostitution and taking drugs.Some churches organizes programmes such as films for viewing and seminars for orphans moral upbringing depending on the congregation no uniformity.

Sir, do you have an idea on the contribution of COCIN in the academic development of orphans? Yes.

> Please can you through more light? Yes, COCIN as a church has no organized programme for the educational development of orphans but individual churches periodically organizes offerings for orphans support and some individual members of the church established orphans schools. E.g. there is one behind building materials market Jos owned by Mrs Na'omi Mankilik.

Sir, do you have an idea on the contribution of COCIN towards orphans economic development? Yes.

> Can you say more on that? Yes, this depends on congregations, periodic provision of food and clothes are made and some churches organizes self-empowerment programmes like making soap, pomade, cooking, knitting and sowing periodically.

Finally sir, what is your opinion on ways the church can improve its services rendered to orphans?

> The church should set up a special body concerned with the development of orphans. This should be guided by an enacted policy down to the church congregations.

INTERVIEWEE 2

How long have you been in COCIN – 52 Years.
Position – Member
Gender – Male

Sir, do you have an idea on how COCIN in Plateau State takes care of the moral development of orphans? Yes.

> Expatiate, the church organizes periodic teachings that involve widows and orphans. This differs from congregation to congregation.

Sir, do you have an idea on the contribution of COCIN in the academic development of orphans? Yes.

> Please can you through more light? Yes, here in RCC Mangu the church periodically organizes offerings for orphans support, it pays school fees for orphans and complete educational sponsorship of its late pastors children. I know of two orphans from Borno who stayed in COCIN Mangu central church and were sponsored in school by the church and presently there are children of one late missionary who died during surgery that the church takes up their sponsorship and another girl child who graduated this year from one school in Bokkos. Furthermore, the church as a body does not have a special school for orphans but some individual members of the church established orphan's schools. E.g. Tuta Pukat Memorial Orphanage school in Dangbungha which I happen to be the principal. The school is owned by a COCIN member and it has 80 orphans and 90 children of the less privilege. The orphans are trained free and the children of the less privilege pays levies of 2500 naira only. Sometimes the proprietor of the school visits other RCCs outside Mangu and ask of the number of orphans they have and he pays their school fees periodically in t6heir respective schools and those that are not in school he brought them down to his school here in Mangu. The categories of orphans are those who have lost both parents and those who have lost a father and we also consider those who have lost a mother if she is the bread winner of the family. Presently the school has a total number of 170 students ranging from JSS1 – SSS1.

Sir, do you have an idea on the contribution of COCIN towards orphans' economic development? Yes.

> Can you say more on that? Yes, it depends on congregation, here in CC Lapap, the church has a welfare committee responsible for orphans support in cash and material and other less privilege members of the church. In the school were I happen to be the principal, the orphans are also trained in skills acquisition such as tailoring, driving, how to cook, making pomade and soap. This is done on weekly bases during the weekends by inviting skill persons from places to come and teach them.

Finally sir, what is your opinion on ways the church can improve its services rendered to orphans?

> The church should establish orphans schools, skill acquisition centres and orphanage homes.

INTERVIEWEE 3

How long have you been in COCIN – 68Years.
Position – Member
Gender – Female

Sir, do you have an idea on how COCIN in Plateau State takes care of the moral development of orphans? Yes.

> Expatiate, the churches organizes periodic teachings that involve widows and orphans depending on the congregation but the church as a body dedicates a day for widows and orphans. The church has a counselling centre as a unit under the administration for general upbringing of members.

Sir, do you have an idea on the contribution of COCIN in the academic development of orphans? Yes.

> Please can you through more light? Yes, the church periodically assists orphans with school fees but the church did not have a special school for orphans and did not have any orphanage home. But some Individual members of the church have orphan schools. Furthermore I am the founder of Favoured Sisters Christian Foundation. Presently we have 130 orphans as boarding students providing them with primary and secondary education after graduation we get scholarship for them either from government or interested individuals to take up their educational sponsorship.

Sir, do you have an idea on the contribution of COCIN towards orphans' economic development? Yes.

> Can you say more on that? Yes, the church has widows and orphans centre opposite Plateau Private school along Lamingo road Jos. Teaching them different hand work such as computer training with one of the centre at COCIN headquarters Jos, knitting, catering, hair dressing for both male and female, tailoring, making of soap and pomade. The training is free for orphans and widows and the duration for the training is three years. The GCC organizes programmes for orphans two times in a year at Vom Christian Teaching Hospital for orphans to showcase their learnt trade and in conjunction with the COCIN Women Fellowship, orphans are provided with materials and light loans through COCIN light Microfinance bank to start up their learnt trade. Orphans in the church needs no guarantor for the loan and the interest is very small. Individual members also makes provision for self-empowerment programmes in their centres. E.g. Favoured Sisters Christian Foundation teaches orphans different skills during the weekends such as knitting, making of soap, pomade head nets, and balm making. This will help those that may not get scholarship and sponsors after their secondary school to be self-dependent.

Finally sir, what is your opinion on ways the church can improve its services rendered to orphans?

> The church should establish orphans schools, more skill acquisition centres, orphanage homes and a policy guiding the properties left by orphans' parents. The church should provide scholarship for orphans in its schools.

INTERVIEWEE 4

How long have you been in COCIN – 55 Years.
Position – Member
Gender – Male

Sir, do you have an idea on how COCIN in Plateau State takes care of the moral development of orphans? Yes.

> Expatiate, the churches organize teachings for orphans during the widows and orphans week set aside by the GCC. The church has a counselling centre as a unit under the admin department for general upbringing of members. Pastors of individual congregations visits orphans periodically to encourage them on doing what is right and avoid evil things.

Sir, do you have an idea on the contribution of COCIN in the academic development of orphans? Yes.

> Please can you through more light? Yes, the church makes periodic assistance with school fees but there is no special school for orphans, no provision of scholarship for orphans and did not have any orphanage home. But some Individual members of the church have orphan foundations were orphans are giving educational training. I know of a one called Favoured Sisters Christian Foundation at David Dongbam close behind building materials market founded by Mrs Na'omi Mankilik former CWF Leader.

Sir, do you have an idea on the contribution of COCIN towards orphans' economic development? Yes.

> Can you say more on that? Yes, the church has widows and orphans centre opposite Plateau Private school along Lamingo road Jos founded by the former CWF leader Mrs. Na'omi Mankilik. Teaching them different skills such as computer training with one of the centre at COCIN headquarters Jos, knitting, catering, hair dressing for both male and female, tailoring, making of soap and pomade. The training is free for orphans and widows and the duration for the training is three years. The GCC organizes programmes for orphans two times in a year at Vom Christian Teaching Hospital for orphans to showcase their learnt trade and in conjunction with the COCIN Women Fellowship, Widows and orphans are giving materials and light loans without guarantors with low interest rate through COCIN light Microfinance bank to start up their learnt trade. The categories of orphans benefiting from the programme are those that have lost a father and their mothers are not employed and those that have lost both parents.

Finally sir, what is your opinion on ways the church can improve its services rendered to orphans?

> The church should establish a standard orphan's school for their training from primary to tertiary levels, more skill acquisition centres, orphanage homes and provide scholarship for orphans in its schools.

INTERVIEWEE 5

How long have you been in COCIN – 25 Years.
Position – Pastor
Gender – Male

Sir, do you have an idea on how COCIN in Plateau State takes care of the moral development of orphans? Yes.

> Expatiate, the church organizes periodic teachings on moral development that involves widows and orphans and it differs from congregation to congregation. COCIN generally dedicate a Sunday annually for widows and orphans.

Sir, do you have an idea on the contribution of COCIN in the academic development of orphans? Yes.

> Please can you through more light? Little offerings are made periodically to support the education of orphans at congregational levels. The church has no special school for orphans and no scholarship is provided for orphans.

Sir, do you have an idea on the contribution of COCIN towards orphans' economic development? Yes.

> Can you say more on that? Yes, this depends on congregations, periodic provision of food and clothes are made and some churches organizes self-empowerment programmes like making soap, pomade, cooking, knitting and sowing periodically. The GCC has widows and orphan skill acquisition centre opposite Plateau Private school along Lamingo road Jos but the church has no single orphanage home to cater for their shelter.

Finally sir, what is your opinion on ways the church can improve its services rendered to orphans?

> The church should build special schools for orphans, provide scholarship for orphans and build orphanage homes to cater for their shelter.

INTERVIEWEE 6

How long have you been in COCIN – 37 Years.
Position – Pastor
Gender – Male

Sir, do you have an idea on how COCIN in Plateau State takes care of the moral development of orphans? Yes.

> Expatiate, the church organizes moral teachings at RCC level and programmes like films for viewing and seminars. Pastors visits orphans periodically to encourage and caution them on how to live their lives abstaining from every act that will give them a bad name in the society.

Sir, do you have an idea on the contribution of COCIN in the academic development of orphans? Yes.

> Please can you through more light? The church neglects this aspect because the church has no single school for orphans and provision for scholarships is not made by the church. But members of the church adopt orphans in their homes and give them equal educational training with their children.

Sir, do you have an idea on the contribution of COCIN towards orphans' economic development? Yes.

> Can you say more on that? Yes, the church makes periodic provision of food and clothes and organizes self-empowerment programmes like making soap, pomade, cooking, knitting and sowing periodically but it is lacking in the aspect of shelter for there is no single orphanage home owned by the church.

Finally sir, what is your opinion on ways the church can improve its services rendered to orphans?

> The church should have a structure from the GCC Level that will go down all the churches that is establishing a policy for orphans support.

INTERVIEWEE 7

How long have you been in COCIN – 17Years.
Position – Orphan
Gender – Female

Sir, do you have an idea on how COCIN in Plateau State takes care of the moral development of orphans? Yes.

> Expatiate, the churches organize periodic teachings for us on how to live our lives not to get involve in devilish acts because of the condition find ourselves. Pastors and elders of the church sometimes visits us to encourage us to be patient with life for God himself is our father and mother.

Sir, do you have an idea on the contribution of COCIN in the academic development of orphans? Yes.

> Please can you through more light? Yes, the church makes periodic assistance with school fees and some individual members of the church visits us and assist us with food and clothes sometimes money some of them even pays our school fees.
>
> Is the church providing scholarship for you? No. sometimes we engage ourselves in working for people either in their farms or with their house jobs and they pay us that is how we do take care of ourselves me and my three younger ones and as such we do not attend school regularly.

Sir, do you have an idea on the contribution of COCIN towards orphans' economic development? Yes.

> Can you say more on that? Yes, the church has a centre opposite Plateau Private school along Lamingo road Jos. Were presently I am given admission to learn computer application packages free no charges.

Finally sir, what is your opinion on ways the church can improve its services rendered to orphans?

> The church should establish orphan's schools and also provide scholarship for orphans in its schools because the church has schools.

INTERVIEWEE 8

How long have you been in COCIN – 52 Years.
Position – Member
Gender – Female

Sir, do you have an idea on how COCIN in Plateau State takes care of the moral development of orphans? Yes.

> Expatiate, the church organizes periodic teachings for orphans and also dedicates a Sunday for widows and orphans annually. The church has a counselling centre as a unit under the administration for general upbringing of members.

Sir, do you have an idea on the contribution of COCIN in the academic development of orphans? Yes.

> Please can you through more light? Yes, the church periodically organizes offerings to support orphans education sometimes the money realized from the collections will not be much to cover school fees but that is how it will be shared to them as a support from the church. More so, COCIN as a church did not have a special school for orphans nor provide scholarship for orphans. But some Individual members of the church have orphan schools. For instanceHope Christian School in Kwergoro Gindiri District Mangu L.G.A is mainly for orphans and the less privilege owned by Mr. & Mrs. B.R Nyango a COCIN member.

Sir, do you have an idea on the contribution of COCIN towards orphans' economic development? Yes.

> Can you say more on that? Yes, the church has a centre opposite Plateau Private school along Lamingo road Jos where orphans are trained in different skill acquisition such as computer training, knitting, catering, hair dressing for both male and female, tailoring, making of soap and pomade. The training is free for orphans and the duration for the training is three years. But the church do not make provision for their shelter like building of orphanages.

Finally sir, what is your opinion on ways the church can improve its services rendered to orphans?

> The church should establish orphans schools, more skill acquisition centres, orphanage homes andthe church should provide scholarship for orphans.

INTERVIEWEE 9

How long have you been in COCIN – 35 Years.
Position – Member
Gender – Female

Sir, do you have an idea on how COCIN in Plateau State takes care of the moral development of orphans? Yes.

> Expatiate, the Pastors visits orphans periodically to encourage them and teach them on the importance of doing what is right apart from periodic teachings organized for orphans in the church.

Sir, do you have an idea on the contribution of COCIN in the academic development of orphans? Yes.

> Please can you through more light? Yes, the church has a welfare committee that organizes periodic collections to assists orphans with school fees but the church did not have a special school for orphans. But some Individual members of the church have orphan schools like one school in Dangbungha Mangu L.G.A called Tuta Pukat Memorial Orphanage School is owned by a COCIN member providing free education for orphans.

Sir, do you have an idea on the contribution of COCIN towards orphans' economic development? Yes.

> Can you say more on that? Yes, the church periodically organizes self-empowerment programmesteaching them different hand work such as knitting, catering, hair dressing for both male and female, making of soap and pomade free without payment.

Finally sir, what is your opinion on ways the church can improve its services rendered to orphans?

> The church should establish skill acquisition centres and build orphanage homes because I don't know of a single COCIN orphanage.

INTERVIEWEE 10

How long have you been in COCIN – 19 Years.
Position – Orphan
Gender – Male

Sir, do you have an idea on how COCIN in Plateau State takes care of the moral development of orphans? Yes.

> Expatiate, the churches organize periodic teachings for us on how to live our avoiding doing things that are wrong. Pastors and elders of the church sometimes visit us to encourage us.

Sir, do you have an idea on the contribution of COCIN in the academic development of orphans? Yes.

> Please can you through more light? Yes, before the death of our father I and my younger sister were doing well in school but at his death things change to get school fees was a problem we have to work for people to get school fees and sometimes we will be sent back home from school because of school fees. The church periodically assist us with part payment of school fees and some individual members of the church visits us and assist us with school fees. But now we have been given admission in Tuta Pukat Memorial Orphanage School Dangbungha Mangu L.G.A where we do not pay school fees and accommodation is provided for us by the owner of the school. Some of our colleagues stay there permanently. I and my sister during holidays go back to our uncle's house for holidays after the holidays we go back to school.

Sir, do you have an idea on the contribution of COCIN towards orphans' economic development? Yes.

> Can you say more on that? Yes, the church sometimes organizes teaching for us on how to make soap, pomade and tailoring.

Finally sir, what is your opinion on ways the church can improve its services rendered to orphans?

> The church should establish orphan's schools and provide scholarship for orphans.

INTERVIEWEE 11

How long have you been in COCIN – 22 Years.
Position – Orphan
Gender – Female

Sir, do you have an idea on how COCIN in Plateau State takes care of the moral development of orphans? Yes.

> Expatiate, the churches organize periodic teachings and programmes like films for viewing on moral upbringing.

Sir, do you have an idea on the contribution of COCIN in the academic development of orphans? Yes.

> Please can you through more light? Yes, the church takes responsibility of our educational development me and my younger ones immediately after the death of our father the former chairman RCC Mangu late Rev. and individual members of the church do visits us and assist us with writing materials.

Sir, do you have an idea on the contribution of COCIN towards orphans' economic development? Yes.

> Can you say more on that? Yes, the church provides food, clothes and shelter for us and members of the church also visits us and assist us with food and clothes.

Finally sir, what is your opinion on ways the church can improve its services rendered to orphans?

> The church should establish orphan's schools with accommodation and also provide scholarship for orphans.

INTERVIEWEE 12

How long have you been in COCIN – 16 Years.
Position – Orphan
Gender – Male

Sir, do you have an idea on how COCIN in Plateau State takes care of the moral development of orphans? Yes.

> Expatiate, the Pastor and elders of the church visits us periodically encouraging us to be patient with life for God himself is our father and mother advising us to shun away from immoral activities. The church also organizes periodic teachings for us on how to live our lives not to get involve in devilish acts.

Sir, do you have an idea on the contribution of COCIN in the academic development of orphans? Yes.

> Please can you through more light? Yes, the church makes periodic monetary assistance to supplement our school fees and some individual members of the church visits us and assist us with food and clothes sometimes money some of them even pays our school fees.
>
> Is the church providing scholarship for you? No. sometimes we engage ourselves in working for people either in their farms or with their house jobs and they pay us that is how we do take care of ourselves me and my younger sister.

Sir, do you have an idea on the contribution of COCIN towards orphans' economic development? Yes.

> Can you say more on that? Yes, theyperiodically assist us with food stuffs and clothes.

Finally sir, what is your opinion on ways the church can improve its services rendered to orphans?

The church should provide scholarship for orphans.

INTERVIEWEE 13

How long have you been in COCIN – 37 Years.
Position – Member
Gender – Male

Sir, do you have an idea on how COCIN in Plateau State takes care of the moral development of orphans? Yes.

> Expatiate, the church organizes encouragement teachings and programmes like films for viewing and seminars depending on the congregation. Pastors and elders visits orphans periodically to see how they are doing and also advise them on how to live a righteous life.

Sir, do you have an idea on the contribution of COCIN in the academic development of orphans? Yes.

> Please can you through more light? In this aspect the church has not done enough. Apart from the little offerings collected once annually there is no any other thing the church is doing that I know. The church does not make provision for orphans' scholarships and goes not have a single school for orphans.

Sir, do you have an idea on the contribution of COCIN towards orphans' economic development? Yes.

> Can you say more on that? Yes, the church makes periodic provision of food and clothes but it is lacking behind in the aspect of shelter for there is no single orphanage home owned by the church.

Finally sir, what is your opinion on ways the church can improve its services rendered to orphans?

> The church should improve its services rendered to orphans by establishing special schools and building orphanages for orphans. It should also make provision for skill acquisition centres for orphans to learn different types of trade.

INTERVIEWEE 14

How long have you been in COCIN – 15Years.
Position – Orphan
Gender – Female

Sir, do you have an idea on how COCIN in Plateau State takes care of the moral development of orphans? No.

Sir, do you have an idea on the contribution of COCIN in the academic development of orphans? Yes.

> Please can you through more light? Yes, before the death of my parents during Jos crisis in 2001 I was doing well in school but after their death things change to get school fees was a problem i have to work for people to get school fees and sometimes I will be sent back home from school because of school fees and my uncle show no concern they often bits me whenever I ask of school fees and because of that if I am sent back home for school fees I will just keep quiet. The church periodically assist me with part payment of school fees and some individual members of the church visits me and assist me with school fees. But now I am staying in Favoured Sisters Christian Foundation where I am well taking care of as if they are my biological parents. Furthermore no longer work for people to get school fees and I attend my classes regularly without any problem.

Sir, do you have an idea on the contribution of COCIN towards orphans' economic development? No, but here in Favoured Sisters Christian Foundation where I am staying we are been taught in different hand works during the weekend such as making of soap, pomade, head nets and knitting.

Finally sir, what is your opinion on ways the church can improve its services rendered to orphans?

> The church should establish orphan's schools and provide scholarship for orphans.

INTERVIEWEE 15

How long have you been in COCIN – 70 Years.
Position – Member
Gender – Female

Ma, do you have an idea on how COCIN in Plateau State takes care of the moral development of orphans? Yes.

> Expatiate, the churches organizes periodic teachings that involve widows and orphans. The church has a counselling centre as a unit under the administration for general upbringing of members.

Ma, do you have an idea on the contribution of COCIN in the academic development of orphans? Yes.

> Please can you through more light? Yes, the church makes periodic offerings to assists orphans but the church did not have a special school for orphans. But some Individual members of the church have orphan schools. Furthermore I and my husband are the founders of Hope for the Hopeless Christian School in Kwergoro Gindiri Distreict Mangu L.G.A. Presently we have 58 orphans 21 refugees as boarding students providing them with primary and secondary education and our curriculum is the Accelerated Christian Education curriculum both oversee and Nigerian. More so, after graduation we get scholarship for them from interested individuals to take up their educational sponsorship and some international bodies such as the Beacon of Hope Organization.

Ma, do you have an idea on the contribution of COCIN towards orphans' economic development? Yes.

> Can you say more on that? Yes, the church periodically helps orphans with food and clothes. But individuals like us have seen the need to assist this category of people in addition to what the church is doing. In our school, we teach them different skill acquisitions such as Poultry farming, animal rearing, hair dressing and computer training. We have about 13 of the orphans enrolled into this programmes. We also make provision for their shelter. After graduation, we collaborated with people that have interest in helping this category of people and the Beacon of Hope Organization in Jos which is an international body to rise take off funds and rent places for them for 6 months to put to practice their learnt trade.Furthermore we have a farm where we teach them how to farm and encouraged them on it. After the harvest, we use the produce from the farm for their feeding.

Finally Ma, what is your opinion on ways the church can improve its services rendered to orphans?

> The church should establish orphans schools, skill acquisition centres, orphanage homes and provide scholarship for orphans.

INTERVIEWEE 16

How long have you been in COCIN – 23 Years.
Position – Orphan
Gender – Male

Sir, do you have an idea on how COCIN in Plateau State takes care of the moral development of orphans? Yes.

Expatiate: the church organizes encouragement teachings for orphans.

Sir, do you have an idea on the contribution of COCIN in the academic development of orphans? Yes.

Please can you through more light? Yes, the church only organizes periodic offerings to support orphans education no provision is made for scholarship. But individual members of the church have taken that responsibility. I am a beneficiary of the programme runed by Mr. & Mrs. R. B. Nyango called Hope for the Hopeless Christian School in Kwergoro Gindiri where I was trained free and now I am in College of Education undertaking my N.C.E Programme.

Sir, do you have an idea on the contribution of COCIN towards orphans' economic development? No, but througha skill I was though in Hope for the Hopeless Christian School in Kwergoro Gindiri (Poultry) and a provision for take-off fund given to me by the school I am now doing well and sponsoring myself in College of Education.

Finally sir, what is your opinion on ways the church can improve its services rendered to orphans?

The church should establish orphan's schools, skill acquisition centers and provide scholarship for orphans.